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THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES. THE FIRST CONTAINING THE HISTORY OF THE REIGN OF KING CHARLES THE FIRST, FROM HIS MARRIAGE TO HIS DEATH. THE SECOND CONTAINING THE HISTORY OF THE REIGN OF KING CHARLES THE SECOND, FROM HIS MARRIAGE TO HIS DEATH.

LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1680.

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BY REV. HENRY VENN, A. M.

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T H E

CHRISTIAN CONTEMPLATED.

IN A

COURSE OF LECTURES

DELIVERED IN ARGYLE CHAPEL, BATH.

✓
BY WILLIAM JAY.

AUTHOR OF MORNING AND EVENING EXERCISES.

Behold the awful portrait, and admire :
Nor stop at wonder—imitate and live.....YOUNG.

NEW-YORK

THOMAS GEORGE, JR. 162 NASSAU STREET.

1835.

CUSTOM seems to have rendered it almost necessary, for an Author never to appear before the Public without a Preface; in which something, if not concerning himself, yet concerning his work, is looked for, as a respect due to his readers. Yet Rousseau says, it is a part of the book never read, unless by women and children. The author, however, indulges a hope that this is not very extensively true; since, in writing the following introductory remarks, he certainly intended, as will appear from their length, something more than a ceremonious conformity to example.

The design of this Series of Lectures was—to diversify a little the ordinary course of ministerial instruction—to excite and secure attention by a degree of allowable novelty and curiosity—and to bring together various things pertaining to the same subject; so that they might aid each other in illustration and improvement, by their arrangement and union.

But why are they published? The writer is aware what an abundance of religious works is perpetually issuing from the press; and he would not wonder, if some should think that *he* has too often appeared before the public already. Yet he trusts an author is not necessarily supposed to say to his readers, “Now attend only to me.” Surely many publications may be serviceable for different purposes, and in different degrees; and a writer may be allowed to conclude, that the production of his pen may obtain a measure of welcome and useful attention—without the vanity of supposing that it is superior to *every* other, or the folly of expecting that it is to supersede *any* other. If, too, the author be a public teacher, and has met with acceptance, it is natural to suppose that he will secure a considerable number of connections more immediately his own, and who will be rather partial to the writer, for the sake of the preacher. Such was the case here. In two or three days after this Course of Lectures was finished, a large number of copies was called and subscribed for, by those who had heard them.—Many of these applicants were persons whose opinion and desire would have had weight with any one who knew them; while all of them had claims upon the preacher, as stated, or occasional parts of his audience.

The author can truly say that he yielded to publish, with a reluctance which only an *ascertained* earnestness could have overcome. Yet he is now glad, especially with regard to his own audience, that the importunity was expressed, and has been complied with. For nearly thirty-five years he has been laboring to serve his present charge, in the unity of the Spirit, and in the bond of peace, and he hopes he may add, in righteousness of life: and though he commenced his connection young, yet such a period strikes far into the brevity of human life, and calls upon him to think, and feel, and act, with increasing seriousness and diligence, knowing that the night cometh, wherein no man can work; and to be concerned that after his decease, his people may be able to have the things he has spoken always in remembrance. The work, therefore, as a brief epitome of his preaching, will serve as a kind of ministerial legacy to be perused, particularly by the younger members of his church and congregation, when the clods of the valley will be sweet about him; and by which, though dead, he may yet speak—perhaps, in some cases, to more purpose than while living. The work may tend to correct some pious

mistakes, both on the right hand, and on the left.—It contains many of the author's views on important subjects, after considerable experience and observation. For such remarks his station has been favorable, and his opportunities numerous; especially from the variety and latitude of his religious intercourse. This has never been confined to Christians of his own denomination. He has not suffered prejudice so to magnify—what his convictions might have led him to consider the mistakes or imperfections of any who differ from him—as to make him overlook their excellences as individuals or communities; or to prevent his mingling with them in company, and co-operating with them in services; or to deprive him of that pleasure and profit which he knows may be derived from those who cannot frame to pronounce exactly the Shibboleth of a spiritual tribe. He has always preferred to study religion, not in its abstractions, but in its subjects; not in its speculative opinions, but in its practical principles; not in its distant generalities, but in its appropriated and particular influences. He has always endeavored to follow it out, from its too common confinement in certain notions, seasons, and services, into actual and ordinary life; and to esteem and applaud it only in proportion as it exerts and displays itself in that “wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.”

This may in some measure account for the desire which has given rise to the publication. For it is to be presumed, that there will be some considerable conformity between the views of a minister and the people of his charge after a voluntary, long, and perfectly affectionate connection. It is certain that these Lectures would not have been completely congenial with the taste of some hearers. *They* would, in *any* course of religious discussion have said, “We want more of doctrine, and more of Christ.” Now we are far from treating these terms *themselves* with contempt or disrespect. We love the doctrines of the gospel; and believe that it is a good thing that the heart be established with grace. We attach importance to evangelical truth; and have no notion of piety without principle, or of good fruit but from a good tree—This is our creed: “By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Yet, we cannot be ignorant that the complaint we have supposed, is too often the whining and seditious jargon of a party; and the very last party in the world we should ever consult with regard to preaching. These desperate adherents to something not easily fixed and definable in sentiment, but always accompanied with a spirit as well known and invariable in its operation, as any of the laws of nature; are, in spiritual things, what some discontented zealots are in political; and as the latter render the cause of rational liberty suspicious and despicable, so the former disserve and disgrace the cause of evangelical religion—They are gospel radicals. They are not always even moral: they are never amiable. They neither pursue nor think upon the things that are lovely, and of good report, They set at nought all sacred relations, proprieties, and decencies; while many of them abandon family worship, and leave their children without any at-

tempts to bring them into the way everlasting, not knowing but they may be some of those against whom God "has sworn to have indignation for ever," and not daring to go before him, or to be profane enough to take the work out of his hands.—Self-willed are they; self-confident; presumptuous; censorious; condemnatory of all that are not initiated into their temper and exclusions. With regard to their ministers, they are not learners, but judges; and often make a man an offender for a word. In hearing, all is fastidiousness. Appetite has given place to lusting. They go to the house of God, not for wholesome food, but for something to elevate and intoxicate. The preacher is nothing, unless he can make them drink and forget their duty, and remember their danger no more. Their religion is entirely an impersonal thing, any further than as it consists in belief and delusion. They look for all in Christ, not as the only source from which it can be received unto us—this is truth—but as the only residence in which it is to remain, while they themselves continue the same. They are complete in him—not as to the all sufficiency provided in him for their actual and entire recovery; but without their being new creatures. They look after nothing in themselves—and nothing in themselves should be looked for as the ground of their acceptance with God, or as self-derived or self-sustained: but they look after nothing in themselves even as the effect of divine agency and communication—forgetful of the inspired prayer, "Create *in* me a clean heart, O God, and renew a right spirit within me," regardless of the assertion, "It is God that worketh *in* you to will and to do of his good pleasure," subverting the promise, "Then will I sprinkle clean water upon you, and ye shall be clean: and from all your filthiness and from all your idols will I cleanse you; a new heart also will I give unto you, and a new spirit also will I put within you; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Their state is not a condition to be submitted to any process of trial—as those enemies to Christian comfort would have it, who admonish persons to examine themselves whether they are in the faith; and to prove their own selves; and to give all diligence to make their calling and election sure. Their peace requires that all this should, without hesitation, be taken for granted; while every thing is to be cried down as unbelief that would dare to lead them to question, for an instant, their security, or to keep them from being at ease in Zion.—The sinner is not only guilty, but diseased—but they are concerned only to remove the sentence of condemnation, while the disorder is left. They absolve, but not heal: they justify, but not renovate. The king's daughter is all glorious within, while her clothing is of wrought gold—with them the righteousness of Christ is a fine robe to cover a filthy body. All their sin, past, present, and future, is so completely done away, that it were folly to feel anguish on the account of it. Their miscarriages are not theirs; but those of sin that dwelleth in them. Their imperfections are regretless, because unavoidable—no man can keep alive his own soul.

Now we are willing to concede that *all* those from whom we occasionally hear complaints, do not go into these lengths; and we are persuaded that were these worthier individuals perfectly informed concerning the men we have very truly but inadequately sketched, they would exclaim, "My soul, come not thou into their secret; and mine honour, to their 'system' be not thou united." Yet *they* sometimes murmur, as if in sympathy with them; and borrow their language, unconscious whose technicality it is; and are in danger that their good should be evil spoken of. To be strenuous for evangelical preach-

ing is commendable; but they view the desideratum in too confined an import. They think it, if not improper, yet needless, for a minister to inculcate many things which he *must* feel to be binding upon him. "Oh!" say they, "the grace of God will teach people all this." The grace of God will incline and enable us to do all this: but it is the Bible that teaches. This contains all our religious information; and we only want to be led into all truth. The sacred writers never left these things to be taught by the grace of God, without instruction.—They never intrusted them to *inference*. They particularized and enforced them. There is not one of Paul's Epistles, a large proportion of which might not have been spared as impertinent, upon this plea: for as surely as the former parts lay the foundation doctrinally, the latter, labor to build us up on our most holy faith. But these would restrain a public teacher from the extensiveness of the gospel itself. They would oblige him to hold forth Christianity only in the first rudiments, not in the advanced science. They would confine him to a kind of abstract inculcation of a small class of principles; which principles are indeed unspeakably important, yet lose much of their importance, by being accompanied with certain alliances, and developments, and applications. Yea, they would not willingly allow him to do more than constantly iterate from Sabbath to Sabbath, a few well-known and favored sentiments, in a manner the most undeviating, and in phraseology the most hacknied. They prefer a scheme of divinity drawn up by some fallible fellow-creature, to the Scripture at large, which, like God's other works, no one can perfectly systematize; but in which, as in Nature, we have, instead of mechanism, infinite freshness, and richness, and variety, and irregularity; that is, order beyond our reach. They are sure, if not to oppose, yet not to aid; if not to stigmatize, yet not to countenance and applaud, any attempt the preacher shall make to extend the views of his hearers; to improve their understandings; to lead them through the whole land of Revelation in the length and breadth thereof; in a word, to do any thing that would follow up the recommendation of the Apostle, "Leaving therefore the principles of the doctrine of Christ, let us go on unto perfection."

Here the Lecturer is unspeakably happy in being able to say to the people he addresses, "Ye have not so learned Christ." He, therefore, felt no embarrassment in the study or in the delivery of these discourses. He had only to consult his own convictions, and was not necessitated to think of the likings or dislikings of a sickly fancy, a perverted orthodoxy, a party spirit, or an anathematizing bigotry. Neither would he ever consent to officiate in any congregation where he could not stand fast in the liberty wherewith Christ has made him free. This freedom he thinks a preacher cannot too highly value and assert in the discharge of his work.—A freedom from the fear of man that bringeth a snare—inducing and enabling him to say, as he rises from his knees to enter the pulpit,

"Careless, myself a dying man,
Of dying men's esteem;
Happy, O God, if thou approve,
Though all beside condemn."

—A freedom (whatever advantages they may afford him by their collectiveness and arrangements) from the fetters and exclusiveness of human systems of theology—a freedom from the least sense of any obligation requiring him, in the interpretation and improvement of any passage of Scripture before him, to force its natural and obvious meaning into any frame of Arminian, or Calvinistic theory or authority.—A freedom also from spiritual favoritism, and

which might lead him, from *partiality*, to shun to declare all the counsel of God, as well as from timidity.

May the preacher be permitted to plead for a freedom of another kind?—An exemption from a wish to gratify the few, at the expense of the profit of many: an exemption from fastidiousness of composition and address: an exemption from such a primeness of diction, as admits of the introduction of no anecdote, however chaste, and shuts out the seizure of all hints suggested by present feelings and occurrences: an exemption from the too serious apprehension of little faults in seeking to secure great impressions. Here, to the intimidation and checking of the preacher, how often is he told of the dignity of the pulpit—as if there was any worthy, or *real* dignity in a case like this, separate from utility! What is the highest, and *should* be the most admired dignity in the preacher—but an apparent forgetfulness of every claim, but his object; and such an absorbing solicitude for the attainment of it, as leaves him *unable* to notice inferior things? Without such an impression, no man can do a great work gracefully; for if in the execution he is observed to be alive and attentive to any littleness, it will revolt the beholder, instead of pleasing him. An officer in the midst of action, will be all occupied in urging and completing the conflict—what should we think of him if he turned aside after a butterfly, or showed himself at liberty to mind and adjust his ring, or his dress? Let a preacher be as correct as possible; but let him think of founding his consequence upon something above minuteness and finesse. Let him never imagine that his *influence*, or *dignity*, will ever be impaired by his feeling and displaying a noble elevation; an indifference to every thing else—while the love of Christ bears him away, and he is *lost*, in endeavoring to save a soul from death, and to hide a multitude of sins. There is nothing with which a preacher should be less satisfied than a tame correctness, or his producing something that will bear criticism, but which is as devoid of excellence as it is free from defect. He that winneth souls is wise. What is every other praise of an instrument, if it does not answer its end? What is every other commendation of a preacher, if he be useless? unimpressive? uninteresting? What is it, that nothing is complained of, if nothing is applauded? What is it, that nothing offends, if nothing strikes? What is the harangue that dies in the hearing, and leaves nothing for the hearers to carry away, to think of in solitude, and to speak of in company? What but a fault is the smoothness of address, that prevents every excitement that would rend by terror, or melt by tenderness? A sermon may resemble a French Drama that observes inviolably all the unities, and challenges severity as a finished piece; but excites no sentiment, and produces no effect. But give us rather the Shakspeare, who, with blemishes which a less shrewd observer than Voltaire may detect, actually succeeds; arrests; inspires; and enchants. We need not plead for coarseness or faults. A speaker may be animated, yet decorous and orderly too; but in popular addresses, if either fails, it is far better to sacrifice correctness to impression, than effect a nicety of endeavor. Let the squeamishly hypercritical remember that he is laboring to little purpose while consuming his time and attention in subtle accuracies, and polished dulness. And let the man who is in earnest about his work, never yield to an under anxiety resulting from the possibility of a trifling mistake; and which, as Gray says of penury, would repress his noble rage and chill the genial current of his soul. Let him feel his subject, and follow his ardor, recollecting that great excellences or impressions will redeem small failures;

and even prevent their being noticed—unless by the little and perverse-minded, who only sit to discover and remark any minute impropriety—adders to every thing else in the charmer, charm he never so wisely.

There is also some difference between the heat of delivery and the coolness of review; between the leisure and discrimination of readers—and hearers. More freedom therefore will be permitted in preaching than in publishing; and what the press may forbid, the pulpit may tolerate. Yea, the pulpit may require it, especially for the sake of a large part of the congregation. For these, though they have not the advantage of culture, yet have souls as well as others, and their moral wants must be attended to. Now a preacher need not grovel down to the lowest level of the vulgar; yea, he should always take his aim a little above them; in order to raise and improve their taste: but he must not soar out of their sight and reach. Yet he may be tempted to this by the presence of others. But let him remember, that those who are more educated and refined, ought, not only to endure, but to commend his accommodation; yea, and they will commend, instead of censuring him, if they are really concerned for the welfare of their brethren less privileged than themselves. If they are benevolent and pious, as well as intelligent, they will always be more pleased with a discourse suited to general comprehension and improvement, than with a preparation, which, in other circumstances, they might relish as an intellectual treat for themselves. To which we may add, that there is not so great a difference here as some mistaken and elaborate orators imagine. Genuine simplicity knows a mode, which while it extends to the poor and unlearned, will equally please their superiors. For—

‘So it is when the mind is endued
With a well-judging taste from above;
Then, whether *embellished* or *rude*,
’Tis *nature* alone that we love.

“The *achievements of art* may amuse,
May even our *wonder* excite;
But *groves, hills, and valleys* diffuse
A *lasting, a sacred delight*.

In one of his charges, Archbishop Usher says to his clergy, “How much learning and wisdom, my brethren, are necessary to make these things plain!” Could he have said any thing more fine and judicious than this? Here is the proper direction and exertion of a minister’s talents, whether natural or acquired. They are not to unfit him for any part of his office—which they may easily do, at the stimulation of vanity or pride; but to qualify and aid him the better to perform it. It is to be feared that some do not employ *their* abilities to make things plain—if they do, we can but lament their deplorable want of success. But it would seem as if their aim was to dazzle, rather than enlighten; to surprise, rather than inform; to raise admiration at their difficult composition, rather than with the Apostles to use great plainness of speech. Even their claim to originality often regards only the mode of representation. The ideas which they wish to pass off as new, when examined, are found only commonplace sentiments. The well is not really deep; but you cannot see to the bottom, because of their contrivance to make the water muddy. They are not really tall; and so they strain on tiptoe.—They have not a native beauty that always appears to most advantage without finery; and so they would make up the deficiency by excess, and complexity, and cumberdom of ornament. He who cannot rise in the simple grandeur of a morning sun, can excite notice by the gaudy brilliancy of

manufactured fireworks; and flame and sparkle down, as well as up. To notice in *some respects* a style that has been constructed (for it could hardly have been involuntary) so inverted, involved, obscure, difficult—half blank verse; might seem to be going out of the author's province. He leaves, therefore, others to remark, that this style, though it may be extolled by the lower orders of professional men, and half-educated artisans, and excitable youth, with a smattering of science and a bad taste; it will never obtain the approbation of the really judicious and discerning. He leaves others to remark, that it is disdained by scholars, and at war with classical purity. Lord Kaimes tells us, that in every language, clearness of expression and simplicity of thought are the first marks of elegance. Milton observes, that nothing accords with true genius but what appears easy and natural when once it is produced. Agreeably to which, Addison says, that the secret of fine writing is, for the sentiments to be natural, without being obvious; and contends, that what produces surprise without being simple, will never yield lasting pleasure to the mind. Hume, in his Essay on Refinement and Simplicity in Style, comes soon to this conclusion: that it is better to err in the *excess* of simplicity, than in the excess of refinement; the former extreme being more beautiful and less dangerous than the latter. He observes, that the works read again and again with so much pleasure, all lean more to the one side than to the other—that it is increasingly needful to be guarded against the extreme of refinement when learning has made much progress, and good writers appear in every species of composition; as men will then be the more tempted to endeavor to please by strangeness and novelty, and so fill their writings with affectation and conceits—and that simplicity may be lost, not only in subtlety, but in effort and straining; and nature and ease be buried under an artificial load of laborious diffusion.

But while the preacher leaves others to speak upon this subject as a literary question, it cannot be improper for him to notice it in another and far more important connection; and to deprecate the adoption of such a style in *divinity*, and to warn his younger brethren against every approach and tendency towards it. For how perfectly is it unlike the language of inspiration! What an entire contrast does it form with the simplicity there is in Christ Jesus! And how useless must such hard and unintelligible diction be to ordinary minds! And who are the mass in almost every audience? They, who are often comparatively neglected, if not despised, there. Leighton, and Watts, and a thousand other names, whose works praise them in the gate, and are now useful to *all* might have been so written as to be useless to *many*. Had our Saviour felt the low ambition of some, he might easily have been beyond the comprehension and the attraction of the multitude. In him were hid all the treasures of wisdom and knowledge. He spake as never man spake. But was it a proof against his manner, or the highest recommendation of it, that the *common* people heard him gladly; and that *all* bore him witness, and wondered at the gracious words which proceeded out of his mouth? The author would not for the world be in the condition of that preacher whose attendants do not, cannot say, "Here the poor have the gospel preached unto them." They not only need it, and should excite our compassion by their temporal privations and sufferings, as well as by their spiritual condition; but they are capable of understanding, and receiving, and admiring it. Learning is not necessary here. The doctrines of the gospel are not the result of research, but testimony. There are funds of good sense and good feeling in the common people, as well as in others;

and they are even capable of appreciating what is truly superior in preaching, if it be properly presented and *illustrated*. The fault is always much more with the preacher than with them. He does not adapt himself to those he professes to teach; he does not make them his aim; he does not study them; he does not throw himself into their modes and habits of thinking and feeling; he has nothing simple and natural in his official being. They understand and relish the Pilgrim's Progress; and the history of Joseph; and the parable of the lost sheep, and of the prodigal son. They are easily informed and impressed by the sayings of our Lord, and the language of the Scriptures. But nothing is to be done in them without excitement; and they are addressed without emotion. Their very understandings must be approached through their imaginations and passions; and they are lectured as if they had none. They are never to be starved into a surrender; and they are circumvallated and trenched at a distance. They are only to be taken by an assault; and they are slowly and formally besieged. They want familiar and seasonable imagery; and to show the preacher's learning, they are furnished with allusions taken from the arts and sciences.—They want striking sentences, and the words of the wise, which are as goads and as nails; and they have long and tame paragraphs. They only want truths to be brought home to their consciences, for they admit them already; and they are argued and reasoned into confusion, or doubt. They want precedents; and are furnished with precepts. They want instances; and are deadened by discussions. The want facts; and are burdened with reflections.

The Bible adapts itself to the state of our nature; and knowing how little all are, and how little many *can* be affected with abstract representations of virtues and duties, it blends religion with history and biography; so that while we read the rule, we may see the exemplification; and be reprov'd, excited, and encouraged, while we are informed. It is not a series of logical definitions, like dead bodies well laid out and dressed—all is life and motion. It gives us actions rather than words. We view the fruits of righteousness growing on the tree. We have, not the pilgrimage, but the pilgrim; and go along with him from the city of destruction to the shining city. We are not spectators only; we are his companions; we are interested in all he meets with; we weep when he weeps, and rejoice when he rejoices. It is not Christianity that is set before us, but the Christian; and we attend him following his Saviour, denying himself, taking up his cross, resisting temptation, struggling with unwearied patience through a thousand difficulties, braving with fortitude every danger, and emerging out into glory, honor, and immortality. By nothing can the attention of children be so effectually caught as by facts and narratives; and "men are but children of a larger growth." What is the greater part of the Old Testament but history? There is scarcely a Psalm, but refers to some fact in the experience of the composer. What are the prophets, but historians by anticipation? Many of them state various past, and cotemporary events. The book of Jonah has only one prediction in it; but it describes in a most vivid and interesting manner, the actual and wonderful occurrences that befell the bearer himself. How pleasing and striking are the short and simple annals of Ruth! What is the book of Job but the matchless dramatic story of a good man in his affluence, his adversity, and his deliverance?—In the book of Genesis, we are present at the creation, the destruction, and the re-peopling of the world; we live, we travel, we worship with the patriarchs; we stand round their dying beds. It is needless to add, that the remainder of the Penta-

teach, with the books of Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, are all of the narrative kind, including general and individual sketches of the most wonderful people on earth. But what is the gospel itself, according to Matthew, Mark, Luke, and John? Is it any thing like our treatises and bodies of divinity? It is the history of the Son of God: While the Acts are a portion of the history of the Apostles: and the Epistles are evermore enlivened with characters, incidents, and allusions. Is this the work of God?—Does he know perfectly what is in man, and necessary to him? Has he herein abounded towards us in all wisdom and prudence? Is it not, then, surprising that religious instructors should not think it necessary or desirable to resemble him? And can any thing be more unlike this inspired, and attractive, and irresistible, and impressive mode, than the structure of many of the discourses that are delivered in our public assemblies? Hence, they awaken so little attention; and yield so little pleasure; and take no firm hold on the mind and feelings, especially of the young and the common people—

“And drowsy tinklings lull the distant folds.”

General declamations and reflections do little in a popular audience. The preacher must enter into detail, and do much by circumstances. Nothing can penetrate, but what is pointed. Every indictment must particularize and specify. The eye may take in a large prospect; but we are affected by inspection. We must not stand long with our people on the brow of the hill, showing them a wide and indistinct expansion, but take them by the hand, and lead them down to certain spots and objects. We are to be characteristic—not only with regard to persons, though this is of great importance, but also with regard to vice and virtue, faults and excellences. To what purpose is it to admonish servants to be good? The question is, in what is their goodness to appear? Therefore, says the Apostle, “Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.” Does Solomon only condemn drunkenness? What is there in the wretched crime; in its excitement, progress, evil, danger, misery, that he does not strike? “Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thy heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.”

A preacher must also indulge in a certain degree of diffusiveness. He who passes rapidly from one thing to another is not likely to impress, or indeed even to inform the majority of his audience. To affect them, he must commonly dwell upon the thought a little; and sometimes more than a little; even with an enlargedness that may seem needless; and with a repetition in other words and exemplifications, that may go for tautology, with persons of quicker apprehensiveness. Hints will please the scholar, and set his own mind pleasingly in motion; and he can instantly add from his own stores. But many have nothing but what they receive. Besides, some are more struck with one species or instance

of illustration and confirmation, and some with another: and he whose mind was wandering or heedless at first, may haply be seized afterward. For precept must be upon precept, line upon line; here a little, and there a little. And the preacher will often see by the look and manner of a hearer that what he failed to accomplish by a first stroke, has been done by a second.

The author is perhaps furnishing materials with which to condemn himself. And let him be condemned, as far as he deviates from these rules. He is fully persuaded of their goodness and truth. He can only say, it has long been his endeavor to conform to them. Upon the same principles he has acted with regard to a few other things, in which, if he has erred, he has erred from design.

Such is the large use he has made of Scripture language. If holy men spake as they were moved by the Holy Ghost, we should prefer the words the Holy Ghost useth. They are surely, on their own subjects, the most definite and significant. They are also well known: and it is a great advantage in addressing hearers that we are not perplexed with terms and phrases; but have those at hand which they understand.—What a difficulty do we feel in dealing with those who are ignorant not only of the doctrine, but the letter, of the Scripture. It is probable that a very judicious critic and eloquent Divine* would censure the author as in an extreme here; yet he seems to allow it to be an error on the safer side; and thinks that a great and original writer has condemned the copious use of Scripture language with too much severity. We avail ourselves of his striking remarks in his review of Mr. Foster's Essays. “To say nothing of the inimitable beauties of the Bible, considered in a literary view, which are universally acknowledged; it is the book which every devout man is accustomed to consult as the oracle of God; it is the companion of his best moments, and the vehicle of his strongest consolation. Intimately associated in his mind with every thing dear and valuable, its diction more powerfully excites devotional feelings than any other; and when temperately and soberly used, imparts an unction to a religious discourse which nothing else can supply. Besides, is there not room to apprehend that a studied avoidance of the Scripture phraseology, and a care to express all that it is supposed to contain in the forms of classical diction, might ultimately lead to the neglect of the Scriptures themselves, and a habit of substituting flashy and superficial declamation, in the room of the saving truths of the gospel? Such an apprehension is but too much verified by the most celebrated sermons of the French; and still more by some modern compositions in our own language, which usurp that title. For devotional impression, we can conceive that a very considerable tincture of the language of Scripture, or at least such a coloring as shall discover an intimate acquaintance with those inimitable models, will generally succeed best.”

If it be allowed from all these considerations, that the language of the Bible has such claims, will it not follow that the frequent use of it, will tend to bring the preacher's own language into some degree of keeping with it? Surely that style is best for religious instruction which most easily and congenially incorporates the composition of the Bible with it. This is not the case with some modes of writing and speaking. But if there be unsuitableness, and difficulty, and discordancy, in the junction; which is to blame? and which requires to be altered in order to their readier coalescence? the language of Scripture, or our own? Knox has affirmed, that no writer or speaker will ever be so tender,

and pathetic, and touching, as he whose diction is most imbued with the manner and phraseology of the sacred authors.

It will be perceived that the lecturer has not unfrequently made use also of the language of poetry. This is sometimes condemned; but a sentence of this kind will often relieve, and often revive the attention; while it serves to fix a sentiment more firmly in the memory. And is it not in this very way that God has addressed men? How much of the Bible is poetical! How curiously constructed are some of its divisions! In one case a whole Psalm is divided into as many sections as there are letters in the Hebrew alphabet; every division contains an equal number of verses; and each verse begins with the same letter. "I," says inspired Wisdom, "dwell with *prudence*, and find out knowledge of witty inventions." And will a man inquire—*not* whether an usage accords with God's condescension, and is likely to be useful, especially to the middle and lower classes—but whether, after a poetical quotation, his style will not seem to sink; or whether the thing be sanctioned by any first-rate authority—and this too—this weighing of trifles; while he is doing the work of eternity, and has souls perishing in view! Paul knew the end would not sanctify sinful means; but he knew it justified the use of any lawful ones; and therefore, with a nobleness of mind that raises him infinitely above the intellectually proud and unaccommodating, he could say, "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.—And this I do for the gospel's sake, that I might be partaker thereof with you."

In the following documents, some things may be found looking rather inconsistent with each other. This arises from a wish the author felt strongly to represent and recommend—whatever it was—the *present* subject. And he is greatly mistaken if this be not the method of the sacred writers. They never seem afraid of expressing themselves too forcibly at the time. They never stop to qualify the things they are delivering. There are qualifications to be found; but these are brought forward in other places, and where they are themselves the subjects enforced. Our Saviour makes no limitations or exceptions, when he is enjoining confidence in the care and providence of God—"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." But the same authority says elsewhere—"Go to the ant, thou sluggard: consider her ways and be wise: which having no guide,

overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?" "Let thine eyes look right on, and thine eyelids straight before thee." "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." He must be a spiritless teacher who never produces the surprise of paradox; who never alarms the timid and cautious; and whose strength of statement and urgency, does not furnish some seeming contradictions.

The author is not sure the same thought or expression may not occur more than once in these Lectures; or that he may not have used them before, in some of his other publications: for writers are often the least acquainted with their own works; being afraid to read them, lest they should discover faults too late for correction, and be only rendered miserable by the discovery. Should this be the case, it is not only hoped that they may be excused on the ground of inadvertence; but also that they may prove not wholly useless, being found in different connections, and applied to different purposes.

The subjects were commonplace in themselves; and could be only rendered novel in any degree, by their order and treatment. They were also very extensive subjects, and the difficulty of the preacher arose from the necessity of selection and concentration. He was obliged to reject much that offered, and to confine himself in each instance to two or three views. These ought to have been the most leading, and comprehensive, and profitable. But here the author can only be answerable for intentions and endeavors.

To conclude. No thought was entertained of any thing more than the delivery of these Lectures from the pulpit, till many of them were preached. They were therefore only distinguishable from his ordinary public addresses, by their length. Into this he was led by a wish to do some justice to the subject without a second discourse upon the same topic, which always divides and impairs the impression. Till a desire began to be expressed for their publication, he had only short notes from which they could be written out. But he then began to secure them, especially by hints and *memoratos* after preaching: and he is persuaded his friends will find the Lectures more than substantially the same they heard with so much candor and acceptance. They will also observe, that he has secured as far as possible even the style in which they were delivered.

One thing will be perceived in each of the discourses. He has largely treated the subject in a way of application. He did not intend to hold up the Christian to barren contemplation. His aim was to make his hearers fellow-heirs, and of the same body, and partakers of the promise of Christ by the gospel.

Behold the awful portrait, and admire.
Nor stop at wonder: imitate and live.

WILLIAM JAY.

Percy Place, Sept. 10.

THE CHRISTIAN CONTEMPLATED.

LECTURE I.

THE CHRISTIAN, IN CHRIST.

"*I knew a man in Christ.*"—2 COR. xii. 2.

"A CHRISTIAN is the highest style of man;
And is there, who the Cross wipes off,
As a foul blot, from his dishonored brow?
If angels tremble, 't is at such a sight!"

So sings, with his accustomed energy and excellence, our admired Young. It is not, however, with the poetry of this passage we now have to do, but with the sentiment contained in it.

Yes; "a Christian *is* the highest style of man." Inspiration itself pronounces him to be "more excellent than his neighbor," however that neighbor may be distinguished. Who, on a fair trial, can bear a comparison with him?—The rich? But he has "the true riches;" durable riches, with righteousness; "the unsearchable riches of Christ."—The honorable? But he is "great in the sight of the Lord;" he has "the honor that cometh from God only."—The learned? But he is made "wise unto salvation;" he has "an unction from the Holy One, and knoweth all things." The sons of heroism?—But, "He that is slow to anger is better than the mighty, and he that ruleth his own spirit than he that taketh a city." He subdues enemies that vanquish all other victors: he is more than a conqueror; and the Captain of his salvation thus enlogizes and rewards him: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God; and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my NEW NAME."

It was a high encomium our Saviour pronounced on his forerunner: "Among them that are born of women, there hath not risen a greater than John the Baptist." But observe the addition: yet "he that is least in the kingdom of heaven is greater than he." Even Adam in his original state, was nothing to a Christian. Redemption delivers us from far greater evils than creation; the one rescues us only from non-existence; the other, from sin, and death, and hell. The blessings of grace are far superior to those of nature. What was the garden of Eden to "the new heaven and a new earth wherein dwelleth righteousness?" What was the tree of life to Him, the true source of immortality, who came "not only that we might have life, but have it more abundantly?" We were made by an exertion of wisdom and power; but we are saved by the " manifold wisdom of God;" and by "the exceeding greatness of his power, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."

When therefore a man, ashamed of such an infinite distinction, endeavors to free himself from the imputation as a reproach, it *is* credible that

"If angels tremble, 't is at such a sight."

For however deluded *we* are, *they* judge of things according to their real value and importance. The world may shout at a victory that has slain its thousands, and filled domestic life with "the fatherless and the widow;" but "there is joy in the presence of the angels of God over one sinner that repenteth." Men may disesteem and neglect "the suffer-

ings of Christ, and the glory that should follow;" but "the angels desire to look into these things."—Christ crucified was to the Jews a stumbling-block, and to the Greeks foolishness; but John "heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Your preacher, therefore, is more than justified in a plan, the design of which he has already intimated, and which he now proceeds to lay before you. It is to hold up the CHRISTIAN to your view, in some very important and comprehensive conditions and relations. To this design, we dedicate Twelve Lectures.

The First will lead you to contemplate the Christian, in CHRIST.

The Second, in the CLOSET.

The Third, in the FAMILY.

The Fourth, in the CHURCH.

The Fifth, in the WORLD.

The Sixth, in PROSPERITY.

The Seventh, in ADVERSITY.

The Eighth, in his SPIRITUAL SORROWS.

The Ninth, in his SPIRITUAL JOYS.

The Tenth, in DEATH.

The Eleventh, in the GRAVE

The Twelfth, in GLORY.

"Consider what I say, and the Lord give you understanding in all things."

We are this morning to behold the Christian,
IN CHRIST.

If this Lecture is more general than the remaining ones, let it be remembered that it is fundamental to the whole series; and with the subject of it, every thing in religion begins. All in your Christian character is derived from Christ. You cannot be a Christian unless you are *in* him.

Of this state the Apostle here speaks. "I knew a man," says he, "in Christ." The mode of expression is humble and modest; but by this "man" he unquestionably intends himself. We all have known some in Christ; and this should awaken our joy and praise. But religion is a personal thing.—We cannot be saved by the grace of others. Yet *their* experience should encourage and induce *us* to apply to the same source. For they were once destitute; and he who enriched them is able to supply us, and is equally willing. He even *intends* that every instance of his mercy should be a plea against despair. Hence the "man" before us could say, "Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them that should hereafter believe on him to life everlasting."

To come nearer our subject. There are three states mentioned in the Scripture with regard to Christ.

The first is to be *without* Christ. "At that time," says the Apostle, to the Ephesians, "ye were without Christ." This is true of the heathen; and it is true of all those who are living in sin, even in the land of vision. "The light shineth in darkness, and the darkness comprehendeth it not." This is the state of Nature.

The second is to be *with* Christ. "I long," says

Paul, "to depart and to be with Christ, which is far better." "And so," says he, "shall we be for ever with the Lord." This is the state of Glory.

The third is to be *in* Christ. This is the state of Grace. I need not remark how frequently the Scripture speaks of this condition. Let us reduce its declarations to some easy and brief arrangement. Of this state let us consider,

- I. THE NATURE.
- II. THE IMPORTANCE.
- III. THE EVIDENCE.

I. THE NATURE.—What is it to be *in* Christ? It is to be a Christian. Paul, speaking of certain individuals, says, "who were in Christ before me;" that is, they embraced Christianity before he did.—"The churches," says he, "which are in Christ;" that is, Christian churches, in distinction from those which were Heathen and Jewish. "Salute, (says he,) Apelles approved in Christ;" that is, an approved Christian.

It is needless to multiply examples, as the thing is undeniable. But admitting the fact, there must be some reason, and some very powerful reason, not only for the frequency of the expression, but for the expression itself. The language is perfectly peculiar. There are indeed various relations and connections in life; and some of our fellow-creatures are much attached to others, and very dependent upon them; yet we never say, a patient is *in* his physician; or, a servant *in* his master; or, a disciple *in* his teacher. But we constantly read of our being *in* Christ—and "If any man speak, let him speak as the oracles of God." New terms imperceptibly make way for new doctrines; nor has any subtlety of the enemy of souls succeeded better in corrupting the mind from the simplicity there is in Christ, than modernizing the language of divinity. When men are shy of the "words the Holy Ghost teacheth," we are always afraid they are beginning to be ashamed of the things.

The expression means a state of union with Christ. This union may be considered as visible and professional; or real and vital. This is not a distinction without a difference; there is a foundation for it, in reason; and it is even necessary, to harmonize the testimonies of divine truth. Thus our Saviour says, "Every branch in me that beareth not fruit, he taketh away. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." Thus a man may be in him, and be *fruitless*; and be in him, and *perish*. But can either of these be true, when applied to those who are Christians indeed; and of whom, by a change of metaphor, it is said, "I will put my Spirit within them, and cause them to walk in my statutes, and to keep my judgments and do them?" and "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand?" We therefore must admit, that a person may be in him by profession, when he is not in him in reality; in him, by a form of godliness, while he denies the power thereof; in him, by an external alliance with his church, and by the use of his ordinances, while he is a stranger to the renewing of the Holy Ghost, and the grace of God in truth. As religion ceases to be persecuted, and becomes respectable, such pretensions will be frequent; and they may for a while impose upon men, and even good men; but God is not mocked—and what is the hope of the hypocrite, though he hath gained, when God casteth away his soul?

But there is another union with Christ: and *this* union is not only real and vital, but the most intimate, and entire, and indissoluble; independent of the changes of time, unaffected by the diseases of

the body, uninjured by death, untouched by the destructions of the last day.

Let us look at it. But how shall we do this? Here the sacred writers lead the way; and were we like-minded with them, our senses would minister to our faith, and every thing would admonish us of the Lord of all. The sun would tell us that there is a nobler orb above him, "with healing under his wings." The wind would remind us that "so is every one that is born of the Spirit." We should think of Christ and of Christians as one with him, whenever we saw a foundation and a building; a fountain and a stream; a shepherd and his sheep; a king and his subjects; an advocate and his client. None of these indeed can do justice to the subject; the subject being so peculiar in its nature, and so boundless in its extent. The sacred writers feel this, and therefore, to increase their efficacy, they throw off from the images they employ every imperfection in their kind; they add to them attributes which are not naturally inherent in them; and they multiply their number, that they may accomplish by combination what could not be done by individuality; and thus, though these allusions fall short of the glory they are applied to illustrate, they aid our meditations. With many of these we are furnished in the Scripture. Let us glance at a few of them; and let us be thankful that instead of their having any thing novel in them, they are well known and familiar.

We are in Christ as we are in Adam. "In Adam all die: so in Christ shall all be made alive." From the first we derive our natural being, and from the second our spiritual. By the one we fell, by the other we rise again. By the disobedience of one, many were made sinners; and by the obedience of one, shall many be made righteous. From the one, sin reigned unto death; by the other, grace reigns through righteousness unto eternal life. "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly."

It is commonly supposed that the ark was designed to be a type of Christ: it certainly affords a striking image of him. A deluge was coming on, and Noah and his family were exposed to the flood, as well as others. But they escaped uninjured; for they availed themselves of the shelter provided. They entered it in time; and the Lord shut them in; and they could not have been safer had they been in heaven. Not a drop of the torrents from above, or of the deep below, touched them; and through the universal wreck they sailed out into fair weather and into a new world. But there was no other mode of deliverance. Swimming was useless; a boat was a vain thing for safety; and truly in vain was salvation hoped for from the hills and the multitude of mountains. All were overwhelmed that contemned the Divine appointment; for though there were abysses of destruction every where, there was only one ark. "Neither is there salvation in any other, for there is no other Name given under heaven among men whereby they must be saved," than the name of Jesus. "I am," says he, "the way, the truth, and the life. No man cometh unto the Father but by me."

A peculiar provision under the Law was also an emblem of our subject. The man committing casual murder was exposed to the avenger of blood, who had a right to kill him wherever he should be found, unless in one of the cities of refuge. The place of immunity was situated on an eminence, to be visible from afar. The road to it was open, and wide, and prepared; and when there was any dan-

ger of mistake, a direction pointed—"Refuge, Refuge." To this, therefore, the offender, incapable of trifling or tarrying, fled for his life; and it is easy to imagine what were his feelings, his anxiety, his anguish, till he had entered the asylum; and the calm and confidence he enjoyed as soon as he could turn and face the foe, and say "Thou canst not touch me here." To this, the author of the Epistle to the Hebrews, who would well understand the allusion, refers, when he speaks of those "who have fled for refuge to lay hold of the hope set before them."

Christians are in Christ as the branches are in the tree. It matters not how near a branch is to a tree—yea, if it lean against it; yea, if it be corded to it, or even nailed, it can neither flourish or live, unless it be in the stock. But when it is in the tree, the very same sap that pervades the one, flows into the other, and sustains and fertilizes it. And, says our Saviour, "As the branch cannot bear fruit of itself unless it abide in the vine, no more can ye, except ye abide in me; for *without* me ye can do nothing."

And to mention nothing more—They are in Christ as the members of the human body are in the head. For he is called "the head of his body the Church;" and believers are said to be "members of his body, of his flesh, and of his bones." They are real and living parts of him. As the head governs and directs the body, they are under his guidance and authority: and as the body is actuated by the head, and depends upon ligatures with it, and influences from it, so they live by him; and of his fullness they all receive, and grace for grace.—Let us,

II. Consider the IMPORTANCE of this state.

We often, in determining the worth of a thing, *appeal to authority*: and we are much influenced in our decision by the competency of the judge. Here it must be confessed the multitude are not a safe guide, nor yet many of those who by their rank and attainments may seem entitled to take the lead in society. They rise early and sit up late, and eat the bread of sorrow, and deny themselves, and compass sea and land for fortune and for fame. But their urgency in the things of time and sense, forms a deplorable contrast with their insensibility and negligence with regard to the things that belong to their everlasting peace. So that were we to estimate the value of the prize by the zeal of the candidates, we could not deem it worth a moment's thought. But we do not appeal to the blind and the deaf in questions of color and of sound. How can the votaries of the god of this world appreciate a kingdom that is righteousness, peace, and joy in the Holy Ghost? "The world knew him not" when on earth: and it is not wiser now. But the spiritual judgeth all things, though he himself is judged of no man. Let us turn to Paul. Paul was a man of learning and wisdom. He had been the greatest enemy to the cause of the gospel, and had, from the most irresistible and perfect conviction, become its adherent and advocate. He was not a novice in experience, but had been for many years acquainted with the Saviour, studying him as a Minister, as well as believing in him as a Christian, when he wrote to the Philippians. Yet what was his language? "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him." Thus *he* was fully persuaded that a union with Christ was a state infinitely desirable; and that his estimation was well founded will appear—

If we survey the state in connection with the ad-

vantages inseparable from it, but never to be enjoyed without it. And here I must make a selection. For I find myself in a garden abounding with productions, all of which I wish to commend; but I have only time to lead you to notice a *few* of the flowers and the fruits; and in doing this, order is not necessary.

But is it desirable to be delivered from captivity and bondage—a bondage the most degrading; a captivity the most oppressive? Here you enjoy it. "If the Son therefore shall make you free, ye shall be free indeed." "In whom we have redemption through his blood, even the forgiveness of sins."

Is it desirable to be safe from condemnation? Condemnation is to be judged of by the doom to which it consigns us. Now, "Cursed is every one that continueth not in all things written in the book of the law to do them." And who can appreciate the misery of this curse? Who knoweth the power of his anger? It is a fearful thing to fall into the hands of the living God. But "there is now no condemnation to them that are in Christ Jesus." That is, none that will affect their security. Conscience may condemn; the world may condemn; Satan, the accuser of the brethren, may condemn—but these are not the Judge. "Who shall lay any thing to the charge of God's elect? It is *God* that justifieth. *Who* is he that condemneth? It is *Christ* that died; yea, rather, that is risen, who is even at the right hand of God, who also maketh intercession for us."

Is acceptance with God desirable? Here we have it—"This," says God, "is my beloved Son, in whom I am well pleased." The complacency extends to us, as well as to himself. "Thou hast loved them," says the Saviour, "as thou hast loved me." He hath made us accepted in the Beloved: and this is true both of our persons and our services. "He gave himself for us, an offering and a sacrifice to God for a sweet smelling savor; and we could not have been originally so dear to God as we now become, through his mediation."

Tell me, ye who delight in communion with God, and are so often constrained to repair to him for mercy and grace to help in time of need, is it good to draw nigh to God? And can you go to him freely as your Father? at all seasons? on all occasions? and in every thing by prayer and supplication make known your requests unto God, with an assurance of success? "In whom we have boldness and access with confidence, by the faith of him."

In him we have all our supplies and endowments. "We are complete in him." Where can I find righteousness? In vain I look even to my duties and to my holy things. These are all defective and polluted; and if they *deserve* any thing, it is condemnation: and if he *thus* enters into judgment with us, no flesh living can be justified. But Christ is the end of the law for righteousness to every one that believeth. Thus I appear before him, "not having my own righteousness which is of the law, but that which is of faith;" and this not only justifies me from all things, but gives me a title to eternal life.—And where but in him can I find strength? The journey I have to take, the race I have to run, the warfare I have to accomplish; the duties I have to perform; the trials I have to bear: all these are not only above my natural powers, but even above the grace I possess, without fresh and constant supplies of the Spirit of Jesus Christ. But he cries, "*my* grace is sufficient for thee, for *my* strength is made perfect in weakness." Surely therefore shall one say, "In the Lord have I righteousness and strength."

Where shall we end? "If children, then heirs, heirs of God, and joint heirs with Christ." But *he* is heir of all things; therefore, says the Apostle,

"All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's. You are united to him, and he is united to God. You are in him, and he is in God. How secure, then, is the happiness of believers! Their life is hid—with Christ—in God! How incapable of rupture is the connection between them and God, unless the medium that unites them can fail! But "I am persuaded that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We may also view the importance of this state, *in connection with certain seasons when it must be peculiarly felt.* There are four of these.

The first is the hour of *conviction*. What is the reason that many of you read and hear of this state with such indifference? that you make light of the invitation to enter it? and go your way, one to his farm and another to his merchandise? You do not feel yourselves in the wretchedness and jeopardy it implies, and is designed to relieve. One question forced from a wounded spirit—"What must I do to be saved?" would magnify this state more than all the arguments your preachers can ever employ. When a man is awakened to serious consideration; when he examines his character and condition; when he looks and sees what he is, what he wants, what he deserves; when he perceives the vastness and certainty of his danger; when he finds himself perfectly unable to effect his own deliverance, and knows also, that the help of men and angels united could not reach the desperateness of his case—then, how inexpressibly desirable appears a connection with him, who is able to save to the uttermost! who was delivered for our offences, and raised again for our justification! in whom it hath pleased the Father that all fulness should dwell! Then how delightful to hear him say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" Then how blessed, by believing, to enter into rest, and "joy in God, through our Lord Jesus Christ, by whom he has now received the atonement!"

The second is the day of *trouble*. And this may always be expected; for a man is born to trouble as the sparks fly upwards. And what, in the wreck of property, in the loss of relations and friends, in the failure of health and comfort—what will you do without "the consolation of Israel?" While your cisterns are broken, the fountain of living water is far off; while your lamps are extinguished, no Sun of Righteousness is nigh. But if you had an interest in him who is the hope of Israel, the Saviour thereof in the time of trouble, your trials would be all sanctified and alleviated: at what time you were afraid, you would be able to trust in him: in the multitude of your thoughts within you, his comforts would delight your soul. "I am cast down, but not destroyed. I feel my losses, but I am not lost. The waters are bitter, but this tree heals them. The Cross takes away the curse; yea, turns the curse into a blessing. It is good for me that I am afflicted. I know this shall turn to my salvation, through prayer and the supply of the Spirit of Jesus Christ."

The third is an hour that awaits you all. The day of trouble may come—the hour of *death* must come. The one is probable, the other is absolutely certain. For what man is he that liveth and shall not see death? The living know that they shall die. But though death be a universal event, it is not a universal privilege. It would be the most dreadful delusion in many of you to say, "It is bet-

ter for me to die than to live;" for however severe your present sufferings may be, they are only the beginning of sorrows. If death find you out of Christ, it would be good for you if you had never been born. There will be nothing to screen you from the power with which it is armed by sin. It will deprive you of all you hold most dear. It will terminate your space for repentance. It will close all your opportunities of mercy. It will put a seal upon your character and condition for ever. It will arrest, and deliver you to the judge, and the judge will deliver you to the officer, and you will be cast into prison, and you shall not come out thence till you have paid the uttermost farthing. But hear the voice from heaven: "Blessed are the dead that die *in the Lord*." He in whom they are found, has abolished death, by the final destruction of the state, and the present removal of the sting; by the change of its nature and office; by turning it into a departure, a sleep; by making it endless gain. If death finds you in Christ, it will be the angel of the covenant; it will wipe away all your tears; it will lead you to the altar of God, to God your exceeding joy.

You may continue to neglect and despise the Friend of sinners *now*, but you will have other thoughts soon. Death will discover and display the errors of life. How will you then wonder that the trifles and vanities which now engross you should ever have acquired such an ascendancy! How will you be amazed that you constantly disregarded him who alone can befriend you when all other helpers fail! *Then* you will learn, but in vain, that an interest in Christ is the one thing needful. Cannot you look forward? Cannot you foresee this, before the knowledge can result only in despair?

For, fourthly, There is another day, and from which the former derives its greatest dread—it is appointed unto men once to die, and after this the *judgment*. I do not ask you what are your thoughts now?—but what will they be, when the heavens shall pass away with a great noise? when the elements shall melt with fervent heat? when all that are in their graves shall come forth? when the dead, small and great, shall stand before God, and the books shall be opened? What will you then do without a friend, an advocate? Then the tribes of the earth will mourn and wail because of Him. Then they who have despised Him, and rejected Him, will cry to the rocks and mountains to hide them from the wrath of the Lamb. But the believer in Jesus lifts up his head with joy, for his redemption draweth nigh. Here he looked for the mercy of our Lord Jesus Christ unto eternal life, and now he enjoys it. He is found *in* him, and therefore he is found of him in peace—and hears him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To which we may add, that all this admits of anticipation by faith; and now, even *now*, he can say—"I am not ashamed; for I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day."—Let us, therefore,

III. Consider the EVIDENCE of our being in Christ.

There is no doubt but it is very desirable to know this; and it would be strange to suppose that it is impossible to ascertain it; especially since we are not only required to examine ourselves, and prove whether we are in the faith, but also to rejoice in the Lord always. Paul, we see, was assured of this—"I knew a man in Christ;" and he knew himself to be so, not as he was an Apostle—for a man might have been an Apostle, and not in Christ: this was the case with Judas—but, as a believer. Official service is very distinguishable from personal expe-

rience, and gifts do not pledge the existence of grace. John does not say, we know that we have passed from death to life because we can prophesy or speak with new tongues, but "because we love the brethren."

When, however, we speak of this confidence, a little explanatory caution may be necessary. People often call it, the full assurance of faith. This is indeed a scriptural expression, but it occurs only once; and then it is used to denote, not a certainty of appropriation and experience, but a full persuasion of our being allowed, by the new and living way which he has consecrated, to enter the presence of God in prayer, and partake of all the blessings of his salvation. There is, therefore, an expression we prefer to this—it is "the full assurance of hope." Our present confidence is the confidence of hope, and of hope only. This hope may be considered in a state of conflict with doubts and fears; or in a state of victory and triumph over them: in the one case, there will be anxiety and uneasiness; in the other, joy and repose; but the degree does not alter the nature of the thing itself.

On what, then, is this confidence founded? Dreams? Visions? Voices in the air? Sudden impulses? Passages or promises accidentally presented on opening the Bible? and applied, regardless of the connection from which they are taken, or the characters of those by whom they are adopted? On what strange, what dubious, what unauthorized evidences, do some rest their eternal hope! "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

All the errors, however, in judging ourselves, are not on one side. There are mistakes on the right hand as well as on the left; and though they are not so dangerous, they may be distressing and even injurious; and therefore we must guard against them.

In deciding your condition, you should not make the experience of others too much the standard of your judgment; for though, as in water, face answereth to face, so the heart of man to man; yet, along with a general conformity, there is frequently much difference, especially in the degree and duration of those spiritual exercises which commonly precede the joy of God's salvation, and attend the part of divine doctrine that first seizes our attention.

Neither should you be too minute in your inquiries. The blind man, who was not able to answer every question pertaining to his case, could yet say, "One thing I know: whereas I was blind, now I see." A man may be sure of his natural life, though he knows not when it commenced; and he actually possessed the boon, long before he was able to prove it to himself, though he always evinced it to others. What we have to look after should be influences and effects; and these may be undeniable, without the knowledge of the time, the means, and the manner of their production. A slow and gradual operation is less striking than a sudden and instantaneous; but the increase of the corn sown, is as real, and as divine too, as the multiplication of the barley loaves, in the gospel.

When we are deciding our Christian state, we should not try ourselves by attainments. The reality of divine grace is one thing; the degree is another. We may be of the same species with a fellow-creature, though not of the same stature: and though not equally advancing, we may be in the same way. This I know is liable to some abuse; and we are always afraid, when we thus speak, lest people should avail themselves of it, "to settle," as the Scripture has it, "upon their lees;" or in other words, to be content with a hope of their safety, while they are careless of religious progression.

Thus it is said, Cromwell having asked a minister, "What was the lowest evidence of regeneration," said, on receiving an answer, "Then I am safe." And yet there are moments of gloom and depression, in which the question must be—not have I much grace? but have I any? When the house is on fire, the tradesman does not think of taking stock; his only concern *then* is to save.

It is a good evidence in your favor, if you *value the thing*; and while the multitude ask, "Who will show us *any good*?" can say—*One good* only can serve my purpose; and the language of the Apostle, and of the martyr, is not too strong for me—"None but Christ, none but Christ!" "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

It is a token for good, when you *feel much concern and anxiety about this state*. It has been said, that it is easy to believe what we wish; but Paley remarks that the experience of every man gives the lie to this maxim. We all know, that in proportion as we attach moment to a thing, and find our happiness involved in it, we find it hard to persuade ourselves that we have a firm hold of it; we are alive and awake to every supposition of uncertainty; we still want stronger proof and confirmation. Does the miser feel it easy to believe that his money, the god of his idolatry, is safe? A mother hears that the vessel is wrecked on a foreign shore, but that her son is rescued from the deep. There is nothing in the world she so much desires to be true: yet it is easy for her to banish her solicitude and doubt? She will peruse every document; and examine every witness; and scarcely be able to think he is living, till she presses him in her arms. Now we may reason from the less to the greater. A man who feels the infinite importance attached to the soul and eternity, will always find it difficult to consider himself a child of God, and an heir of glory; and will never cease saying, "Give me a token for good, that I may rejoice in thee. Say unto my soul, I am thy salvation." Smoke is not fire, yet there is no smoke where there is no fire—doubts and fears are not faith, but they are gendered by it.

They who are united to Christ are characterized by the *change* which they have experienced. This change is not only real, but entire—entire, not in the degree, but extent. It is complete in nothing; but it is begun in all the Christian's views, and sentiments, and dispositions, and dependence, and taste, and motives, and pursuits. Hence, says the Apostle, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

They are also distinguished by the *principle which governs them*. Hence we read, "They that are in Christ Jesus walk not after the flesh, but after the Spirit." The former will excite as well as the latter; but they do not yield to it: and his servants ye are, whom ye obey. The one is opposed, the other is encouraged. The one enters into the mind by fraud or force like a robber, producing alarm and misery, and allowing of no peace till he is expelled. The other is invited; and when he comes, is welcomed and entertained as a friend. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God. But ye are not in the flesh, but in the Spirit,

if the Spirit of God dwell in you. Now if any man have not the Spirit of God, he is none of his."

And this leads us to remark, that all they who are in him *resemble* him. "He that saith he dwelleth in him ought himself also to walk, even as he walked." Not only gratitude and consistency require this, but evidence. "If," says the holy Saviour, "I wash thee not, thou hast no part with me." There must be likeness in order to fellowship. "For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Or what concord hath Christ with Belial?" Christ and Christians are not like Nebuchadnezzar's statue: the head of which was of gold, while the subordinate parts were of inferior metal, down to the feet which were partly iron and partly clay. "He that sanctifieth, and they who are sanctified, are all of one." He is a partaker of their nature; and they are the partakers of his. They are not of the world even as he is not of the world. They have the same mind which was also in Christ Jesus: a sameness of sentiment and feeling; a oneness of heart and soul—"he that is joined to the Lord, is one spirit."

Men and brethren—Are you in Christ?

Perhaps you have never yet asked yourselves this question. You have been careful of your property; and every legal doubt has led you to call in the lawyer. You have been anxious for your character, and every whisper of slander has led you to vindicate your reputation. You have been all alive to your health, and every symptom of disease has instantly led you to consult the physician. But to this very hour—and you know it—to this very hour—never once in your lives have you retired, and seriously asked yourselves—Am I in Christ? And yet you acknowledge that your eternal happiness depends upon it, and that this life is your only opportunity to attain it, and that this season is not only short but uncertain, and that "in such an hour as ye think not, the Son of Man cometh!" Yet you call yourselves rational creatures! Yet you allow that "a prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished!"

My dear hearers—You admire one and another of your fellow-creatures, and think how happy you should feel if you could make their advantages your own. And what are these advantages? Are they not things that perish in the using? that afford no satisfaction in the enjoyment? that profit not in the day of wrath? that cannot deliver from death? And are these the things for which you envy men of the world, who have their portion in this life? Is it not time, especially for some of you, to grow wiser; and to form your estimates by the judgment of God which is always according to truth! "Search the Scriptures." There you will find that they, and they alone, are wise, and safe, and happy, who can say, to "the praise of the glory of his grace, we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true; even in his Son, Jesus Christ. 'This is the true God, and eternal life.'" Envy these—not by grudging them their blessedness, but by longing for a participation of it; and praying with one, who though a king himself, yet overlooking all his earthly advantages, kneeled and said, "Remember me, O Lord, with the favor thou bearest unto thy people: Oh, visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, and glory with thine inheritance."

Let this be your concern—let it be your *supreme* concern—"Seek ye first the kingdom of God, and his righteousness." And let it be your *immediate*

concern. You cannot be happy too soon; and while you hesitate and linger, the opportunity may be irrecoverably lost. Therefore, "Seek ye the Lord while he may be found; and call upon him while he is near." And for your encouragement, be persuaded that you will not, cannot seek him in vain. All things are now ready. Rise, he calleth thee—and says, "Him that cometh unto me, I will in no wise cast out."

How ought we to conduct ourselves towards those that are in Christ? Surely, if they have little of earthly distinction, they should be judged of by their treasure in heaven. Whatever they are in themselves, their destination, their rank, their *relation*, should ensure them respect. They are to be valued for *his* sake with whom they are one; and *shall* be one for ever. In consequence of this union, if we slight and injure them, *he* feels it as if done to himself: "He that touches them, touches the apple of his eye." In the same way, he regards our attentions and kindnesses to them, as if they were favors conferred upon himself: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Finally. How ought they that are in Christ to conduct *themselves*? How cheerfully, how gratefully ought you to feel! Once far off, and now nigh! Once strangers and enemies, and now fellow-citizens with the saints, and of the household of God! Once having nothing, and now possessing all things! You have had much forgiven—you should love much. He has done great things for you—you should largely inquire what you can do for him; and, "by the mercies of God, present your body a living sacrifice, holy and acceptable, which is your reasonable service." O you who live by this Saviour, make him known. Recommend him. Begin with your own family. You are concerned to provide for your children. But how is your love operating? Is it not in laying up for them treasure on earth? or seeking great things for them in the world? It would be infinitely better to leave them in Christ, than to leave them with thousands of gold and silver; or to leave them with kings upon the throne. Forget not your friends and your neighbors. Hold forth the Word of Life impressively and invitingly to all around you. Teach transgressors his ways, and let sinners be converted unto him. What says the poet?

"O 'tis a Godlike privilege to save;

And he that scorns it is himself a slave.

Inform the mind: one beam of heavenly day

Will heal the heart, and melt his chains away."

What says the Apostle? "If a man err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." Amen.

LECTURE II.

THE CHRISTIAN, IN THE CLOSET

"Enter into thy closet."—Matthew vi. 6.

THE curiosity and attention of men are awakened by very different excitements, according to their temper, and education, and habits in life; and what is despised by some as worthless, is studied by others with peculiar delight.

But there is really a gradation in the value of objects themselves. The works of art display great skill and ingenuity; but the productions of nature are much more deserving of our inspection; witness the remark of our Saviour concerning the lilies of the field—"Solomon in all his glory was not arrayed like one of these." But the operations of

grace far surpass the results of nature: for they regard the soul and eternity, and display more of the perfections of Deity. Therefore, says David, "Thou hast magnified thy word above all thy name."—Therefore, he himself says, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

The subjects of divine grace, therefore, are the most interesting characters in our world. Many, indeed, neglect and despise them; but there is one class of persons, always dear to a minister of Christ, who feel them the most powerfully attractive. They are those who, roused to a sense of their danger, are exclaiming, "What must I do to be saved?"—who, longing to return to him from whom they have revolted, are inquiring, "How shall I come before the Lord, and bow before the High God?"—who, bound for the glory to be revealed, are "asking their way to Zion, with their faces thitherward." If you are going a journey of great difficulty, and yet of unspeakable importance, and you were in company with a multitude of individuals, *he* amongst them all who had travelled the road himself, would be the man of your preference; and you would endeavor to get near and converse with *him*. To a suffering patient, the most engaging person he could meet with, next to the physician—for none would bear a comparison with him—would be the man who had himself labored under the same complaint, and could tell of the manner in which the remedy is applied; and whose own recovery would be a living voucher not only of its safety, but of its efficacy and success.

In a series of discourses, to bring the CHRISTIAN before you, for your admiring and practical contemplation, last Lord's Day we viewed him IN CHRIST: we are this morning to consider him

IN THE CLOSET.

Wonder not, my brethren, that we bring forward this view of the Christian *so early*. By this he is distinguished from the commencement of his religious concern. He soon turns aside from the vile and the vain, and bewails himself alone. *They* cannot enter into his feelings *now*. They know nothing of a broken heart and a contrite spirit, unless as a subject of wonder or contempt. He feels his sin to be a burden too heavy for him to bear, and longs for ease; but the "wide world" cannot relieve him, cannot sympathise with him, cannot direct him to "the rest and the refreshing." All great sorrow seeks solitude and secrecy: "He sitteth alone, and keepeth silence, because he hath borne it upon him; he putteth his mouth in the dust, if so be there may be hope." Did ever language describe the experience of the penitent so beautifully, so feelingly, as the words of our heavenly bard?

"I was a stricken deer, that left the herd
Long since. With many an arrow deep infix'd
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There was I found by one, who had himself
Been hurt by the archers. In his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts,
He drew them forth, and healed, and bade me live.
Since then—
With few associates, and not wishing more,
Here much I ruminate, as much I may,
With other views of men and manners now
Than once; and others of a life to come."

Yes, his chief business *now* is with God; and this is not to be managed in a crowd; and as this business continues and increases through life, abstraction and retirement will always be desirable, always necessary. His religion cannot flourish—cannot live without it.

Our theme is very extensive. Let us detach from it four things. Let us review the Christian in his Retirement, with regard

- I. TO PLACE.
- II. TIME.
- III. ENGAGEMENT.
- IV. MOTIVES.

I. With regard to PLACE.

Our Saviour says, "Enter into thy closet." The word signifies any retired apartment; and some imagine that he employs a term of such latitude, that we might have no excuse for omission, if we are unfurnished with a place appropriated more expressly to pious use.

The connection requires this extension of meaning. Our Lord applies the word "closet" obviously in opposition to the "corner of the street;" and in distinction from the openness of the "synagogue," where persons could be "seen of men," and for which purpose these situations were chosen by the Pharisees. But *He* would have his disciples to avoid all appearance of ostentation; and perform their devotions where they would be concealed, unless from a witness in heaven. Yet if the end, which is privacy, can be answered, the place would be indifferent.

"Where'er we seek him he is found;
And every place is holy ground."

"I will that men pray *every where*," says the Apostle, "lifting up holy hands, without wrath, and doubting." God said to Ezekiel, "Go forth into the plain, and there I will talk with thee." Isaac made a closet of the field. Daniel of the river-side, as well as of his chamber. Nathaniel, of the fig-tree. Peter, of the house-top.

A variety here must be admitted, or the duty cannot be performed by many at all. For what numbers are there who are unable to command a convenient room for religious engagement. This is a trying case: and especially to those who have been accustomed to enjoy such an advantage. The preacher knew a pious female, who had been reduced from a mansion, and compelled to occupy a hired and contracted apartment; yet nothing in the humiliating and distressing change seemed to affect her, but her want now of a place of seclusion, in which to indulge her private devotion. For the "peculiar people," even in common circumstances fail not to give proof of their distinction: "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." If, my Christian friends, you have the privilege of accommodation, be grateful for it, and use it well: and if you have not, remember your Heavenly Father knoweth it, and that where "there is first a willing mind, a man is accepted according to what he hath, and not according to what he hath not." Be as retired as you *can*, since you cannot be so retired as you *would*; and if your circumstances will not allow of your being hid, and some of your family must witness your exercises, be not afraid of opposing the Saviour's pleasure. Though you are seen of men, you are not seeking to be seen by them.

It is possible to retire mentally, even in company; and many an act of devotion is performed by the Christian without the formality of the exercise, when he is busied in his ordinary concerns. Nehemiah worshipped secretly, without retirement; and, while, as a cup-bearer, he was performing his office in attending on the king, "prayed to the God of heaven."

The Jews had their Proseuchæ, oratories, or praying-houses, in secluded situations, by streams of water, and in woods, and on the sides of moun-

tains. The Scripture more than once refers to such places. In one of these it is probable our Saviour passed the night he spent in devotion; and in one of these Paul seems to have addressed his hearers in the vicinity of Philippi. They were a pleasing and a wise provision; as persons could here indulge themselves in private devotion whenever they were prompted by disposition and opportunity; and especially those who had scarcely any other sacred retreat. We have not such accommodations; but Nature itself, during a large portion of the year, affords us advantages; and it is wonderful that persons do not oftener avail themselves of these interesting spots of retirement. We have known some who, whenever the season and the weather allowed, retired thus, to perform their morning and evening devotions. Instead of their minds being diverted, and their thoughts dissipated, by the scenery, the works of God refreshed and impressed them, and furnished them with excitements and assistance. And there are those now living, who, if ever they feel devout, feel it in a garden, or a field, or a meadow. The bubbling spring; the apple-tree among the trees of the wood; the rose of Sharon; the lily of the valley; the purple rising and the golden setting of the sun; aid their communion with him who is all in all. The sowing of the grain; the blade; the ear; the full corn in the ear; the mower filling his hand, and the binder of sheaves his bosom; the husbandman and the gleaner—all these teach them to think and feel devoutly. They love the creatures of their God, and feel them their friends; and while the herd grazes at their feet, and the sheep repose at their side, and the lambs sport in sight, a voice seems to say, "Thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." They hear God in the breeze; they sing his praise in the note of the bird; they make every scene a book; every object a preacher; every place a temple.

We only add, what an advantage is the omnipresence of devotion, in that solitude which is not chosen, but brought upon us by the necessity of circumstances; when lover and friend are put far from us by death, and the heart within us is desolate; when travelling, and we droop in the loneliness that is felt in the midst of strangers; when by distance or condition, our connections are beyond our reach, and we are inaccessible to them. Ah! says Jonah, in the midst of the sea, "I will look again towards thy holy temple." "From the ends of the earth," says David, "will I cry unto thee, when my heart is overwhelmed." Cowper has not overlooked this consolation, in the language he has put into the mouth of the lonely islander—

"But the sea-fowl is gone to her nest,
The beast is laid down in his lair;
E'en here is a season of rest,
And I to my cabin repair.

"There's mercy in every place,
And mercy, encouraging thought!
Gives every affliction a grace,
And reconciles man to his lot."

We consider it,

II. With regard to TIME.

When are we to enter our closet? and how long are we to remain there? You are not to be there *always*. You will hear, as we proceed, that the Family, the Church, the World, have all claims upon you. Every duty has its season, in which alone it is beautiful and acceptable. "No duty," says Bishop Hopkins, "will be approved of God, that appears before him stained with the murder of another duty." Yea, a Christian sometimes forces

himself away from the delights of solitude, to engage in services, far less pleasing, than lying down in these green pastures, and feeding beside these still waters. But self-indulgence, even when the enjoyment is religious—must yield to the will of his Heavenly Father, as soon as it is known.

Retirement, however, should be frequent. Yet, if you ask how frequent? I do not pretend absolutely to determine. The Scripture does not decide: it was needless to decide—as needless as the prescribing how often you should eat and drink. Your wants will regulate the one; and your love will regulate the other. Love is the Christian's grand principle; and love does not require to be bound; it is ingenuous; it is urgent; it is contriving; and will get, with all possible expedition, to its object. Besides, no rule can be laid down that will apply equally to all. There is a great difference in our conditions, and our callings. At different periods too, the Providence of God may vary our duties. Thus good people formerly spent much more time alone, than the peculiarities of the day in which we live, will allow us. It does not follow that they had more piety than Christians now: their religion was more compressed, and flowed in a deeper channel; but that of modern Christians, though shallower, is more diffusive and rapid. They had not those openings for activities abroad—those calls to extensive and manifold beneficence and exertions, which the followers of Christ now have. *These*, therefore, cannot gratify themselves by spending hours together in their loved seclusion. They hear a thousand voices crying, "Come, and help us." They see that "the fields are already white unto harvest;" they know that "the harvest is great;" that "the laborers are few;" that the season is short; that the weather is uncertain; and the consequences of negligence, not only incalculable, but remediless.

Christians, however, should get as much leisure for the closet, as they are able. And in order to this, they should guard against the waste of time; they should economize time; they should redeem time from indecision and trifling, and especially from the vile and wretched consumptions of unnecessary sleep. David mentions three times a day; "Evening and morning, and at noon will I pray, and cry aloud." Daniel observed the same rule: "He went into his house; and his windows being opened in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." This was a custom much recommended, and observed by many of our forefathers; they thought, and they wisely thought, that a few moments of retirement in the middle of the day, as well as morning and evening, tended to check temptation and vanity, and to keep the mind in the things of God. But *twice* a day, at least, the Christian will withdraw. Less than this will not surely keep us "in the fear of the Lord all the day along"—and for this, the morning and evening will be deemed the most suitable periods. Under the law, a lamb was offered every morning and every evening. How much is there in each of these returning seasons to excite and to impress! "It is a good thing," says the Psalmist, "to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth thy loving kindness in the morning, and thy faithfulness every night."

As to the particular hour, this must be a matter of discretion: only it should be as early as possible both in the morning and evening, to avoid disturbance in the one, and drowsiness in the other. I will put amusements out of the question. But if you return late from visiting, it is better to retire even late than not at all. Yet in many of these cases

would it not be preferable to retire a few moments before you go? Would you be less prepared for company? Would you be less safe? Would you be less edifying?

What may be done at any time, is often done at no time; and while we have no plan or purpose, we are open to every casualty that may seize us, and turn us aside. It is therefore necessary to have *appointed* seasons for retirement; and desirable to adhere to them as invariably as we can.

There are also *occasional* and *extraordinary* calls to private devotion, when more than usual time should be allowed, that the mind may be affected with the event, and obtain the peculiar assistance the case requires. I should have a poor opinion of that Christian, who would not employ more than common retirement, when going to change his residence, his calling, his condition in life; or to take any important step, the consequences of which may affect not only his comfort, but his conduct and character for ever. When Jacob was going to meet his exasperated brother Esau, who was coming against him with four hundred men, he was found alone wrestling with the angel. When our Saviour was going to ordain his twelve Apostles, the day following, "He went out into a mountain to pray; and continued all night in prayer to God." And when his hour of suffering was drawing near, we find him in the Garden of Gethsemane, and retiring three times even from his selected disciples, and praying. Let us,

III. Consider this retirement with regard to its ENGAGEMENTS.

Many retire. But the tradesman retires to cast up his accounts, and to plan his schemes; the statesman, to enjoy his relaxations and ease; the philosopher, to pursue his theories and experiments; the poet, to rove among the aspects of nature, or to lose himself in creations of his own—and perhaps God is not in all their thoughts. So far from inviting *Him* into their solitude, when they apprehend his approach, they repel the impertinent intruder; and say unto God, "Depart from us; we desire not the knowledge of thy ways." But we are speaking of religious retirement. The Christian withdraws for three purposes.

First, He is engaged in *reading*. This enlarges his views, and impresses his mind, and furnishes him with aids to devotion. But what does he peruse? Principally the Scriptures. I say principally, because other books may be occasionally read to advantage, and we have a plenitude of excellent works for the closet. Yet I confess, the Scriptures alone appear to be the best reading in retirement, especially for the poor, and those who have little leisure. They are the fountain; other books are streams; and streams are seldom entirely free from something of the quality of the soil through which they flow. Who would not draw the water of life for himself from the spring-head! The Scriptures come immediately from God and lead immediately to him! There is a boundless variety and fulness in them. They are always new. They entertain, while they teach; and profit, while they please. There is always something in them that bears upon own character and condition, however peculiar it may be. "They are profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." I would recommend, generally, a regular reading of the sacred volume: for every work of God is pure: and whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the Scripture, might have hope. But "let him that readeth understand." It

is better to peruse a paragraph with attention and reflection, than carelessly and without observation, to run over several chapters.—For,

Secondly, He is engaged in *Meditation*. And, my brethren, it is desirable that you should employ your own powers; for you will be more affected and benefited by the efforts of your own minds, than by the thoughts of others. The faculty will be improved and increased by exercise; and cannot be acquired without it, any more than a man can learn to swim by never entering the water. And surely you cannot be at a loss for subjects. If your reading does not supply you immediately with materials, there are the seasons of the year, the state of the world, the condition of your family, your own individual circumstances, temporal and spiritual. Two subjects are always at hand—your own depravity and unworthiness, of which fresh proof is given every day and every hour; and—the "love of Christ, which passeth knowledge." In his sufferings and glory, the angels always find enough to attract and engage their profoundest thoughts; and shall these be less interesting to *you*,—to whom they are not only true, but important; not only wonderful, but infinitely necessary? They are all your salvation; let them be all your desire: and say, with David, "My meditation of him shall be sweet."—"My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches."—"How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand. When I awake, I am still with thee." Whatever the subject of your meditation may be, content not yourselves with considering it generally and abstractedly; but take some particular view of it, and bring it home to yourselves. "Is the Lord *thy* portion, O my soul? Dost *thou* hope in him? Art *thou* an heir of this promise? Dost *thou* stand in the way of this threatening? Art *thou* living in the performance or neglect of this duty? Say not, 'and what shall this man do?' but, 'Lord, what wilt thou have *me* to do?'"

Thirdly, He is employed there in *Prayer*. This is the special design of it. This is what our Saviour here enjoins: "Enter into thy closet; and when thou hast shut thy door, *Pray*." If ever you are at a loss to meditate, surely you can never be at a loss to pray! How numberless are your wants! How much have you to implore for yourselves and others! How much to confess at the foot of the Cross! How much to call forth your thanksgivings and praise! And all this is included in Prayer.

And the manner need not discourage you. For here the excellency does not consist in the mode of expression—the desire is all in all. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Even words are not necessary here. God reads deep meaning in the tear; and hears heavenly eloquence in the sighs of those that seek him: and often the most acceptable and successful intercession is made "with groanings which cannot be uttered."

These are the engagements of the Christian in his retired moments. But it is not necessary that he should perform all these exercises always; though it is very desirable that they should be all included; or that he should observe them precisely in the order we have stated them. They may, sometimes, alternately precede each other; and they may sometimes be intermingled. We have an instance of the blending together of these exercises in the retirement of David, with the recital of which we shall conclude this division of our discourse. For, as soon as Nathan had waited upon him, and had de-

livered the words of the vision—"Then went king David in and sat before the Lord, and he said, Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come; and is this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. For thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant; therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed for ever."—Let us consider retirement,

IV. With regard to its MOTIVES.

The obligation might be enforced from the authority of God, whose will is supremely binding on the consciences of all those who are informed of it; and whose language ought always to be, "Speak, Lord, for thy servant heareth." It might also be enforced by example. We could show, how the most eminent saints, and the most *busy* too, have abounded in this employment—and at the head of all, we could present the Lord Jesus himself, whose conduct has the force of a law upon his followers, who in vain profess to abide in him, unless they also walk even as he walked. How often do we read of his withdrawing himself, to be alone with his Heavenly Father! And can any of you dare to intimate, Ah! he needed retirement; but I can dispense with it!—But while it is enjoined by the highest authority and sanctioned by the highest example, it comes recommended by the highest advantage: and every thing unites to prove that it is a reasonable service. Mrs. Berry says in her diary, "I would not be hired out of my closet for a thousand worlds. I never enjoy such hours of pleasure, and such free and entire communion with God, as I have here: and I wonder that any can live prayerless, and deprive themselves of the greatest privileges allowed to them." If the twelve Apostles were living in your neighborhood, and you had access to them, and this intercourse drew you away from the closet, they would prove a real injury to your soul; for no creature can compensate for the want of communion with God.

We may connect retirement with the *acquisition of knowledge*. "Through desire, a man having separated himself, seeketh and intermeddeth with all wisdom." This is peculiarly true of one kind of wisdom, and which the heathen oracle pronounced to be of heavenly descent—Self-knowledge.—For how can those, who are for ever engaged in company, and engrossed by business, become acquainted with their character and their state? How can they compare themselves accurately with the word of truth; and look after the workings of the hidden man of the heart; and weigh their motives; and measure their deficiencies; and detect the sins of their holy things; and "walk humbly with their God?"—like those who retire with Him, and in his "light see light?"

Retirement is necessary to *reduce the force of secular influence*. Where is it the world deceives us,

allures us, overcomes us? Not when we are alone. Not when it is contemplated in the presence of our Bible and our God. There the fascination drops off. There we see that whatever successes we have gained, we are still losers, without "the one thing needful." There we feel that the favor of man, who is a worm, is less than nothing and vanity, compared with the friendship of God. There we wonder that we have ever submitted to be the slaves of folly; and vow against the tyrant in future.

"When I can say, my God is mine;
When I can feel his glories shine;
I tread the world beneath my feet,
And all that earth calls good or great."

Is the *resemblance of God* a trifle? This results from our intimacy with him. "Evil communications corrupt good manners." But while "a companion of fools shall be destroyed, he that walketh with wise men, shall be wise." We soon assume the manners, and imbibe the spirit of those with whom we are familiar, especially if the individual be a distinguished personage, and we pre-eminently revere and love him. Upon this principle, the more we have to do with God, the more we shall grow into his likeness, and "be followers of him, as dear children." When Moses descended from communion with him, his face shone: and although he was not aware of the lustre himself, the people could not steadfastly behold him for the glory of his countenance; and he was constrained to hide it under a veil. The Christian, too, may be insensible of his excellences and proficiencies; but his profiting will appear unto all men; all will take knowledge of him that he has been with Jesus.

Retirement prepares us for all other services.—Judge Hale, in his Letters to his children, makes no scruple to say, "If I omit praying, and reading a portion of God's blessed word in the morning, nothing goes well with me all the day." Dr. Boerhaave said, that "his daily practice of retiring for an hour in the morning, and spending it in devotion and meditation, gave him firmness and vigor for the business of the whole day." He who goes forth from God, after inquiring his will, and committing himself to his care, is the best fitted for all the successes or disappointments of life. It is alone with God, that the minister best qualifies himself for his work; it is there that he is wrought into the due temper of his office; it is there he rises above the fear of man, that "bringeth a snare," and resolves not to "shun to declare all the counsel of God;" it is there he is inspired to say,

"Careless, myself a dying man,
Of dying men's esteem:
Happy, O God, if thou approve,
Though all beside condemn."

He is the last man in the world who should be "to be had." He should learn to resist, with the firmness of a martyr, all encroachments on his holy solitude. His hearers will soon learn, by the want of savor in his ministrations, that he loves to be more abroad than at home, and is fonder of the parlor than of the closet. Whereas, the man that issues from frequent and long retirement, will ascend the pulpit as Aaron entered the Tabernacle of the Congregation, when the holy oil had been poured upon his head, and the fragrance filled the place. To speak of the Christian's preparation for public worship, may be deemed legal or superstitious by some; but the Scripture speaks of it, and the godly have always found their account in it. Previous retirement detaches the mind from earth; it composes the thoughts; it tends to prevent distractions in waiting upon God; and aids to produce that seriousness of spirit, which is essential to our edification by the

means of grace. They will always profit most by the sanctuary, who are much in the closet.

It furnishes also a *good evidence of our state*. Do not judge of yourselves by what you are before men—What are you with God? Your sincerity is chiefly evinced by your regard to the *unseen* duties of religion. These show that you are actuated by pious principle, and not by any of those inferior motives which produce appearances. In public duties you are open to the observation of others. Hypocrites may lift their hands and eyes; and affect great fervor and zeal. Curiosity may prompt our repairing to the ordinances of the Temple; and the dispensation even of divine Truth, in excellency of speech and elegance of manner, may prove an amusement; and persons may flock to it as to a concert. Thus we know it was with Ezekiel's hearers. "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." If you are with a person whom you dislike, his presence is tolerable in a large company, where you have other attractions;—though even then you would rather he was absent; but should they withdraw, how embarrassed and miserable would you be with him alone! Some of you seem attached to the House of God; but we often wonder how you would feel, if, upon the separation of the assembly, you were "*detained*" like Doeg "*before the Lord.*"

The *freedom* we enjoy in the exercise, is no inconsiderable recommendation of private devotion. Here we come even to his seat: we reach the secret place of the Most High. Here we are free from the restraints we feel in public. Here we are not condemned as deceivers, or ridiculed as enthusiasts, if we prostrate ourselves before God, or pray like our Saviour "with strong cryings and tears." I know not why we should be ashamed to be seen weeping, yet so it frequently is—but here the eye can pour out tears unto God. Here we may sigh, and pause, and kneel a third time "saying the same words." Here the mind is affected with those minute but touching recollections and peculiarities which cannot be admitted into public worship.—Here we may pray for others, in a way we could not do before them, without offence. Would they abide to hear us beseech God to deliver—One of them from the love of money? Another, from a fondness for extravagance? A third, from a hateful and odious temper? Here you can lay open, with proper self-abasement, the secret workings of your own pride, or envy, or carnality. Here you may pour into the bosom of God, things which you could not divulge to your dearest friend or relation. Every heart has a bitterness of its own; and this is frequently, what it is least at liberty to communicate. But here no secret is hid; here no complaint is suppressed. Here, "in every thing by prayer and supplication, with thanksgiving, we make known our requests unto God;" and, as the consequence of the full disclosure, we are "careful for nothing;" and "feel a peace that passeth all understanding, keeping our heart and mind through Christ Jesus."

But ought we to overlook the *promise* which the Saviour has here given us, and with which he would engage us to the performance of this duty? It would be a reflection upon his wisdom and goodness. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Let us observe the inducement.

It includes the *Divine Presence*. "Thy Father which is in secret." He is everywhere; but he is, it seems, peculiarly in the closet. Here "he is waiting to be gracious, and exalted to have mercy."

Here he is clothed in no terror to make you afraid. Here he is, not as a *Judge* on his tribunal to arraign you as criminals; nor even as a monarch on a throne of state, to receive you as subjects; but as your *Father*—eager to embrace you as "the sons and daughters of the Lord Almighty." Do children dread to enter a room where a loved and honored father is to be found? Would not this be a sufficient attraction to enter it? "When shall I come," says David, "and appear before God?"

It includes his *inspection*. "And thy Father which seeth in secret." He is not regardless of you; he is not ignorant of your condition; he knows what is the mind of the Spirit. Your desires are before him, and your groaning is not hid from him. He sees you, but not with eyes of flesh. He is no respecter of persons. He will not fail to notice you, however poor and despised. He views you with approbation. The prayer of the upright is his delight. "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

It includes *recompense*. "He shall reward thee openly." He "never said to the seed of Jacob, seek ye me in vain." But surely it is enough for a benefactor to be ready to attend to the applications of the distressed, without promising to reward beggars for knocking at his door; and to bestow on them, honor that shall distinguish them in public! as if, instead of being urged by their necessities, they had been performing some very meritorious action! The advantage of prayer is all our own: there can be nothing like *desert* in it. And yet to stimulate us to attend to a course founded entirely in a regard to our welfare, the Lord of all makes himself a debtor to his suppliants; and engages to confer upon them not only a real, but a public and acknowledged recompense. Even *here* he puts a difference between his people and others. Even *now* he induces observers to say, "Verily there is a reward for the righteous;" "This is the seed which the Lord hath blessed." He can make even a Balaam exclaim, "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel! Let me die the death of the righteous, and let my last end be like his." But if at present any dispensations humble them, any clouds obscure them; they will be exalted in due time; they will soon shine forth as the sun in the kingdom of their Father. "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the heart. and then shall every man have praise of God."

And now, my dear hearers, upon the ground of this important subject, let me address you with all fidelity and seriousness. For it is not a light thing—it is your life. I remember the observation of an old divine, and it is not too strongly expressed: "It is impossible for a man to be godly, who neglects secret devotion, and next to impossible that he should ever become so." To which he adds, "You may as well talk of a wise fool, a wicked saint, a sober drunkard, or an honest thief, as of a prayerless Christian!" If this witness be true, what are we to think, even of many who make some pretensions to religion! Their lives are full of action, and void of thought. They visit the temple, and are ever hearing sermons; but they are shy of the closet. Some of them, in this day of pious and benevolent institutions and exertions, make a figure in public; and their zeal flames at a distance; but it diminishes as it approaches nearer home, and it goes out in a dreadful darkness and coldness between God and their own souls.

In others, a little of this practice of retirement remains, lingering as the effect of custom or conviction only. But though they do not constantly,

they yet frequently neglect private reading, meditation, and prayer. Business, company, the most trifling pretensions, keep them from the duty; and they must be aware, if they would deal honestly with themselves, that whatever they do in this way, is their *task*, and not their pleasure. And need they be told to what character Job alludes, when he asks, "Will he *delight* himself in the Almighty, will he *always* call upon God?"

But some have *wholly* incurred the reproach; "Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel." Yes—for it was not thus with you once; you have left off to be wise, and to do good. "Apostasy," says Henry, "begins at the closet-door." There your irreligion commenced; and ever since this revolt from God, you have been departing more and more from him. O! what a day was that, when you first left your apartment without prayer! Perhaps you have forgotten it. But no! How can you forget your hesitation—your strugglings with conscience—the shame and uneasiness you endured, so that you longed and endeavored as soon as possible to lose the feeling. And you succeeded. You felt less the day following. At length you obtained a victory over every moral embarrassment. And now you lie down and rise up like the beasts that perish, and feel nothing.

But allow me to ask, Is not this neglect of religious retirement, a proof that the love of God is not in you? You treat men with attention; but He is not in all your thoughts. You salute your fellow creatures according to their rank and quality; but you never give Him the glory that is due unto his holy name. You visit your friends and acquaintances, but you never call upon God, though he is not far from any one of you. And have you nothing to do with *Him*? Is he not your Creator?—Your Preserver? Your Governor? Your Judge? Have you nothing to hope from Him? Nothing to fear? In his hand your breath is, and his are all your ways. Men deny the depravity of human nature; but we want no other proof of the mortifying truth, than this alienation of your mind from God. Can this be an innocent state? Could this be the condition of man, when God made him upright?—No! We do not go, we need not go to the refuse of society in prisons, and galleys. Setting aside all immorality and profligacy; when we see creatures shunning their Creator, and beneficiaries hating to retain their Benefactor in their knowledge; when we see men, instead of loving God with all their heart, banishing him from his own temple, and forbidding him the bosom that was made for himself—we know they *must* be fallen, and perverted, and guilty creatures; and without pardon and renovation can never enter into the kingdom of God. And this is your character; your danger. You are living without God. You are enemies to him. In vain you reckon upon your virtue and safety, because you may be free from the iniquities which disgrace others. Sins of omissions expose to condemnation, as well as positive transgressions. They are violations of the same authority. He that forbids, also enjoins. And you show your contempt of God, by neglect, as well as by insult. If two persons living together in the same house, were never to speak to each other, it would be deemed by all, as much a proof of dislike, as their fighting. Be not therefore deceived. You are wronging your own souls. All they that are far from God shall perish. "The wicked shall be turned into hell, with all the nations that forget God."

Is not, therefore, another cause of your neglect of the closet, a guilty conscience? You are afraid to enter into solitude. You know that however cheerful you appear, you are far from being happy in

reality. You have your occasional forebodings; and it is safer not to look into your condition lest they should be confirmed. You surround yourselves with company, lest, being alone, truth should invade your delusion, or you should be haunted by the ghosts of your own thoughts. The value of your amusements does not consist in the pleasure they yield, but in their power to divert you from reflection. And this power they must soon lose. And its effect at present is limited. It is no easy thing to keep out light, where there are so many aptures to blind up; or to sleep on, where stillness is impossible. What a life of constraint and uneasiness are you leading! "There is no peace, saith my God, unto the wicked."

Another prevention is to be found in creature attraction and worldly cares. You "mind earthly things." Your farm and your merchandise; your rising early, and sitting up late, and compassing sea and land, to carry some temporal interest—these furnish you with excuses; these yield you substitutes; these keep you from seeking those things that are above. We wish not to render you indifferent to your stations in life, or to induce you to undervalue the good things which he gives you to enjoy. But while you are "not slothful in business, be fervent in spirit, serving the Lord," "Labor not" only, or principally, "for the meat which perisheth, but for that meat which endureth unto everlasting life."—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And if you obtain them not in this subordination, you will find them to be nothing but vanity and vexation of spirit. Your table will become a snare. Your prosperity will destroy you.

We have thus again called you to enter your closet. And as to many of you, it is probable the application will be again refused. But another call will soon be addressed to you. It will be to die.—*That* call you cannot refuse. You live in a crowd—but you must die alone. You now hate silence—but you are hastening to "the house appointed for all living;" and

"Darkness, death, and long despair,
"Reign in eternal silence there."

LECTURE III.

THE CHRISTIAN, IN THE FAMILY.

"Then David returned to bless his Household."

2 SAM. VI. 20.

THE human frame is "a body fully joined together, and compacted by that which every joint supplieth, according to the effectual working of every part." There is nothing in it irregular; nothing defective; nothing superfluous. The eye cannot say to the ear, I have no need of thee: nor the hand to the foot, I have no need of thee. The members are all connected with, all dependent upon, all subservient to, each other; and were you to separate them, the body, which is composed of the whole, would be at once disfigured and destroyed.

It is the same with the system of Christianity, as presented in the Scriptures of truth. By separation, it loses both its beauty and its energy; its beauty—for this consists in the fine adjustment of the parts; its energy—for this results from the harmonious operation of the whole. What God therefore has joined together, whether it be doctrine and duty; or command and promise; or privilege and service; or hope and fear—let not man put asunder.

The zeal of some professors is not always according to knowledge, or such as to evince a "heart

right with God" It is not full of "good fruits without partiality and without hypocrisy." For these are nearly allied. Partiality is always a proof of hypocrisy; for if you are upright before God, and sincerely desirous of pleasing him, you will come to him, not to dictate, but to submit; not to choose, but to say, "Lord, what wilt thou have me to do?" "Then shall I not be ashamed when I have respect unto all thy commandments."

A Christian is not a perfect character; but he is a character. He is always the same; every where the same. The same in prosperity and adversity; the same in public and in private; the same in the dwelling-place, as in the temple; the same in the family, as in the Church. If there be any difference, his *immediate* connections will have the advantage; and looking towards those who have the best opportunities of knowing and observing his religion, he will be able to say, "Our rejoicing is this, the testimony of our conscience; that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world, and more abundantly to you-ward."—When Whitefield was asked, whether a certain person was a good man, he replied, "I know not—I never lived with him." And Philip Henry remarks, that "Every man, in religion, is really, what he is relatively."

We have to exhibit the Christian this morning
In the FAMILY.

Here it is supposed that he *has* a family. He is not a poor, illiberal, solitary individual; preferring vice, or mopishness, or an escape from expense, care, and trouble, to a state which was designed to complete the happiness of Adam in paradise; and which Inspiration has pronounced to be "honorable in all." He believes in the wisdom and veracity of God, who has said, "It is not good for man to be alone;" and instead of reflecting upon his parents, and undervaluing and injuring the most amiable part of society, where too they are not even allowed to complain; he forms no leading permanent plan of life, in which marriage is not considered as the foundation. And having entered the condition, he will be anxious to fulfil its duties. He will love his wife, even as himself. He will train up his children "in the nurture and admonition of the Lord." He will behave towards his servants, as one who knows that he has "a Master in heaven," and that there is no respect of persons with God. He will say, with David, "I will behave myself wisely in a perfect way. Oh! when wilt thou come unto me? I will walk within my house with a perfect heart.—I will set no wicked thing before mine eyes. I hate the work of them that turn aside; it shall not come nigh me!"

"Then David returned to bless his household." *Then*—for the period and the occasion are previously marked. The day had been a very pleasing one to David; but it had proved a very active and busy one too. For many hours he had been engaged in bringing up the Ark of God from the house of Obed-Edom into the city of Jerusalem. He had not only attended, to witness all the indications of piety and joy; but had contributed himself, in the sacred performances. And when the symbol of the Divine presence was set in the Tabernacle prepared to receive it; he offered burnt-offerings and peace-offerings before the Lord; and dismissed the multitude with presents, after blessing them in the name of the Lord. But the monarch does not make him forget the master; nor does public service hinder domestic. "Then David returned to bless his household."—Let us pass from this instance of excellency, to consider at large,

I. THE WAY IN WHICH THE HEAD OF A FAMILY MAY BLESS HIS HOUSEHOLD.

II. TO SHOW THE REASONS WHICH SHOULD ENGAGE HIM TO ATTEMPT IT.

III. TO ANSWER SOME OBJECTIONS TO THE DUTY.

And,

IV. TO CONCLUDE WITH SOME ANIMADVERSIONS AND ADMONITIONS RESPECTING IT.

I. If it be asked, how the head of a family may BLESS HIS HOUSEHOLD? we would answer, by *Example*—by *Government*—by *Discipline*—by *Instruction*—by *Attendance on the Means of Grace*—by the *Performance of Domestic Devotion*.

Some of these particulars, we are aware, in a degree imply and include each other; yet they are distinct enough for the utility of separate remark. Thus we distinguish countries and provinces; though in some places they approximate; and where they unite, the air, and the soil, and the produce will display resemblance and even sameness.

First, He may "bless his household" by *Example*. I begin with this, because nothing can supply the want of personal religion. He who despises his own soul, will feel little disposition to attend to the souls of others. Destitute of principle, he will be determined only by circumstances; and his exertions, if he makes any, will be partial and rare.—Having nothing to animate him from experience, his endeavors will be dull and cold. Where all is merely formal and official, a man will not go far even in the *use* of means; but what probability is there of his *success*, when he *does* use them? Who loves to take his meat from a leperous hand? A drunkard will make a poor preacher of sobriety to servants. A proud and passionate father is a wretched recommender of humility and meekness to his children. What those who are under his care, *see*, will more than counteract what they *hear*; and all his efforts will be rejected with the question—"Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?"—To what is it owing, that the offspring of many professors are worse than those of other men? Inconsistency. Inconsistency is more injurious than neglect. The one may be resolved into a forgetfulness of principle; the other shows a contempt of it.—You little imagine how early and how effectively children remark things. They notice them when they seem incapable of any distinct observation; and while you would suppose no impression could be *left* on such soft materials, a fixed turn is given to many a part of the future character. You must therefore reverence them, and be circumspect even in your most free and relaxing moments. You must do, as well as teach; and while you are humble before God, you must be able to say to them, "Be ye followers of me, even as I also am of Christ."

It is commonly observed, that example does more than precept. But the young are peculiarly alive to example; and when example has the advantage of nearness and constant exhibition, and unites both authority and endearment, it must prove the most powerful and insensible transformer; and requires in those who furnish it, and who will necessarily be imitated, that they "abstain from all appearance of evil." We only add here, that they who constitute your moral charge, are not so much affected and swayed by any direct and positive urgings, as by the presence, and exemplification, and sight of "whatsoever things are lovely and of good report." The force of the hothouse is not to be compared with the genial influence of the spring, by which, without violence, and without noise, every thing is drawn into bud and bloom.

Secondly, He may "bless his household" by *Governments*. Order is Heaven's first law. God himself is the example of it; and by nothing does he bless his creatures more, than by the steadiness of the order of Nature, and the regularity of the seasons. What uncertainty is there in the ebbing and flowing of the tides? What deviations in the changes of the moon? The sun knoweth his going down, and his rising up. Even the comet is *not* eccentric: in traversing the boundlessness of space, he performs his revolutions of fifty or a hundred years, to a moment. And in all the works of God, what seems disorder, is only arrangement beyond our comprehension; for "in wisdom he has made them all."

Hear the Apostle. "Let every thing be done decently, and in order." The welfare of your household requires that you should observe times. Every thing should have its season—your businesses, your meals, your devotional exercises, your rising, and your rest. The periods for these will vary with the condition of families; but labor to be as punctual as circumstances will allow. It is of importance to peace and temper, and diligence, and economy. Confusion is friendly to every evil work. Disorder also multiplies disorder. For no one thinks of being exact with those, who set at naught all punctuality.

The same principle requires that you should keep every thing in its place. Subordination is the essence of all order and rule. Never suffer the distinctions of life to be broken down. All violations of this kind injure those who are below the gradation, as well as those above it. The relinquishment of authority may be as wrong as its excesses. He that is responsible for the duties of any relation, should claim its prerogatives and powers—how else is he to discharge them? Be kind and affable to servants; but let nothing divest you of the mistress. Be the tenderest of fathers; but *be* the father—and no sensible woman will, I am sure, be offended if I add—Be the most devoted of husbands, but *be* the husband.

Thirdly, By Discipline. This regards the treatment of offences: "For it must needs be that offences will come;" and what is to be done with them? Here are two extremes to be avoided. The one is severity. You are not to magnify trifles into serious evils; and instead of a cheerful countenance, to wear a gloom; and instead of commending, to be always finding fault; and instead of enlivening every thing around you like the weather in spring, to be a continual dropping in a rainy, winter-day. Instead of making home repulsive, let it possess every attraction, and abound with every indulgence and allowance the exclusions of Scripture do not forbid. Instead of making a child tremble and retreat, gain his confidence and love, and let him run into your arms. "Fathers," says the Apostle, (for this fault lies mostly with our sex,) "Fathers, provoke not your children to wrath, lest they be discouraged." The other is indulgence—a foolish fondness, or connivance at things actually wrong, or pregnant with evil. This often shows itself with regard to favorites. And here ye mothers, let not *your* good be evil spoken of. Do not smother your darlings to death with kisses; and let not your tender bosom be an asylum for delinquents appealing from the *deserved* censures of the father. The success of such appeals, with kind but weak minds, is very mischievous; it makes preferences where there should be an evenness of regard, and tends to check and discourage wholesome reproof; and "he that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." "Chasten thy son while there is hope, and let not thy soul spare for his crying." Here Eli failed: "his sons made themselves vile, and he restrained them not."

Here also David erred; he had not displeased Adonijah, at any time in saying, "Why hast thou done so?" When the head of a family cannot prevent the introduction of improper books; the visits of infidel or profane companions; the indulgence of ensnaring usages, and indecent discourse; the putting forth of pretensions above his rank; the incurring of expenses beyond his income;—does *he* bear rule in his own house? Is it thus that *he* puts away evil from his tabernacle? Is it thus that *he* blesses his household?

For what is Abraham commended? "I know him, that he will command his children and his household after him, and they shall keep the ways of the Lord to do justice and judgment." Not that he was a tyrant; and terrified his family with the blackness of his frown, or the roughness of his voice. We no more admire a despot in the house, than in the state: but he was decided and firm; not only telling his servants and children what they were to avoid or what they were to perform; but requiring and enforcing obedience by the authority of his station. But *proper* authority requires dignity, as well as power. What can *he* do, whose levities, and follies, and ignorance, and weakness, deprive him of all awe, and all influence, and all impression?—Are we to smile or sigh at the thought of some children being in subjection to *their* parents; and of some wives being called upon to reverence *their* husbands? Is there no law to protect females and children?—As to children, the case with them is not voluntary; they deserve pity. But no sympathy is due to females who throw themselves into the empire of folly and weakness; and willingly choose a condition, whose duties it is sinful for them to neglect, and impossible for them to perform.

Fourthly, By Instruction. "For the soul to be without knowledge, it is not good." And this holds supremely true of religious knowledge. Hear the address of Moses: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Here observe not only the duty, but the manner in which he has enjoined the performance of it. He would make it a constant, a familiar, an easy, a pleasing exercise—a recreation rather than a task. In another place he says,— "When thy son asketh thee in time to come, saying, What mean the testimonies and the statutes and the judgments which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt; and the Lord brought us out of Egypt with a mighty hand. And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God as he hath commanded us." Nothing can be more natural than this recommendation. The curiosity of children is great, and will commonly, if judiciously treated, furnish you with sufficient opportunities to inform them. Their questions will show you the bias of their disposition, the state of their minds, and the nature and degree of the information it is proper to administer; and in various

cases, it is less necessary to go before them, than to follow. Events too are always turning up; and these will afford a wise parent a thousand hints of natural and seasonable improvement. Yet there are those who though they levy a tax upon every thing their avarice, sagacity, and zeal can find, to promote the temporal interests of their offspring, never seize, and turn to a religious account, any of those occurrences of the day, and of the neighborhood, whether pleasing or awful, that might so easily be made to speak not only to the understanding, but to the imagination and the heart.

Fifthly, By securing their attendance on the Means of Grace. Servants should be allowed opportunities of public worship and instruction, as often as circumstances will permit; and we admire the plan of our forefathers, who disengaged their domestics as much as possible on the Sabbath from the preparations of the table, that they might be at liberty to go themselves, and get food for their souls. Children also should be led to the house of God—though there is a proper time for their “shewing unto Israel.”—In determining this, it is not easy to draw the line. If they are taken too early, besides hindering the attention of those who have the charge of them, there is danger that holy exercises will become irksome by frequent and long detentions, before they can feel any interest in them. Yet an early attendance is valuable, as it tends to render the habit natural; and impressions may be occasionally made, even upon infant minds, sufficient to lead them to inquire, and to aid you much in your endeavors to instruct them at home.

Lastly, By Domestic Devotion. This service ought to be performed every morning and evening. It includes prayer. Prayer is not only to be made for your family—though this is a duty, and a privilege, and enables you to obtain for your household a thousand blessings; but also *with* them. It takes in also reading the Scriptures. Mr. Henry goes further: “They,” says he, “who daily pray in their houses do well; they that not only pray, but read the Scriptures, do better; but they do best of all, who not only pray, and read the Scriptures, but—sing the praises of God.” This exercise is very enlivening, and tends to throw off the formality which adheres perhaps more to domestic worship than either to public or private devotion, as it allows of less variety. If singing be not practicable, a psalm or hymn may be read. It will often produce a good effect, by impressing the minds of servants and children. The whole of the service will help you in performing what we have previously recommended, the duty of teaching and admonishing your families. The psalm or hymn will furnish them with sentiments and sentences. The reading of the word will store their minds with facts and doctrine.—While the prayer itself will be no inconsiderable instructor. The very engagement will remind them of the presence and agency of God. Your addressing him for pardon, will convince them of guilt; your interceding for your country, will teach them patriotism; for your enemies, forgiveness of injuries; for all mankind, universal benevolence.—Thus a man may bless his household.—Let us consider,

II. THE REASONS WHICH SHOULD ENGAGE HIM TO ATTEMPT IT.

For this purpose, let us view Domestic Religion. *First, In reference to God.* To Him it has—a relation of *responsibility*. We are required to glorify God in every condition we occupy; in every capacity we possess. A poor man is required to serve him; but if he becomes rich, his duty is varied and enlarged; and from the hour of his requiring wealth, he will be judged by the laws of affluence. A sin-

gle man is required to serve God as an individual only; but if he enters into connected life, he must serve God as the head of a family, and will be judged by the duties arising from his household relation. God has given him a talent, and he is to make use of that talent. He has committed to him a trust, and he is to be faithful to that trust. He has made him a steward, and he is to give account of his stewardship. “I assigned you,” will God say, “the empire of a family. To qualify you for the office, I furnished you with authority, and influence, and resources. How have you employed them? Where are the servants and children you were to have trained up for me?”

—A relation of *gratitude*. How much dost thou owe to his kindness and care! Who crowned the wish of thy heart, in granting thee the object of thy dearest choice? Behold thy wife, like a fruitful vine by the sides of thy house; and thy children, like “olive plants round about thy table.” Who has supplied not only all thy personal, but all thy relative wants? Whose secret has been upon thy tabernacle? Whose providence has blessed the labor of thy hand? Whose vigilance has suffered no evil to befall thee, and no plague to come nigh thy dwelling? And wilt thou refuse to serve him, with a family which *He* has formed, and secured, and sustained, and indulged? And wilt thou, instead of making thy house the temple of his praise, render it the grave of his mercies!

—A relation of *dependence*. Can you dispense with God in your family? What are all your schemes, all your exertions, all your expectations, without him? “Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.—It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep.” How wise is it then to secure the favor of one, who has all things under his control, and is able to make them all work together for your good, or conspire to your destruction. And has he not bound himself by promise and by threatening? “The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just.”—What may not be dreaded from the curse of the Almighty? What may not be expected from his blessing? Under the one, the evils of life become intolerable; we sow much, and bring home little; we earn wages to put it into a bag with holes; our table becomes a snare; our successes gender many foolish and hurtful lusts; our prosperity destroys us. Under the other, a little is better than the riches of many wicked; our trials are alleviated; our sorrows are tokens for good; our comforts are enjoyed with a relish others never taste; the voice of rejoicing and of salvation is in the tabernacles of the righteous.—Therefore,

Secondly, View it in reference to yourselves.—You ought to be concerned chiefly for your *spiritual* welfare; and should value things as they tend to restrain you from sin, and excite you to holiness.—If this maxim cannot be denied, let us judge by this rule—the man who performs this duty, and—the man who neglects it. Can *he* give way to swearing and falsehood, who is going to hear *from* God, and to speak *to* him? Can *he* throw himself into a fury, who is just going to hold intercourse with the source of peace and love? *Must* he not guard his temper and conduct, even on the principle of consistency? The other exonerates himself from the reproach of hypocrisy; and because he makes no pretensions to duty, thinks he is justified in living as he pleases.—And this it is that restrains many from adopting the practice. They think that it would embarrass them; that it would abridge their liberty; that it would fix upon them the charge of inconsistency. And so

far they think justly. But here is their folly; in viewing a freedom from moral motives and restraints as a privilege! and an obligation to urge them to what is right and beneficial in itself, as an hardship and complaint!

And the practice is not only right, but every way profitable. While you teach, you learn: while you do good, you are gaining good. Your mind will be tranquilized by a confidence in God, which you alone are justified in reposing, and which you alone can repose in Him. How much does your comfort depend on the dutifulness of those that are under you! But how can you look for morality without piety? It is by teaching them to regard God, that you must teach them to regard yourselves, and to be diligent and submissive in their places. It is thus you bind them by sanctions the most powerful, and which operate in your absence as well as when you are nigh. It is thus you are not only obeyed, but regarded and honored. Religion, when it is consistently exemplified, always inspires respect and reverence. But what hold have the irreligious on the homage of others? So true it is even here, "They that despise me shall be lightly esteemed." View it.

Thirdly, In reference to the *Family*. By how many ties ought the members of your household to be endeared! "And we do love them." But wherein does your love appear? Can you imagine that it only requires you to ask what shall they eat, and what shall they drink, and wherewithal shall they be clothed? What is the body to the soul? What is time to eternity? Do you wish to do them good? Can any good equal that godliness which is profitable unto all things, having promise of the life that now is, as well as of that which is to come?

Were you to suffer your children to go naked, to perish with hunger; were you to leave them in sickness to die alone; you would be shunned as monsters. But you are far more deserving of execration, if you infamously disregard their spiritual and everlasting welfare. Doubtless Herod was viewed with horror by those who had witnessed the massacre of the infants of Bethlehem: but he was far less cruel than some of you. He slew the children of others; you destroy your own. He only killed the body; you destroy both body and soul in hell. Had you any real love to your children, what would be your feelings in life to see them going astray, and verifying, by the evils of their conduct, that the way of transgressors is hard—while conscious that you have done nothing to secure them from it! But what, at death, would you think of a meeting that must take place between you and your children, in the great day! Then they will rise up against you in the judgment, and cause you to be put to death. "Cursed be the day of my birth! Why died I not from the womb? Why was I not as a hidden untimely birth, as infants that never see light? Thou father, and thou mother, the instruments of my being—to you I am under no obligations. You only consulted your barbarous inclinations—you gave me an existence over which you watched while I could not be guilty; but mercilessly abandoned me as soon as I became responsible: as the creature of a day, you provided for me; but as an immortal, you left me—you made me—to perish. I execrate your cruelty. I call for damnation upon your heads—and the only relief of the misery to which you have consigned me is, that I can reproach and torment you for ever!"

From such a dreadful scene, how delightful is it to think what a happy meeting there will be between those who have blessed their households and the favored subjects of their pious care! Yea, without going forward to this period of mutual and happy acknowledgment, what a joy unspeakable and full

of glory must such benefactors feel even now, when they hear a servant saying, "Blessed be God for the hour I entered such a family. I was as ignorant and careless as a heathen—but there the eyes of my understanding were opened, there my feet were turned into the path of peace." Or when they hear a child confessing, "O what a privilege that I was born of such parents! How early did they teach me to know the Holy Scriptures! How soon they led me to the throne of grace: and, by teaching me to pray, furnished me with the best privilege of life! How patiently they watched, and how tenderly they cherished, and how wisely they directed, every pious sentiment and every holy purpose!—And,

"As a bird each fond endearment tries,
To tempt her new-fledged offspring to the skies,
They tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way."

It is thus their children rise up and call them blessed!—Let us view it,

Fourthly, In reference to *Visitants and Guests*. These, instead of inducing you to decline the practice, should furnish you with an argument in support of it. We be it to you, if you shrink back from the duty in compliment to the rich, the infidel, the irreligious, or the dissipated—should such ever be found beneath your roof! For "he that is ashamed of me and of my words," says the Saviour, "of him will the Son of Man be ashamed when he comes in the clouds of heaven, with the holy angels."

It is not by concealing your principles, but by owning them verbally and practically, that you must be useful to others, and gain their respect. And here you have an opportunity to confess Him before men; and without going out of your way to effect it. It cannot appear to be sought after, to give offence. It comes, in the regular course of your household arrangement. And nothing is more likely, without effort and without officiousness, to awaken attention; to inform; to admonish. The preacher remembers well the acknowledgment of a man now with God. He moved in superior life; and from his rank and talents, and extensive and various acquaintance, was likely to have persons frequently at his house who were strangers to his religious economy. He said his manner was, when the time of domestic service arrived, to inform them that he was always accustomed to worship God with his family: if they disliked the practice, they might remain; if they chose to attend, they might accompany him into the library. He said he had never known any that refused; and many of them owned they were much struck with the propriety and usefulness of the usage, and resolved on their return to adopt it themselves. The lecturer has also known several individuals himself, whose religious course commenced during a visit to a family who thus honored God, and were thus honored by him. It is recorded, I believe, of Sir Thomas Abney, that even when he was lord mayor, and on the evening of the feast, he told the company that he always maintained the worship of God in his house; that he was now withdrawing for the purpose, and should presently return. There are few professors of religion who *could* have done this. They would not have had consciousness enough of their claim to confidence in their integrity. But where the thing was known to be, not the pretence or show of extraordinary sanctity, but the steady and uniform operation of principle; not an exception from common conduct, but, fine as it was, only a fair specimen of the whole piece; this noble resolution must have produced some impression even in such an assembly. Observe it.

Fifthly, In reference to the *Country*. None of us

should live to ourselves. Every one should be concerned to benefit and improve a community in which he has enjoyed so many advantages. But we know that "righteousness exalteth a nation," and that "sin is a reproach to any people." What an enemy then are you, if irreligious, to a country that deserves so much at your hands. However loyally you may talk, you contribute to its danger and disgrace, not only by your personal transgressions, but by sending out into the midst of it so much moral contagion, so many unprincipled and vicious individuals from your own family. And how much would you befriend it were you to fear God yourselves; and to send forth those from under your care, who will serve their generation according to his will; and induce Him to say, "Destroy it not, for a blessing is in it." Who can imagine the good even *one* of these individuals may effect, by his prayers, his examples, his influence, his exertions? What a blessing did Elkanah and Hannah prove to Israel by their training up such a child as Samuel! And what gratitude do all ages owe to his grandmother Lois and his mother Eunice, for such a character as Timothy!

Finally, Let us regard it in reference to the Church. Baxter thinks that if family religion was fully discharged, the preaching of the word would not long remain the general instrument of conversion. Without being answerable for the extent of this observation, we know who hath said, "Train up a child in the way that he should go, and when he is old, he will not depart from it." We know that among our earlier godly ancestors, religion was a kind of heir-loom, that passed by descent; and instead of the fathers were the children. Families were then the nurseries of the churches; and those who were early "planted in the house of the Lord flourished in the courts of our God, and still brought forth fruit in old age." Even the ministers of the sanctuary were commonly derived from hence; and these domestic seminaries prepared them to enter the more public institutions. And what well defined and consistent characters did they display—and what just notions did they entertain of divine truth—and how superior were they to those teachers who, brought up in ignorance, and after a profligate course, are suddenly converted; who, impressed before they are informed, are always in danger of extremes or eccentricities! who hold no doctrine in its just bearings, but are carried away disproportionately by some one truth, which first caught their attention; and who often continue crude and incoherent in their notions, and illiberal and condemnatory in their sentiments, through life! *They* were not always making discoveries, but "continued in the things which they had learned, and been assured of, knowing of whom they had learned them." They were enlightened, but not dazzled. They were refreshed with divine truth, but not intoxicated. They staggered not, but kept on steady in their course; neither turned to the right hand nor to the left. They were not Antinomians; they were not legalists. None could honor the grace of God more; but they never abused it.

Not only therefore would the Churches of Christ be more filled, but better filled; and though our eye is not evil, because God is good, and so far from wishing to limit the Holy One of Israel, we rejoice in the conversion of any: we reckon, and not without much observation, that the best members and the best ministers of our churches—they who in their conduct and in their preaching most adorn the doctrine of God our Saviour in all things, are those who are brought from pious families.

III. We were to ANSWER SOME OBJECTIONS TO THE PRACTICE.

But I have been hesitating whether I should pass

over this division of our subject; not only because we perceive that we must trespass on your time, but because objections can be raised easily against any doctrine, or practice. The weakest reasoners most frequently advance them; and no wise ones will ever be influenced by them. *They* will look at argument and proof; and if a principle be established by sufficient evidence, they are satisfied, even if there should be difficulties which they must leave unsolved. I will however glance at four or five things.

The *first* regards *Leisure*. "We are so much engaged, that our affairs leave us no time for these exercises." But what time do they require? And is there one of you that does not waste more time every day of his life than is expended in such devotions? And if more time be really necessary, could you not gain more? How do you manage your concerns? Could nothing be saved by more diligence and order? At what time do you rise? Could nothing be saved from late slumberings on the bed, without any injury to health; yea, with the likelihood of improving it? If time falls short for any thing, should it not fall short for things of less moment? Is not the serving of God the "one thing needful?" And cannot He, by his grace and providence, more than indemnify you for every sacrifice you make? Is there not truth in the proverb, "There is nothing got by stealing, or lost by praying?" Are *you* more employed than David was, who presided in his council, and gave audience to ambassadors, and orders to generals—who reigned over an extensive and distracted empire? Yet he found time for domestic worship; and even on a day of peculiar activity "returned to bless his household."

The *second* regards *Capacity*. "We envy those who are qualified for such a work; but we are unable to perform it, as we wish—and as we ought." This is perhaps the only instance in which you think and speak humbly of yourselves. But we will not accept of your voluntary humility, till we have obtained from you an answer to a few inquiries. Is it not the want of inclination you feel, rather than of ability? Have you ever fairly made the trial? Have you done every thing in your power to gain a fitness for the duty? Would not your capacity increase by exercise? Is refinement here necessary? Is not the most imperfect performance preferable to neglect? Suppose you were to do nothing more than, after reading a portion of God's word, to kneel down with your household, and address our Father who is in heaven in the words which the Saviour himself taught his own disciples? Are there not helps to Family Devotion of which you may avail yourselves? We prefer in this service free prayer to forms; but preference is not exclusion. We love not the contempt with which forms have been treated by some. A Baxter, a Howe, a Watts, a Doddridge, did not ridicule them as "crutches." But, admitting the justness of the depreciating figure, yet surely crutches are a help and a blessing to the lame: and we know who hath said, "Where there is first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

The *third* regards *Shame*. "We are ashamed to begin!" What! ashamed of your glory? Ashamed of following the great? Ashamed of following a David—a King—who "returned to bless his household?" Of following a Joshua; a hero; a commander; the first man in the commonwealth of Israel; who said, "as for me and my house, we will serve the Lord!" Of following Abraham, Isaac, and Jacob, and who made it their first care, wherever they came, to build an altar for God? Was his late majesty ashamed always to worship God

with his household morning and evening? Is there not an increasing number of persons in our own day, of high rank and nobility, who keep up, even in their establishments, a custom so laudable and useful? The shame is that you have neglected it so long, not that you are willing to begin it now. Follow the example of a man who was well known to some of us, but whose name we must suppress. He had heard the minister preach in the morning of the Sabbath on Family Worship. The very same evening he called together his wife, and children, and servants, and apprentices; and recapitulated the arguments and motives they had heard, appealed to their reason and conscience whether they were not unanswerable and irresistible. He then said, I condemn myself for the neglect of this duty, in which I have hitherto lived: but as the best proof of repentance is practice, I will now commence it; and, by the help of God, I will omit it no more, as long as I live. Was this weakness? or moral heroism?

The fourth regards *false or mistaken Orthodoxy*. God forbid we should undervalue divine truth; but there is a highness in doctrine so commonly connected with lowness of conduct, that we have known not a few, whose creed has soon led to the abandonment of family worship; and it is indeed the natural tendency, not of the principles they abuse, but of their abuse of the principles.—“The Lord knoweth them that are his. And he will call them in his own due time; and make them willing in the day of his power, without our anxiety.” But we are not sure of this. Our exertions may be the very means which he has appointed by which to accomplish the end. And when does He work without means? He gives the increase; but Paul plants, and Apollos waters—and what right have we to ask for a moral miracle, by expecting the one without the other?

“Where is the use of it? We cannot give our servants and our children grace.” And why not? “If,” says James, “a man err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.” Here it is supposed that *you* may save and convert. “Yes, but not meritoriously or efficiently.” How then? “Why only instrumentally.” We have no objection to this. Still it seems there is a sense in which *you* may do it. “Yes, under God.” This again is right. We never wish to exclude him. But he *is* with us: and by prayer we secure his assistance.

There is indeed a sense in which you cannot give grace; it is as to the success of means. But for this you are not responsible. This is the Lord's part. But what is yours? Think of another case. The husbandman cannot raise an ear of corn; but he can manure the land, and plough, and sow. And he knows this is indispensable to a crop. And how rarely does he labor in vain! If God promises to communicate his blessing in the use of means, they who refuse them have no right to complain; and they who employ them, have no reason to be discouraged.

Another—But I will answer no more of your objections. You *know* they are excuses. You *know* they are such as you will be ashamed to urge before the Judge of all. You know that your consciences are not satisfied with them even *now*.—I will therefore, in the

IV. Place, conclude with some ANIMADVERSIONS AND ADMONITIONS.

And “to whom,” as says the Prophet, “shall I speak and give warning?”

I must first address those who at present are *unconnected in life*.—How powerfully does our subject say to such, “Be ye not unequally yoked together with unbelievers.” This will render the performance of family religion in all cases difficult, and in many, impossible. It is lamentable enough with regard to pious individuals themselves, that while they want every kind of encouragement and assistance, they are allied to those who, instead of helping them, must oppose and injure: but it is also to be deplored, as producing partially or wholly the ruin of domestic godliness. When Peter enforces relative duties, he admits that unless we dwell “as heirs together of the grace of life,” our “prayers will be hindered.” How can they rule well their own house? How can they seek a godly seed, while, instead of striving together, they thus draw different ways? and, alas! the one drawing heavenward is the least likely to be successful; the opposite attractions falling in with the depravity of human nature? For evil wants only to be seen or heard; but good must be enforced with “line upon line, and precept upon precept.”

But there are those who are already in family alliance, *who are living in the neglect of family devotion*. And this is the case, I fear, with not a few. And yet you would be offended if you were called infidels—but according to the apostle you have no reason: “He that provideth not for his own, and especially those of his own house, hath denied the faith, and is worse than an infidel.” Many of you attend regularly the public services of the sanctuary, and we love to see you in the courts of the Lord, and willing to hear his words. But if you gained good in the house of God, you would carry it away, and diffuse it in your own. Yet when you are followed home, there is no more appearance of religion in your habitations, than in the houses of heathens. Heathens! forgive me this wrong. We blaspheme you by the comparison. You had, not only your gods for the country, but your household gods: which you regarded as your defenders, and guardians, and comforters; and which nothing could induce you to give up or neglect.

What can I say more? He has threatened to pour out his fury upon the nations that know him not, and upon the families that call not upon his name. But I would rather work upon your ingenuousness, than upon your fears. God has revealed himself under a *domestic* relation, and calls himself “The God of all the families of the earth.” And will you refuse him in this endearing character? Will you rob yourselves and your families of your greatest mutual honor and blessedness? An angel, in his intercourse with this world, sees nothing so uninviting and dreary as a house, though rich as a mansion and splendid as a palace, devoid of the service and presence of God! But what so lovely, so attractive as the family altar, “garlanded by the social feelings,” and approached morning and evening by the high-priest of the domestic temple, and his train of worshippers? There the master's authority is softened, and he feels respect for the servant who is kneeling at his side, and “free indeed.” There the servant's submission is sweetened, and he loves, while he obeys, a master who is praying for his welfare. Here the father, worn down with the labor of the day, is cheered and refreshed. Here the anxious mother hushes her cares to rest. “If any thing in the day has been diverted from its course, now all finds its place, and glides along its wonted channel. If the relative affections have declined during the day, the evening service, like the dew of heaven, revives and enlivens them. If offences have come, they are easily forgiven, when all are asking for pardon for themselves. Every angry word, every wrong

temper, every petulant feeling, flies before the hal-
lowed influence of social devotion."

I must address myself to those *who perform it*.
I beseech you, brethren, "suffer the word of exhortation."—Beware of formality. God is a Spirit. He looketh to the heart.—Beware of tediousness and length. "Use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking." "God is in heaven, and thou upon the earth; therefore let thy words be few." God cannot be fatigued: but he knows our frame; he remembers that we are dust. Beware of lateness. When languor and drowsiness and listlessness prevail, you would bless your households more by suffering them to retire, than engaging them in services irksome to the performers, and insulting to the receiver. "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts. But cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen."

I must not overlook those who *are living in religious families*. The lines have fallen to you in pleasant places; you have a goodly heritage. From how many snares are you secured! What opportunities of instruction and improvement do you possess! What pious excitements, and encouragements, and aids do you enjoy! But your responsibility grows with your advantages. To you much is given. From you much will be required. For "to him that knoweth to do good, and doeth it not, to him it is sin." There may be wicked servants in religious families: such an one was Gehazi, who waited upon Elisha. And there may be wicked children in religious families: such an one was Ham, who called even Noah his father! But if you abuse or neglect your means and privileges, your guilt and your condemnation will be greater than those of Pagans. "It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you."—"There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob in the kingdom of God and ye yourselves shut out."

Finally, there are some who *reside in irreligious households*. You we sincerely pity. Whatever temporal advantages you enjoy, they can never compensate for your spiritual privations. How sad, and how awful, to see the Sabbath polluted, the house of God forsaken; every book read, but the Bible. To hear, instead of prayer, profane swearing, and the taking God's name in vain, instead of praise. Or, if no gross immoralities prevail, to witness, lying down and rising up, no acknowledgment of God; but a practical, if not verbal rejection of him; every thing really saying unto God, "Depart from us, we desire not the knowledge of thy ways."

Surely such a situation, since you have known God, or rather have been known of him, has not been the object of your choice. But you may have been providentially placed here. You have perhaps been called here, being a servant; or you have been called here being a child. Be mindful of your danger, and "watch and pray, lest you enter into temptation." Look to him who preserved saints in Cæsar's household, and Abijah in the family of Jeroboam, that he may secure you. You are much observed. Therefore walk circumspectly. Be harmless and blameless. And not only be without rebuke, but hold forth the word of life—not by stepping out of your sphere—not by talking, (though a

word fitly spoken, O how good is it?) but by your tempers, your behavior, your character.

And thus you may be the instruments of introducing religion where you ought to have found it. Not only have wives thus won their husbands without the word, but servants have removed prejudices from their masters and mistresses, and induced them to attend the gospel. And thus children have conveyed religion to those from whom they ought to have derived it. "Well," said a mother, one day, weeping—her daughter being proposed as a candidate for Christian communion—"I will resist no longer. How can I bear to see my dear child love and read the Scripture, while I never look into the Bible—To see her retire, and seek God, while I never pray—To see her going to the Lord's table, while his death is nothing to me." "Ah!" said she, to the minister who had called to inform her of her daughter's desire—wiping her eyes—"Yes, sir, I know she is right—and I am wrong. I have seen her firm under reproach, and patient under provocation, and cheerful in all her sufferings. When in her late illness she was looking for her dissolution, heaven stood in her face. O! that I was as fit to die! I ought to have taught her; but I am sure she has taught me. How can I bear to see her joining the Church of God, and leaving me behind—perhaps for ever!" From that hour she prayed in earnest, that the God of her child would be her God, and was soon seen walking in company with her in the way everlasting. Is this mere supposition? More than one eye in reading this allusion, will drop a testimony to the truth of it. "We speak that we do know, and testify that we have seen." May God bless us, and make us blessings! Amen.

LECTURE IV.

THE CHRISTIAN, IN THE CHURCH.

"*That thou mayest know, how thou oughtest to behave thyself in the House of God, which is the Church of the living God.*"—1 TIM. iii. 15.

THE connections of life are many and various; and they have all their appropriate claims and advantages. Some of these relations are natural; some, civil; some, commercial; some, intellectual and literary. But the most important of all alliances are those of a religious quality. The bonds of these are not flesh and blood; but faith and love that are in Christ Jesus. These regard the spirit in man; and fall under the power of the world to come. All other connections have their sphere only in this life; but these aspire after "new heavens and a new earth, wherein dwelleth righteousness." All other unions, however firm, or however tender, having answered the destinations of Providence, will be dissolved by death; but though Christians die, *they* are still related. The separation between them is only *temporary*; a period of re-union will assuredly and speedily arrive. Yea, it is only *partial*: even now—

"The saints below, and all the dead,
But one communion make;
All join in Christ their living head,
And of his grace partake."

You are to view the Christian, this morning,
In the CHURCH.

In this state Timothy was when Paul addressed him in the words which we have chosen for our motto—"That thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God."—Him, it is true, he addressed as a minister; and his official station de-

manded a line of conduct becoming it. But every Christian has a place to fill, and a part to act, in the Church of God; and he needs to be informed and admonished concerning it. Let us,

I. Explain the CONDITION OUR SUBJECT SUPPOSES.

II. The OBLIGATIONS WE ARE UNDER TO ENTER IT.

III. The DUTIES WHICH ARISE OUT OF IT.

I. The CONDITION OUR SUBJECT SUPPOSES.

Now when we speak of the Christian's being in *the Church*, it is necessary to observe two acceptations of the word in Scripture, as well as in common discourse.

It is sometimes used to comprise *all the redeemed and sanctified people of God*. These, in every age, in every country; under every dispensation, whether Patriarchal, Jewish, or Evangelical; all these, whether residing in earth, or in heaven; all these constitute one church. And of this we read, when it is said, "The church of God, which he hath purchased with his own blood." "We are come to the church of the first-born." "Christ loved the church, and gave himself for it." "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." However distinguished from each other, all *real* Christians, "who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," belong to *this* church; and to be found in it, is an unspeakable privilege, and constitutes what we mean by "the communion of saints" in the Apostles' Creed—a mutual participation in all their work, honor, and blessedness. But it is not of *this* we now speak. This is the Church universal; and in this we are necessarily found, as soon as ever we are chosen, and called out of the world.

But the word much more frequently means *a particular community, or company of believers associated together for religious purposes*. This coincides with the language of the Nineteenth Article—"A church is a congregation of faithful men, in which the pure word of God is preached, and the Sacraments are duly administered according to Christ's ordinance in all things that of necessity are requisite to the same." In conformity to this, we read of "the messengers," not of the Church—but "of the Churches"—not of the Church—but "the Churches which were in Christ." And thus we read of "the seven Churches which are in Asia;" of "the Churches which were in Galatia;" and of "the Churches throughout all Judea, and Galilee, and Samaria;" and what they were may be inferred from their "walking in the fear of the Lord, and in the comforts of the Holy Ghost, and being multiplied."—Thus, too, we read of "the Church at Philippi," and "the Church at Colosse," and so of the rest.

In advancing further, nothing would be more easy than to furnish matter for dispute. My object, however, is not controversial, but practical. It does not require me to undertake the task of attempting to determine the particular form of a Christian Church, or the precise mode of administering divine ordinances in it; but only to show, that it is the duty of a Christian to be found in a Church-state; giving up himself not only to the Lord, but to his people by the will of God; and walking with those who profess to continue steadfastly in the Apostle's doctrine, and in fellowship, and in breaking of bread, and in prayer.

Yet there are some who have here, we will not call them their arguments, but their excuses. To such union, they prefer rambling, or at least detachment. They fix no where, or at least commune no where. No church is wide enough, or strict enough, or pure enough, or sound enough—for them; no one is completely modified to their taste.

Constantine said to such a self-conceited Christian, "Take a ladder, and climb to heaven by thyself."—If all were like-minded with some, there would be no such thing as a church on earth.

I am aware of what I shall incur from certain quarters; but I shall deliver myself with the firmness of conviction. It is not necessary that we should approve of every opinion or usage among those with whom we connect ourselves. It is far better in lesser matters, if we have faith, to have it to ourselves before God; and to exercise forbearance and self-denial, rather than for the sake of some trifling difference, to endeavor to originate a new party, or remain destitute of the benefits, and violating the obligations of social Christianity. We should guard against an *undue* attachment to any particular scheme of Church policy, when, though the abettors profess to be governed by the Scripture only, and consider every iota of their system as perfectly clear and binding; others, more numerous than themselves, and equally wise and good, and entitled to the leading of the Spirit of Truth, draw a very different conclusion from the same premises. Mr. Newton, speaking of the several systems under which, as so many banners, the different denominations of Christians are ranged, observes, "That there is usually something left out, which ought to have been taken in, and something admitted of supposed advantage, unauthorized by the Scripture standard. A Bible-Christian, therefore, will see much to approve in a *variety* of forms and parties; the providence of God may lead and fix him in a more immediate connection with some *one* of them; but his spirit and affection will not be confined within these *narrow* enclosures. He insensibly borrows and unites that which is excellent in *each*, perhaps without knowing how far he agrees with them, because he finds all in the written word." With regard to myself, though I have a preference, and attach *comparative* importance to the things wherein pious men differ, yet there is no body of Christians, holding the Head, with whom I could not hold communion; and to whom I would not join myself, if circumstances withheld me from my own denomination, rather than remain a religious *solitaire*.*

It will be, I presume, committing an unpardonable sin with bigots, when I express my persuasion, after all I have read of the claims, whether Episcopalian, or Presbyterian, or Independent, to the *only* Scriptural standard, that there is no *very* definite plan of Church government laid down in the New Testament; so that while one mode is canonized, every other is absolutely wrong. Deviation from prescribed orders is sinful; but where there is no law, there is no transgression. "As oft," says the Apostle, "as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Now had he told us *how* often we are to do this, we must observe such times only, or oppose the will of God.—Is it so now the thing is left undecided? May there not be a difference in the frequency of its observance, without sin? It is otherwise with the recurrence of the Sabbath; this is determined both by command and example. It would have been criminal in Moses not to have made the snuffers of pure gold; or the holy oil of a mixture of certain ingredients; or the priest's robe of such a quality,

* A Scriptural constitution of the church of Christ, is believed to be more clearly revealed, and of more practical importance, than would seem to be recognized by our excellent author. See a Review of these Lectures in the American Baptist Magazine, Vol. IX. January and February Numbers. Also, James' Church Member's Guide, Chap. I. On the Nature of a Christian Church.

such a color, and such a length; for he had express instructions to do so, and the pattern of every thing was shown him in the Mount. But in what mount has our model of circumstantial regulation been exhibited? What Moses received it? Where do we find a particularity of detail in the gospels of the Evangelists; or in the Acts, and Epistles of the Apostles? Where do we find many of the materials of angry debate and exclusiveness which have occupied so much time, and spoiled so much temper, in the system of Christianity?—A system designed for every nation, and people, and kindred, and tongue—a system too sublime in its aim to lose itself in minuteness—too anxious to unite its followers in great matters, to magnify little ones—too truly noble, not to be condescending—too tender, not to be tolerant—too impartial, not to say to its subjects, receive one another as Christ also has received you; you that are strong, bear the infirmities of the weak, and not please yourselves.

Now we do not pretend to say, that all who do not thus enter a Christian church, are not in a state of grace. Some, after they are converted, may not have the opportunity. Some are repulsed by the rigidity of admission; they cannot pronounce every Shibboleth of a confession; or express their belief of the divinity of every part of the discipline. These are to be pitied: the *blame* lies with the ex-actors of such righteousness. Some, otherwise disposed to come forward, are held back by a sense of unworthiness, or a dread of hypocrisy, or a fear of causing "the way of truth to be evil spoken of," by their acting unbecoming the gospel. These are to be instructed and encouraged.

But after these concessions, we make no scruple to say, that if a Christian does not belong to a Christian church, he is not walking according to God's appointment, and the order of the gospel; but is living in the loss of privilege, and the omission of duty. It was not thus with the Christians of whom we have accounts in the New Testament. They are represented not as wandering sheep, but a flock having a shepherd and a fold. Not as stones loose and scattered on the ground, but built up a spiritual house. Not as separate and solitary plants and trees, but as a vineyard, a garden watched and watered. Not as rovers and vagrants, in the highways and hedges—but as "fellow-citizens with the saints, and of the household of God." This brings us to consider,

II. THE OBLIGATIONS WE ARE UNDER TO ENTER THIS STATE.

Let us notice four articles—*Suitability—Consolation—Safety—Usefulness.*

The first claim is derived from *Suitability*. This state accords with the very constitution of man. He is not only a rational, but a social creature: and so natural are his social feelings, that they can only be rooted up with his very being. Religion therefore does not aim to destroy or injure those propensities; but it sanctifies them. It opens a new sphere for their development. It presents new objects of interest and attachment.

Like attracts like; and when we become godly, our longing is for godly association. Then we pray, "Be merciful unto me, as thou usest to do unto them that love thy name;" then, we confess, "I am a companion of them that fear thee:" then, "we take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you;" then, we "choose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season." These fall in with our new views, and hopes, and fears, and joys, and sorrows. These are now our fellow-learners fellow-travellers fellow-laborers, fellow-

warriors—yea, whosoever now doeth the will of our Father who is in heaven, the same is our brother and sister and mother.

Saul, therefore, upon his conversion, assayed to join himself to the disciples: and every one, when he falls under the same influence, will be like-minded with him. It would be strange, indeed, if when we turn away from the vain and the wicked, we should find ourselves in a state of destitution and abandonment. But God has expressly provided against this repulsion of loneliness. We do not become outcasts. He takes us up. "Wherefore," says he, "come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and be a father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." Ye shall not be homeless and friendless. I will place you in my family. You shall have better relations than those you have resigned; and more valuable connections than those who have renounced you. When you part with the world, you enter the church, and this is more glorious than all the mountains of prey. You rise in rank; and so far from being losers, "Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—We therefore

Derive the second claim from *Consolation*. This is the law of Christ: as we "have opportunity, let us do good unto all men; but especially unto them that are of the household of faith." Their members, therefore, have the first claim upon a Christian church for sympathy and succor. And the privilege arising from hence will appear to be the greater, when it is considered, that the discharge of this duty does not depend upon obligation only. Christians feel themselves disposed, as well as bound to this good work. Their principles lead them "to rejoice with them that do rejoice," and to "weep with them that weep." And is it nothing to belong to a community, who, instead of envying and hating you for your successes, and endowments, and comforts—it is so always with the world—will glorify God on your behalf? Is it nothing to be connected with those who feel it to be their duty and their privilege to guard your reputation, to explore your wants, to soften your cares, to soothe your sorrows; and where, not only the minister and the office-bearers, but all the members, will visit the fatherless and the widows in their affliction, and comfort them that are cast down?

The poor and the needy are too generally overlooked, not to say despised, by the world; and from the treatment they receive from others, there is danger of their feeling a kind of self-degradation that makes them regardless of their conduct. But here they have a name and a place. Here they feel an importance, that while it raises them morally, does not injure them in their civil dependence. Here their elevation does not draw them off from their stations; but improves them for every relative duty, by producing self-respect, and augmenting a sense of responsibility. Here their fellow-members, above them in condition, can without envy or uneasiness see their equality with themselves, or even their pre-eminence, in experience. "Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low because as the flower of the grass he shall pass away."

The church is the only society in which it is either possible or proper to merge the ranks of life. Temporal things divide men, and keep them sepa-

rate; and they have always a tendency to carry to excess those distinctions which are allowable, and even necessary. However disposed towards each other, the small and the great cannot unite in secular friendship. The master and the servant cannot consort together either in the upper or the lower room. The peasant and the nobleman cannot inhabit the same cottage, or the same mansion.—The noble and the vulgar cannot feed together, either at the dinner of herbs, or at the stalled ox. But, here they all surround the same table. Here all eat the same spiritual meat, and drink the same spiritual drink. Here the rich and the poor meet together. Here all are partakers of the same common salvation. Here all are one in Christ Jesus. Here every disadvantage is compensated. “Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.”

Safety furnishes a third claim. For it is not to be overlooked that this state fortifies individuals against the influence of example, and number, and ridicule, and reproach. It will be allowed that a man ought to do what is right, if no one stands by him. Yet singularity is sometimes a great trial: and to brave all the consequences, in many cases, requires more moral heroism than is always possessed even by one that is upright and sincere. But when he stands in connection with others; when he sees himself countenanced and supported by those he deems wiser and better than himself; this gives him confidence and courage; and he resembles a soldier who advances boldly with his comrades, when he would hesitate and falter alone. “Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth; for he hath not another to help him up. And if one prevail against him, two shall withstand him: and a three-fold cord is not quickly broken.”

Indecision is as perilous as it is uncomfortable. And therefore the apostle says, “Resist the devil, and he will flee from you.” For while the enemy sees you unfixed and hesitating, he yet hopes to succeed, and this protracts his endeavors; whereas when he finds you determined, he desponds, and departs. How many temptations are cut off, as soon as we cease to halt between two opinions, and proclaim ourselves to be on the Lord’s side. And how much circumspection is also hereby induced. He who makes no pretences to a thing, is not judged by it; but a profession of religion is of great value, as it tends to check what is evil, and to bind us to what is righteous, by subjecting us to self-reproach and the censure of others, when we act inconsistently. “Does this temper or conduct become a member of the church of Christ? Do I wear his livery, and disown him? Have I opened my mouth to the Lord, and can I go back? Are not the eyes of many upon me? And have they not a right to ask, What do ye more than o’thers?”

And let me put it to your conscience, whether this be not one of the reasons which operate to keep you out of the church. Ye feel yourselves now in a larger place. You have more liberty. You can do your own ways, and find your own pleasures, and speak your own words, on God’s holy day. Your tongues are your own: who is Lord over you? And—“I do not profess to be a saint,” seems an excuse to prevent or silence all

the qualms of the sinner. “I know not,” says Doddridge, “a more dreadful mark of destruction upon a man, than a fear to be under an obligation to avoid what is evil, and to cleave to that which is good.” A man properly concerned for his spiritual and everlasting welfare, would feel every assistance, every excitement, every motive, in such an important course, a privilege; and such a privilege constitutes a powerful argument on behalf of a church relation.

Therefore it has a fourth claim. It is *Usefulness*. How much more is a man’s zeal drawn forth as soon as he has declared himself in any cause; and he partakes of the spirit of the party. When his vote is solicited for a candidate at the time of an election, though he feels scarcely a preference before, yet as soon as he has avowed himself for either of the applicants, his indifference is destroyed, his fervor is excited, and he is carried along with the proceedings, until he is intensely interested; and his happiness or misery seems suspended on the success. Indeed, whatever we keep concealed within, is likely to lose some of its hold upon us: it is by speaking of it, by pushing it forward, by acting constantly upon it, that we feel more of its impression and influence.

But there is another view to be taken of the subject. We all know how much is to be done by union, even when the parts are inconsiderable in themselves. Thus sands make the mountains. The cable that holds the ship in the storm is composed of threads. A single soldier that has missed his way, may chance-wise do some little good; but he is efficient only as acting with a corps; and the war requires an army. If the liberal soul *deviseth* liberal things, how are good schemes to be carried *into effect*, and how are useful institutions to be *supported*, but by union and co-operation? How much often does one Christian society accomplish by its collective wisdom, and benevolence, and exertion! Why are the Churches called candlesticks, but because they are instruments holding forth and diffusing the light of life?

The public worship of God ought always to be considered as an unspeakable benefit to mankind. Amidst the cares and toils and distresses of life, “God is known in his palaces for a refuge.” He is “the Father of the fatherless, and the Husband of the widow, in his holy habitation.” There the tempted are succored; and the weak strengthened; and the wandering directed. The sanctuary opens a door for the weary traveller to enter and refresh himself. It awakens, by its administrations, the curiosity of the thoughtful and the attention of the careless; and how often have those who came from no pious motive, been known of all, judged of all, and compelled to exclaim, God is in the midst of them of a truth! While we are anxious for more success to attend the means of grace, we are not aware of the extent and the degree in which they are useful. What an injury would be sustained in a neighborhood, if they were given up!

But it is by Churches that the ministry of the word and the ordinances of religion are supported and dispensed; and by their means the system of conversion and edification is continued and perpetuated. Individuals die: but thus, as some are removed others are added. Thus member succeeds member, and pastor succeeds pastor; and, as in the case of a river, change leaves sameness, and permanency is produced by succession. But we have,

III. To consider THE DUTIES ARISING FROM THE STATE.

These are various as well as important. They relate,

First, To the *Worship*. This a Christian will

value as the appointment of Him, who knowing what is in man, ordains what is necessary to him, and delights in the prosperity of his servants.—When, therefore, he says, “Seek ye my face,” his heart answers, “Thy face, Lord, will I seek.” And as he obeys from love, he will never exclaim—“What a weariness is it to serve the Lord; when will the Sabbath be gone!” He calls the Sabbath a delight, and the holy of the Lord, honorable. He loves the habitation of his house. He finds his word and eats it; and it is to him the joy and the rejoicing of his heart. If others can dispense with ordinances, he never rises above his need of them. He feels that something is still wanting to his knowledge, his graces, his comfort; and though he holds communion with God habitually, and wishes in all his ways to acknowledge him, he sees what an adaptation there is in the means of grace to afford him relief and assistance. His own experience stimulates him—for he has seen his power and glory in the sanctuary; while the promise justifies his most enlarged expectation—“In all places where I record my Name, I will come unto thee, and I will bless thee.” “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.”

Cases of prevention will sometimes occur; but he will take heed that they are not excuses. And, as he would not love and serve the creature more than the Creator, he will see that the hinderances are such as would keep him from all other engagements. And if they can be removed by order and skill and diligence in his affairs, or by a little expense in conveyance, saved from vanity and excess; he will remove them. And when the sick relation, or his own bed of languishing, or the painful accident, detains him at home, he will feel himself the prisoner of the Lord, and say, with the royal exile, “When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.” I never believe those who, turning their backs upon the temple, tell us that they pass their time in retired devotion. One duty pleads for another, and prepares for another, and helps another. It is the same with neglect: we may infer one omission from another. It is very questionable, too, when they tell us that the preacher can teach them no more than they know already. It is the remark of an old writer, that “he who will learn of none but himself, is sure to have a fool for his master.” Besides, novelty of information is not the only or principal object in attending the house of God, but, as Judge Hale said, with regard to himself, “to be impressed and affected; and to have old and known truth reduced to experience and practice.”

He therefore regards the means of grace *constantly*. He attends not one part of the Sabbath only, but both parts: and surely two public services cannot be too much for a day dedicated to devotion. Nor will he attend on the Sabbath only, but on the week-day also. He will be thankful for a service which refreshes and nerves his mind amidst the cares and toils of his calling; and he will remember that, as a professor of religion, he has stipulated for his regular attendance, by his joining the church to which he belongs. Nothing can be more painful to the feelings of a minister, when he comes to water his flock, than to find many of them not at the well. Perhaps, too, he has chosen his subject, and studied it, and prayed over it with a peculiar reference to the individual then absent. And how often has something been delivered in the absence of that individual, singularly appropriate to his condition or experience; something that might have directed and

comforted him to the end of life, and have been remembered in death with pleasure. And thus neglect has been punished with regret.

But you are required to attend the means of divine appointment *spiritually*. Ye are not to think it enough to draw nigh to Him with the mouth, and honor him with the lip, while the heart is far from him. The Lord looketh to the heart. There is such a thing as an attendance on ordinances, when there is no attention in them; at least none that comes up to the demand, to “worship in spirit and in truth.”

And as Paul may plant and Apollos water, but God alone can give the increase, we must attend in *humbleness* of mind, and never without *prayer*, that the Spirit may help our infirmities, and render the means available to our profit. When the preacher enters upon his work in such an assembly as this, “it is as the smell of a field which the Lord hath blessed.”—And

Secondly, These duties regard the *Minister*, who is placed over you in the Lord. Add not to his difficulties. He has his trials as a man; and he has his trials as a Christian; and in addition to both these, he has trials peculiar to his office. Could he have foreseen all at the beginning, he would have been disheartened at the entrance; but his work is like John’s little book, a bitter sweet, and the sweet comes first. You find it hard enough to manage one temper; what must be the task of governing a multitude, including every diversity! After the engagement of years, he would yield to many a temptation to withdraw, but that necessity is laid upon him. Never successful according to his wishes, and sometimes apparently useless, he is often ready to lay down his commission at his Master’s feet, to say, “I have labored in vain, I have spent my strength for nought and in vain.” Bound to engage at the times appointed, and knowing what is expected from him, in his perplexity arising from choice of subjects, in his barrenness of thought, in his unfitness of feeling in the study which is a weariness to the flesh, and the exhaustion of spirits generated by intense application; his heart knoweth his own bitterness; death worketh in him, but life in you. Encourage him. Welcome his instructions. Yield to his reproofs. Respect that authority which he has received, not for destruction but edification. “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you.”

A minister must be very mean-spirited if he regards his salary as alms or benefactions from his people. What they give, they more than have out in services; and “the laborer is worthy of his hire.” Has not God ordained, that they who preach the gospel, should live of the gospel? And is not this law founded in equity and justice? Would not the same talents the man devotes to the service of the sanctuary, provide for himself and his family, if employed in secular concerns? This is a delicate point for a minister to handle; and he surely would never bring it forward if he could do justice to the part of the subject before us without it. But he will resign it as soon as possible; and leave it in the words the Holy Ghost teacheth. Let congregations compare themselves with it; and especially those individuals in them who pay more annually to the most menial of their attendants, than to the shepherd of their souls; while others, with all their commendation, never confer upon him one token of respect in their lives.

“Let him,” says the Apostle, “be with you without fear.” And again: “Know them that labor among you, and are over you in the Lord, and ad-

monish you; and esteem them very highly in love for their work's sake." He means not only in reward of their work, but in aid of it; for unless you *magnify* his office, you are not likely to be *impressed* by it; and as your regard for the preacher declines, so will your profit by him. Your relation to him is such, that, if he is degraded, you are disgraced in him; and if he is honored, you share in his respectability. Ministers are men; and "the best of men are but men at the best." You are not required to approve of their infirmities, or even to be ignorant of them: but surely you will not be suspicious; you will not invite or welcome reflection and insinuation; nor, like too many, speak of him, or suffer him to be spoken of, before children and servants and strangers, with a levity and freedom, far from being adapted to increase or preserve esteem and respect. You will consider his character not only as forming his crown, but as essential to his acceptance and success. "Receive him, therefore, in the Lord with all gladness; and hold such in reputation."

Thirdly, These duties respect your *Fellow-Members*. They are all comprehended in love: and you are required to "love one another out of a pure heart fervently;" to "love as brethren." Has a fellow-Christian erred? "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Has he been overtaken in a fault? "Ye that are spiritual, are to restore such an one in the spirit of meekness, considering yourselves lest you also be tempted." Is he declining in zeal, and negligent in duty? You are "to consider him, to provoke him to love and to good works." Is he oppressed? You are to bear his "burdens, and so fulfil the law of Christ." Is he in want? You are to give him such things as are needful. "Now," says the Apostle, "we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men."

Fourthly, Your duty concerns the welfare and prosperity of the *whole Interest*. Not that you are to be exclusively attentive to your *own* community. You are unfit to be a member of *any* Christian Church unless you can say, "grace be with all them that love our Lord Jesus Christ in sincerity." But our conditions and circumstances must regulate not the principle, but the exercises and the impressions of duty. The private affections are not incompatible with the public, but conduct to them; and the way, the best way, the only way, by which we can promote the good of the whole, is by advancing the good of a part. The man who, in opposing patriotism, pleads that the world is his country, and all mankind his fellow-citizens, has no country, no fellow-citizens. The object for which he pretends to be concerned is too indistinct to impress; too distant to approach; too extensive to grasp. To come nearer. If a man were to disregard his family, under pretence that he was acting on a broader, nobler principle, and for an object less selfish and contracted, even the nation at large; he would soon be told that the nation consists of families; that one of these is committed to his care; that this he *can* improve; that this he *ought* peculiarly to regard, even for the sake of the public. "He that provideth not for his own, especially those of his own house, hath denied the faith, and is worse than an infidel." It is much the same here. It is the will of God that we feel a special sympathy with the religious society to which we belong. This demands our immediate attention, and efforts, and sacrifices; and all the members in their respective places, and by all the influences they can employ, should seek to excel to the edifying of the Church.

Now the first thing that seems to strike us with regard to the prosperity of a cause, is the *increase* of its members. There is, however, one kind of accession which a Church should not value nor seek after. It is the drawing members from other churches, where they already hear "the truth as it is in Jesus," and enjoy the fellowship of the gospel. We do nothing in filling one place, by emptying another, where the same work is carrying on.—The transferring of soldiers from one regiment into another, does not increase the king's army, or add to the defence of the country. The thing is to gain fresh recruits. Our aim should be to make converts, not proselytes. But it is delightful when the inquiry is often made, What shall we do to be saved?—when sinners are turned from darkness unto light, and the power of Satan unto God: when Zion, surprised at the quality and number of her sons and daughters, exclaims, "who hath begotten me these? these, where have they been?"—and the Lord adds to the Church daily such as shall be saved.

But *harmony* is included in the welfare of a Church. It can only edify itself in love. "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

It takes in also *purity*. "Therefore," says the Prophet, "keep peace and truth;" and, says the Apostle, "speaking the truth in love." The Church of Ephesus is commended for not bearing them that are evil. Our concern for the sanctity of our communion is to appear in maintaining godly discipline; in not admitting irreligious characters, whatever recommendations they may otherwise possess; and in excluding them when they discover themselves to be ungodly after they have been admitted.—Improper individuals will occasionally enter the Church: there is no preventing it, unless we were omniscient. But we cannot search the heart; and our leaning ought always to be on the side of charity: it is better to be mistaken and deceived, than to be suspicious and censorious, or to destroy one for whom Christ died. But when the mask under which the man entered is shifted aside, and his conduct appears sinful, "put away from among you," says the Scripture, "that wicked person." He disgraces you; and he will contaminate—"a little leaven leaveneth the whole lump."

Some Christians not only individually but collectively do not sufficiently think upon and pursue "whatsoever things are lovely and of good report." A Church may be austere and harsh and forbidding: but much of its usefulness depends upon its amiableness. And this will arise from its character for benevolence, and public spirit, and liberality; and from its joining, with firmness of adherence to essential truth, latitude in things circumstantial; from its tenderness in receiving the weak, but not to doubtful disputations; from its readiness to receive all as Christ has received us, to the glory of God.

Towards this prosperity every member should aim and labor to contribute, by his prayers, his conversation, his example, his temper, his influence.—And a Church thus flourishing; increasing with all the increase of God, in number, and peace, and sanctity, and every moral excellency, is the noblest sight on earth; and full of attraction, and impression; and "a spectacle to the world, to angels, and to men;" it looks forth as the morning, clear as the moon, bright as the sun, and terrible as an army with banners. Let us conclude.

First, We have been speaking of those that are

within. But there are some who are yet *without*, whose condition we lament, and to whom we therefore would address the language of inquiry and invitation, "Come in, thou blessed of the Lord; why tarriest thou without?" And where do we find these? We find them among *you*, whose character and conduct are irreproachable, who constantly attend the preaching of the cross, who are glad when they say unto you, Let us go into the House of the Lord; who have even the worship of God in your families; and are not strangers to your closets—and yet keep aloof from the table of the Lord, where with his dying breath he is saying, "Do this in remembrance of me." We find them amongst those of you who so often remain as spectators at the holy solemnity, and looking down upon the privileged partakers, sigh and say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"—yet are restrained from approaching, not by carnality but timidity; and by forgetting that "all the fitness he requireth is to feel your need of him." We find them among you, my young friends; you, who are shunning the paths of the destroyer; you, whose consciences are awake, whose hearts are tender, whose minds are impressed by divine things,—and who are detained by looking for a change too sudden and too sensible; and for a kind and degree of evidence and assurance by no means necessary.

People talk of the young, and seem to require more satisfaction with regard to them, than with regard to older candidates. But wherefore? Do persons grow more simple and open and undesigning as they advance in life? Who are the members by whom churches have been troubled and disgraced? Not those who joined themselves to the Lord young, and very young too. I never knew a minister who had to repent of encouraging such communicants. And how many youths have I known, who, humanly speaking, would have been excellent and useful characters now, but they were not encouraged, when, as our Saviour says, they were not far from the kingdom of God. Their foot was on the threshold of conversion; but no one took them by the hand, to draw them in—but there were enough ready to draw them back: the world laid hold of them; or their convictions, for want of cherishing, died away. Some of them are now sitting in the seat of the scornful: others, though not the victims of error and vice, are in a state of indifference with regard to the holy communion, which is likely to continue for life. Whereas, had they entered the Church when there was nothing to justify their refusal, they would have been decided; their return into the world would have been cut off; they would have felt identified with a peculiar people; their impressions would have been formed into principles and habits; and the whole man would have been changed from glory to glory as by the Spirit of the Lord.

My young friends, hesitate, we beseech you, no longer. Fulfill ye our joy in verifying the promise, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Then will your peace be as a river. You will gain all the succors your age and your condition require. You will become examples to others in the same period of life: and the young love to follow the young. Your usefulness, early commenced, will advance with your character, and influence, and years: and planted so soon in the house of the

Number 29.

Lord, you will flourish in the courts of our God, and bring forth fruit in old age.

Many of you are the children of religious parents. How are they now praying that my attempt to bring you to a decision may be effectual! See you not the tears now dropping from the cheek of thy father—thy mother—at thy side; while each says, "if thy heart be wise, my heart shall rejoice, even mine." Some of us can speak from experience. We only recommend what we have exemplified. We were enabled early to dedicate ourselves unto God; and we have found his yoke easy, and his burden light. We have found his ways pleasantness and peace. We have found "godliness profitable unto all things, having promise of the life that now is, and of that which is to come." And, next to the salvation of our souls, we daily praise him for an early conversion. "I bless thee, O God, for many things," says Beza in his will and testament, "but especially that I gave up myself to thee at the early age of sixteen."

Wait then no longer. Be encouraged by the assurance, "I love them that love me; and those that seek me early shall find me." If the flower be not blown, offer the bud—

"The flower, when offered in the bud,
Is no mean sacrifice"

in his account. And through all the changes of life, and from the borders of the grave, he will honor this surrender, and say, "I remember thee the kindness of thy youth."

Secondly, We see that while Christianity expects us to enter the Church, it does not leave us to ourselves in it, but accompanies us with its social obligations, and requires us to be found in the performance of every part of relative duty. Unless you cultivate the principles and dispositions pertaining to the condition, you have no right to its benefits.—Unless you bring forth fruit in the vineyard, you are cumberers of the ground. If in the master's house, you are unprofitable, you are wicked servants. Here, as every where else in religion, privilege and duty go together. You had therefore better resign your connection with the Church, if you are blanks in it. How much more if you are blots! Your relation to the body of Christ stamps upon you a sacred character. It produces a responsibility peculiarly awful. As professors of his religion, you are witnesses for God; and you depose by your actions, as well as by your words—and will you bear a false, or a defective testimony? You are charged individually with a portion of the glory of the Redeemer; and will you not be concerned to carry it unsullied to the grave?

Beware, therefore, lest by any temper or carriage you should cause the adversaries of the Lord to blaspheme, and the way of truth to be evil spoken of. Do not sadden the heart, and slacken the hands of your minister. Do not prove a grief to the strong, and a stumbling-block to the weak among your brethren: but "make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice." Thus you will be harmless and blameless, the sons of God, without rebuke, in the midst of a

crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.

Even then, you may not escape censure and reproach. But you will not be buffeted for your faults; and therefore may take it patiently. Your enemies will find nothing whereof to accuse you, but in the law of your God. You will suffer for righteousness' sake, for well-doing, as Christians; and then you need not be ashamed, but rejoice that you are partakers of Christ's sufferings; that when his glory shall be revealed, ye also may rejoice with exceeding joy.

Thirdly, We may learn that while we are under obligation to make a profession of religion, and come to the table of communion, the Lord's Supper is not a passport to heaven; and a connection with a visible Church does not prove our belonging to the invisible. The form of godliness is becoming, and useful, and necessary, as the dress of godliness; but it is nothing, it is worse than nothing, as a substitute for the reality. For, in this case, there is the *utmost* familiarity with divine things; and this prevents, this destroys their impressiveness. The very position of the man screens conscience from alarm, while the terrors of the Lord are addressed to those that are *without*: and as, by his assumption of the character, he passes for a Christian, and is so treated by the world and by his brethren, and is so addressed and encouraged and comforted by the minister, he is in danger of taking it for granted that he is such—when the end of these things is death. "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" He may be discovered and exposed in life; and if not, his name and his place in the Church will soon avail him nothing. The privileges he has enjoyed, instead of affording him any security, will aggravate the awfulness of his condemnation. He not only perishes "from the way," but from the holy hill of Zion—from the sanctuary of God. He falls at the foot of the altar. He drops into hell, from the table of the Lord, and with the sacred symbols of his body and his blood in his hand and in his mouth. The house of God, in which he pretended to worship; the pew in which he trifled so many hours away, in hearing the word only; the pulpit, and the form of the man of God exerting himself in it: the chalice that never trembled in his unworthy hand—these will be the most dreadful images that will present themselves to the eye of his lost mind. The truths he professed to believe and recommend; the sacred exercises in which he engaged, with those who call on the name of the Lord; his favorite psalms and hymns in which he so often mocked him with "a solemn sound upon a thoughtless tongue;" his sitting to hear, and to judge of the qualifications of candidates; his joining with the Church in reproving, suspending, excommunicating other members with all the grimace of feigned sanctity and zeal—this will be the food of the worm that never dies, and the fire that never shall be quenched.

Yet in some cases, it would appear that the extent and the continuance of religious delusion may be as wonderful, as the detection will be tremendous. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are; then shall ye begin to say?—Not know us? Why, 'We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and

Isaac and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

"But, beloved, we hope better things of you, and things that accompany salvation, though we thus speak." You are poor in spirit. You mourn for sin. You hunger and thirst after righteousness. You love his salvation, and you love his services. You glory in his cross, and you admire his character, and long to bear the image of the heavenly. Yet you are often ready to shrink back: you often, you always pray, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Well, be assured of this, that you are more welcome to his house, than you ever feel yourself to be unworthy. He himself rises up, and in all the freeness and tenderness of his love, invites you to his table; and cries, "Eat, O friends; drink you, drink abundantly, O beloved!"

And we, *fourthly*, conclude by hailing those who are not only members of a Christian Church, but are joined to the Lord, and are of one spirit with him. Not resting in the outward and visible sign, you realize the inward and spiritual grace. You discern the Lord's body; and, by the exercise of faith on the Sacrifice of the Cross, your experience tells you that his flesh is meat indeed, and his blood drink indeed. You have a joy in divine things which mere professors and formalists know nothing of. How often, in his word and ordinances, do you sit under his shadow with delight, and find his fruit sweet to your taste. How often when lying down in green pastures, and feeding beside the still waters, do you exclaim, "Oh! how great is his beauty, and how great is his goodness." While the men of the world consider you as enslaved by superstition, you walk at liberty, because you keep his commandments. While they represent you as given up to dulness and melancholy, you can look them in the face, and say,

"The men of grace have found
Glory begun below;
And heavenly fruits on earthly ground
From faith and hope may grow.

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

Yes, you are already blessed. But what a prospect is before you! Death has been called a going home—but it is going to church—going from the church below to the Church above. Your communion on earth has its trials. It is a mixed state of things; and owing to the apostacies of some, and the backslidings of others, and the infirmities of all, you are often sorrowful for the solemn assembly, and the reproach of it is a burden. Yet it is a pleasing emblem, and earnest of the fellowship of heaven; but its defects, as well as its excellences, should lead you to aspire after that world were the Canaanite will be no more in the house of the Lord for ever; and where the spirits of just men are made perfect. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall

lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Ah! Christian, though you will soon change your place, you will not change your associates. When death lets you go, you will return to your own company. Now were you setting off for a country which you had never seen, would it not be very relieving to think that you would find yourself at home there—many of your connections being there already—and the rest assuredly coming after? If, Christian, you are at present a stranger to the heavenly world, the heavenly world is not a stranger to you. There is your Father. There is your Saviour. There are the angels who have been your ministering spirits. There are all the saints, your brethren in Christ. There are your dear friends and fellow-worshippers, who have preceded you—while those you leave behind are loosening and preparing to follow.

And can you imagine that your religious acquaintance will not be renewed, and your holy intimacies be completed, there? "I am fully persuaded," says Baxter, "that I shall love my friends in heaven, and therefore know them. And this principally binds me to them on earth. And if I thought I should never know them more, nor therefore love them after death, I should love them comparatively little, as I do all other transitory objects. But I now delight in conversing with them, as believing I shall commune with them for ever." Paul was like-minded. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and our joy."

LECTURE V.

THE CHRISTIAN, IN THE WORLD.

"And now I am no more in the world, but these are in the world."—JOHN xvii. 11.

ACCORDING to Isaiah, it is a privilege to "hear a word behind us, saying, This is the way, walk ye in it, when we turn to the right hand, and when we turn to the left." Truth and safety lie in the middle. The pilgrim, ascending the Hill Difficulty, saw a lion on the right hand, and a lion on the left; and was afraid to advance. But he was informed by a voice from above, that these lions were chained; and need only alarm those who approached the sides of the road. The middle was perfectly secure: and keeping in this, though these creatures might look and roar at him, they could not hurt. This is another instance of the profound truth, as well as genius, with which Bunyan describes things in his exquisitely simple and admired book. The wisest of men but gives us the same fact, when he represents Wisdom as saying, "I lead in the way of righteousness, in the midst of the paths of judgment." The sentiment may be exemplified in every thing moral and religious. Economy is equally remote from profusion and parsimony. Courage stands between rashness and fear. Patience is equally destroyed by feeling too little or too much: for which reason we are forbidden both to despise the chastening of the Lord, and to faint when we are rebuked of him. The evils to be avoided in all these cases come so near together, that "narrow is the way that leadeth unto life, and few there be that find it."

Let us take this general reflection, and apply it to a particular case. Our Lord said to his disciples—"I have chosen you out of the world." "Ye are not of the world, even as I am not of the world." And they cannot remember and feel this too powerfully; not only when they assume a profession of religion, but in every stage of their subsequent progress.—

But though their inheritance is above, their residence is below. Though they are bound for glory, they are now strangers and pilgrims on earth.—Though they are not of the world, they are in it.—"I am no more," says the Saviour, "in the world, but these are in the world."

They are in the world, in distinction from heaven. This is the final abode of the blessed; and this high and holy place is much more congenial with their views and feelings than the earth, where they are now left. In the natural creation, things are distinguished and separated according to their qualities; and the Apostle asks with regard to the Church—"What communion hath light with darkness; and what fellowship hath righteousness with unrighteousness, and what part hath he that believeth with an infidel?" Order, therefore, seems to require that as soon as men are converted, and bear the image of the heavenly, they should go to their own company; and not remain in "a world lying in wickedness." But were this to be the case, the triumph would be obtained without the fight; and the prize would be reached without running the race: conversion would be always the signal of dissolution; and religion would enter our families like an undertaker, to carry off our connections to the grave. But there is a way; and the end of this is peace; there is a course; and this is to be finished with joy. The Jews imagined they were to possess the land flowing with milk and honey as soon as they were delivered from the house of bondage; but the wilderness was their abode for forty years; and though this condition was far better than the place from whence they came out, it was not to be compared with their destination. "Ye are not yet come unto the rest and the inheritance which the Lord your God giveth you."

They are in the world, in opposition to the requirements of Superstition. This degrading and perverting system very early prevailed, saying, touch not, taste not, handle not: forbidding also to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and honor the truth; and inducing the votaries, if not always by precept yet by commendation, to resign their secular callings, and recede from society, and live in cells and dens and caves of the earth—which things have indeed a show of wisdom in will-worship and humility and neglecting of the body, not in any honor to the satisfying of the flesh. But all this was really after the commandments and doctrines of men.—Christianity yields it no real countenance. This is not overcoming the world, but refusing the combat. This is not fighting but fleeing. This is putting the candle under a bushel instead of in a candlestick, where it can give light to all that are in the house. But, says the Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

They are in the world, in qualification of a mistake, to which some Christians even now are prone, and which, though it does not carry them into Popery, withdraws them, shall I say, too much, or rather improperly, from the world. For here we may err, not only in the article of conformity, but separation; not only in our indulgence, but in our mortification; not only in our love, but in our aversion. If we are the friends of the world, we are the enemies of God; yet we are to honor all men. If we shun the course of this world, we are not to neglect their welfare. While we decline the wicked as companions, we are to attend to them as patients, and endeavor to recover and save and bless them. The ground that at present does not yield us pleasure, must furnish us with employment; that cultivating the barren and the briery soil, under the divine

agency, for us—in some few spots at least—the wilderness and the solitary place may be made glad, and the desert rejoice and blossom as the rose. This brings us to the subject of our present meditation—**The Christian**

In the WORLD.

The theme would fill volumes; and we have only a single Lecture for the discussion of it. But let us do what we can. Let us take five views of the subject. Let us consider the Christian in the World, as

In a sphere of ACTIVITY.

In a sphere of OBSERVATION.

In a sphere of DANGER.

In a sphere of SELF-IMPROVEMENT.

In a sphere of USEFULNESS.

I. In a sphere of ACTIVITY.

God obviously intended us for a life of engagement; and the design is no less conducive to our own advantage individually, than to the welfare of the community in which we live. It is said, that in Turkey the Grand Seigneur himself must have been articulated to some mechanical trade. Paul had a learned education, yet he was taught the craft of tent-making; and we see of what importance it was to him in a particular emergency. The Jews proverbially said, that he who did not bring up his son to some employment, taught him to be a thief.—Bishop Sanderson said, that the two curses of the day in which he lived, were "beggary and shabby gentility." Beggary is too well understood, and too much encouraged; but what his lordship very properly calls shabby gentility, means the pride of family, and the show of finery, and the expensiveness of indulgence, with insufficient means; while all aid derived from any kind of business is declined and contemned. Some, now in easy circumstances, meanly endeavor to conceal the merchandise or trade in which their parents were engaged—though it is pleasing to think the attempt is always vain; as the affectation of these people leads every one to ferret out the secret, and to exclaim, what a pity it is that any should possess property who are ashamed of the honorable way in which it was acquired for them! Of all pride, the most contemptible is that which blushes at trade; especially in a country whose greatness results so much from commerce; and "whose merchants are princes, and whose traffickers are the honorable of the earth." They only ought to blush who rise in the morning, not knowing that they have any thing in the world to do, but to eat and drink, and trifle and sleep. An angel would pray for annihilation, rather than submit to such disgracefulness for a single day. Activity is the noblest life; it is the life of the soul. It is also the most pleasant, and most healthful. No drudgery equals the wretchedness of ennui. The idle know nothing of recreation. Peace and content flee from their feelings. Weakness, and depressed spirits, and trembling nerves, and foolish apprehensions, haunt them; so that these people seem referable to the physician, rather than to the divine.

But the thing has a moral bearing, and so comes under the notice of the Lecturer. A life of inaction is a disuse of talents, and a perversion of faculties, for which we are responsible. It is the inlet of temptation. Our leisure days are the enemy's busy ones—

"For Satan finds some mischief still,
For idle hands to do."

"Behold, this was the iniquity of Sodom—pride, fulness of bread, and abundance of idleness." When

was David overcome? Was it not when, instead of commanding his army in the field, he was indulging himself at noon, upon the house-top? Where grossness of vice is not produced, evils of a less odious quality, but no less anti-christian, are cherished, especially the indulgence of impertinent curiosity, and whisperings, and backbitings, and slanders.—"Withal they learn to be idle, wandering from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things they ought not." What is the prevention of these vices, and a thousand more? Is the Apostle too severe? "When we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Thus Adam and Eve were placed in the garden of Eden—not to live as some of you do; but to dress and to keep it. All through the Old and New Testament you will find that those to whom God appeared, to communicate information, or bestow prerogative, were all engaged and following their occupations at the time. If the unemployed think that he visits them, let them suspect, and inquire whether it be not another being under disguise; for "even Satan also transformeth himself into an angel of light."

Yet is it not sufficient that we are engaged. The Christian must appear in the man of business. He is not only to have a calling, but to "*abide with God in his calling.*"—To abide with him by the moderation of his desires and exertions: not entangling himself in the affairs of this life; diligent in business, but not, by multiplication and complexity, injuring the health of his body and the peace of his mind, and compelling himself, if not to omit, to curtail his religious duties; if not to neglect the Sabbath, and the sanctuary, and the closet, yet to render himself unable to attend on the Lord without distraction.—To abide with him by invariable conscientiousness; doing nothing but what is conformable with truth and rectitude: not content to keep himself within the precincts of legal obligation, but shunning and detesting in all his dealings, every thing that is mean and overreaching; and exemplifying every thing that is fair and honorable.—To abide with him by a devout temper and habit; that will remind him of the presence of God and his all-seeing eye; that will keep him from planning or achieving any enterprise without dependence upon Heaven; that will not allow him to say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain;" while he knows not what shall be on the morrow; but induce him to preface every project with the pious acknowledgment, "If the Lord will, we shall live and do this or that;" practically owning the agency of his providence in all the contingencies of his affairs; in every failure and disappointment submitting to his pleasure; in every favorable turn, in every degree of success, not sacrificing unto his own net, and burning incense unto his own drag, as if by them his pasture was made fat, and his meat plenteous; but ascribing all to the blessing of the Lord that maketh rich, and addeth no sorrow with it.

Thus secular life is christianized, and the bounds of religion enlarged far beyond the district of what we commonly mean by devotion. If the Christian could abide with God only in the express exercises of worship, whether in the closet, the family, or the temple, he could be with him very little. In all situations, the cares of life demand the vaster part of his time and attention; but he may always walk before the Lord in the land of the living; and whether

he eats or drinks, or whatever he does, he may do all to the glory of God. Let him, as often as he has opportunity, repair for impression, refreshment, and aid, to the means of grace in private and public; but let him also remember, that making the word of God his principle, and the honor of God his aim, he is still serving God, while he is working with his own hands in his secular vocation, and providing things honest in the sight of all men. The spirit of devotion actuates him in the absence of its forms; and this principle, as is reported of the philosopher's stone, turns all it touches into gold.—Thus his natural actions become moral; his civil duties become religious; the field or the warehouse is holy ground; and the man of business is the "man of God."

II. In the World he is in a sphere of OBSERVATION.

"Ye are the light of the world: a city that is set on an hill cannot be hid." "Ye are manifestly the epistles of Christ, known and read of all men."—"We are a spectacle to the world, to angels, and to men." It is obvious from hence, that as religious characters, you ought not to be concealed; you will not be concealed; you cannot be concealed. Of this I fear you think too little. Did you sufficiently consider how many eyes are upon you, and the effects that may result from their inspection, you would surely pray, with David, "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies:" or, as it is in the margin, "because of them that observe me."

In the Church you have observers. The minister who watches for you souls as one that must give an account; the office-bearers, all your fellow-members—all these observe you. But these are good observers, friendly observers: these observe you to consider you, in order to provoke you to love and to good works. But the world furnishes observers of a very different kind, both as to their qualities and their purposes—

Curious observers. For "you are men wondered at." They think it strange that you run not to the same excess of riot with them. They are amazed at your resigning dissipations, without which they cannot live; and yet profess to be happy; and to see you bear reproach and persecution; and rejoice that you are accounted worthy to suffer. They are staggered at your principles; and they are not perfectly satisfied with their own; and so resemble Felix, who wished to hear Paul concerning the faith in Christ; and the Jews, to whom the Apostle appealed when he came to Rome—"And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest; for, as concerning this sect, we know that every where it is spoken against."

—Malignant observers. Your temper and conduct and pursuits throw censure upon them; and they hate you, because you testify that their deeds are evil. They therefore watch not to commend, but to condemn; not to notice the many good steps you take, but to mark the least halting; and are delighted when they can detect any thing to degrade you down to their level, any thing to justify their insinuations against you, any thing to make them better pleased with themselves, any thing that may help their faith in the hypocrisy of all religion.

—Unjust observers. It is proper enough for them to compare your conduct with your principles, and your practice with your profession: but they do more than this. For you do not profess to be perfect; yet by nothing less than this rule, do they af-

fect to try you. Yea, all irreligious as they are, they exalt themselves into moral censors, and exact more from you than even your religion exacts; for your religion will allow you to be sincere though you have infirmities; but they will not. Hence they magnify little failings into crimes. Hence they impute the improprieties of a few to the whole body. Hence, instead of judging of your religion by the Scripture, they judge of your religion by you. Hence they even estimate the leader by his followers, and the master himself by the disciple.

This is awful; and it shows what incalculable injury we may do when we walk unworthy of the vocation wherewith we are called. For as the poor Indians said of the Spaniards, what a God must he be, who has such hell-hounds for his servants and children: so what must many think of Christ, were they to judge of him by the folly and pride, and avarice and implacability of many who are called by his name?

And what inferences, my fellow-Christians, ought you to draw from hence? It is in vain to fret yourselves, and complain of the injustice of the world. You must regulate yourselves accordingly. Yea, you must turn this vile disposition into a blessing. You must walk in the fear of your God, because of the reproach of the heathen your enemies. You are not of the night nor of darkness: you must therefore walk honestly as in the day. You are on a stage: you must therefore be attentive to your movements. "What manner of persons ought ye to be in all holy conversation and godliness!" Never be careless of your reputation. Never adopt the maxim of some indiscreet professors—"I care not what the world thinks or says of me." You ought to care. You ought to value a good name above great riches. You ought to let no accusation attach to you, but in matters pertaining to the law of your God.

III. In the World he is in a sphere of DANGER.

Our Lord reminds us of this, when he prays not that we might be taken out of the world, but kept from the evil. Hence we are required to pass the time of our sojourning here in fear. And hence we read, "blessed is the man that feareth always."

We are liable to be drawn sometimes beyond the bounds of permission and duty: and so to intermingle with the ungodly as to neglect the command, "Save yourselves from this untoward generation." "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." There are companies, and places, and scenes, to which a Christian may be tempted, but in which he must never be found. We have read in ecclesiastical history of a damsel supposed to be possessed of the devil. The bishop approached her, and commanded the unclean spirit to come out of her. But he stoutly replied, "I will not;" adding, as the reason of his refusal, "she is my lawful prize. I took her on my own territory. I found her, not in the temple, but in the theatre." I have no faith in the fact: but the moral of the fable—how much of ecclesiastical history is no better than fable!—the moral is good and useful; and teaches us that we have no warrant to look for divine protection when we are on forbidden ground.

We must needs go out of the world, if we would avoid all intercourse with the ungodly. There is scarcely a day in which we are not brought into such contact with them as duty allows and requires. But is there no caution necessary even then? Is there no danger of infection, when we are among the diseased? Has not a heathen told us, that evil communications corrupt good manners? Need you be informed that even the presence of the wicked may chill your religious fer-

vor; and that their conversation may throw doubts into your minds, and leave stains on the imagination, which cannot be easily removed? How insensibly are we drawn to feel and talk and act like others; especially if there be rank to impress, and talent to fascinate, and friendship to allure, and dependence to excite hope, and favors to attach gratitude!

The danger as to the case before us is, not only from what we meet with in the condition, but from what we bring into it. The world is always the same. Its errors, vices, examples, endeavors, frowns, smiles, promises, and threatenings, yield incessant and powerful temptations. Yet an angel is not endangered by them; he has not the senses, the passions, the appetites, the corruptions, on which they can operate. But we are not only rational but animal creatures. We have not only an immaterial spirit, but a material body accessible to every external impression. We are also fallen creatures, and much of the derangement induced by our depravity consists in the ascendancy of the sensual over the intellectual part of our nature.

And if we are sanctified, we are not completely renewed. And owing to the sin that dwelleth in us, we are in danger from our dress, our food, our calling, our connections. We are in danger not only from sinful, but lawful things. The piece of ground, the yoke of oxen, the married wife—all these are innocent in themselves; yet they may excuse the acceptance of the invitation to the feast, and become the means of perdition. The knowledge we possess may puff us up with vanity. The applause we meet with, may show how drossy we are; for as the fining-pot for silver, and the furnace for gold, so is man to his praise. Owing to our susceptibility of shame and suffering, the fear of man bringeth a snare, and may drive us back or turn us aside from the path of duty. How perilous is it to have not only an active and sleepless enemy without, but a traitor within, to give him every information and advantage. And with regard to the soul, a man's foes are indeed those of his own household. "Then a man is tempted, when he is drawn away of his own lust and enticed." How apprehensive and cautious should those be who carry gunpowder, while moving in the neighborhood of sparks. "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?"

Be not therefore high-minded, but fear. Some are indeed obliged by their condition and calling to enter further into the world than others; and so are more exposed; but what we say unto one, we say unto all, Watch. "Watch and pray, lest ye enter into temptation." Whose attainments are such as to warrant the dismissal, or even the relaxation of his vigilance? Whose standing is so secure as to feel it needless any longer to pray, "Hold thou me up, and I shall be safe?" Are we young? Timothy with all his faith and godliness, is admonished to flee youthful lusts. Are years beyond the reach of harm? Solomon, after a youth of manhood and piety, is drawn aside in his old age. We may fail even in those qualities and graces wherein we most excel. Abraham, the father of the faithful, staggered through unbelief; and how did it debase him in Gerar! Moses, more meek than any man on the earth, provoked by the perverseness of the murmurers, "spake unadvisedly with his lips." The disciple who disowned the Saviour, even with oaths and curses, was he who had just said, "though I should die with thee, yet will I not deny thee;" and who had just drawn his sword, and in the presence of a number of Roman soldiers had cut off the ear of the High-Priest's servant. If any imagine that though these admonitions and warnings are needful

for others, they are not necessary for *him*, he is the man who far more than every other requires them: for "pride goes before destruction, and a haughty spirit before a fall."

It is therefore a great thing, and a thing for which you ought to be thankful to the God of all grace, if, after so long an exposure in an enemy's land, your hearts have not turned back, neither have your steps declined from his ways. Review the hour when you first gave up your yourselves to the Lord and to his people by his will; recall the subsequent vicissitudes of your condition and experience; and exclaim with wonder and praise,

"Many years have passed since then;
Many changes I have seen;
Yet have been upheld till now—
Who could hold me up but Thou?"

You have had your infirmities; and these ought to humble you. But it is an unspeakable privilege that thus far you have not only been sincere, but without offence; and have not caused the way of truth to be evil spoken of.

"Ah!" say some of you, "such are to be congratulated. Through all the pollutions of a world like this, they have not defiled their garments; and they are ready to walk with their Redeemer in white, for they are worthy. But we are only commencing our religious course. Their warfare may be considered as accomplished: our fight is scarcely begun. The dangers which are behind them, are all before us; and the prospect frequently smites our heart down to the ground." But be not discouraged. Their friend and keeper is with you. He will never leave you nor forsake you. He is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Look to that grace which is sufficient for you; and be concerned to abstain from all appearance of evil. And the very God of peace will sanctify you wholly: and I pray God your body, soul, and spirit may be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

IV. In the World he is in a sphere of SELF-IMPROVEMENT.

The Lord takes pleasure in them that fear him. His love to them is infinite. And as he is possessed of unbounded resources to give his friendship effect, it follows that he would not detain them here, unless the condition was compatible with their advantage, and the trials by which they are exercised could be found unto their praise, and glory, and honor.

When Isaiah would distinguish the guilt of a sinner, he said, "Even in the land of uprightness will he deal unjustly"—and nothing can aggravate a man's wickedness more, than to go on still in his transgressions, when every thing in his situation, every thing he hears and sees, excites and encourages him to godliness. By the same principle of reasoning it will appear, that the highest religious excellence is that which is displayed in the land of wickedness; and where evil examples and seductions press on every side. Hence the portrait drawn by the sublimest hand that ever held a pencil.

— "Abdiel faithful found
Among the faithless, faithful only he;
Among innumerable false, unmov'd,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal:
Nor number, nor example with him wrought
To swerve from truth, or change his constant mind
Through single. From amidst them forth he pass'd
Long way through hostile scorn, which he sustain'd
Superior, nor of violence fear'd aught."

This gave splendor to the faith of those Christians who were saints even in Caesar's household. This magnified the sanctity of Daniel, and Moses, and Joseph, who lived in the midst of heathenish, and luxurious, and corrupt courts; and yet kept themselves pure. This was the honor of Noah; that when God had explored the whole world, he said, "Thee have I seen righteous before me in this generation."

What is virtue untested? "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." It is not by the fire-side, or in the circle of his friends, or in the rear of the army with the "staff," that the hero gathers his laurels; but amidst the confused noise of warriors, and garments rolled in blood. If we were exposed to no frowns and menaces, how could we show the firmness of our religious principles? If we met with no kind of reproach and persecution for the Saviour's sake, how could we evince our belief of his truth and our love to his cause? Were we urged to follow no will but his, how could we obey God rather than man?

Am I offended? What an opportunity have I to prove that I can forgive my brother his trespasses! Am I opposed and injured? Here my patience and meekness are called forth. Here I am in the noblest field of action. I am more than a conqueror. I am not overcome of evil, but overcome evil with good.

Can I pass a day or an hour, and not perceive the goodness and forbearance of that God, who, though still insulted by the world which he has made, yet spares it, and is never weary in filling it with plenteousness?—Is my soul vexed with the filthy conversation of the wicked? and do I not wonder at the grace of our Lord Jesus Christ, who came into such a world, and resided here for three and thirty years, bearing the contradiction of sinners against himself?—Can I view the depravity of others, and know that I am a partaker of the very same nature, and not feel abased and ashamed, like the martyr, who whenever he saw a sinner in his sins, said "There goes Bradford, but for the grace of God." How can we view the vassalage of the ungodly under the tyranny of their passions, and led captive by the devil at his will, and not remember that we ourselves also were sometimes foolish and disobedient, deceived, serving divers lusts and pleasures; and not ask who made us to differ from others; and what have we that we have not received?—How can we see the vileness of sin in its ugly tempers and detestable practices, and not be excited to abhor that which is evil and cleave to that which is good? How can we contemplate the miseries of the sinner, and not have our faith confirmed in the testimony of the Scripture that assures us the end of these things is death; the way of transgressors is hard; there is no peace to the wicked? And when we behold them blind and deaf, madly rushing on to destruction, will not all the compassion of our souls be moved—will not all our zeal be inflamed—to endeavor to save them?

V. In the World he is in a sphere of USEFULNESS.

We principally mean religious usefulness. We would not indeed limit your exertions. Do all the good that is in your power. Feed the hungry, clothe the naked, administer to the sick, visit the fatherless and widows in their affliction—But forget not, that charity to the soul is the soul of charity. There is no evil from which you can deliver a fellow-creature to be compared with sin; and there is no good you can obtain for him like that grace whose fruit is holiness, and whose end is everlasting life.

And fix in your minds, my Christian friends, not only the importance of the object, but the possibility of accomplishing it. David did not despair of success when he said, "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." And what says the Apostle James? "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." God works by means; and it is by his people that he principally carries on his cause in the world. They are his witnesses. They are his servants. He first makes them the subjects of his grace, and then the mediums. He first turns them from rebels into friends, and then employs them to go and beseech others to be reconciled unto God. For they know the wretchedness of a state of alienation from him. They know the blessedness of a return.—They have "tasted that the Lord is gracious."—Their own experience gives them earnestness and confidence in saying to those around them, "O taste, and see that the Lord is good: blessed is the man that trusteth in him."

Let us enter more fully into this most essential part of our subject.

The persons for whom you are to be concerned are represented as *without*; and your object is to bring them in. They are ignorant, and you must inform them. They are prejudiced, and you must remove their objections. They are full of aversion, and you must subdue this dislike. The Scripture calls this "gaining" them; "winning" them. In order to this, address is necessary, as well as zeal: "He that winneth souls is wise." Hence the Apostle requires you to "walk in wisdom towards them that are without." The question is, what this wisdom includes. Here I wish I had more time to enlarge and particularize. I know nothing concerning which the conduct of many religious people needs more correction. I will therefore venture to exceed a little the limits allotted to this exercise; though, after all, we can only throw out a few hints for your observance.

If then you would bring in those that are without—Show nothing like a contemptuous superiority or distance. Avoid every air of the Pharisee, who says, "Stand by thyself; come not near me; I am holier than thou." Convince them that you love them, and have no object in view but their own welfare. And therefore be kind, and tender, and ready to serve them. Especially be attentive to them in trouble; for nothing affects persons more deeply, than the notice you take of them in distress. It will look disinterested; and will not fail to form in their minds a striking contrast between you and the people of the world, and lead them to say, "How these people differ from others! Other friends drop us in adversity; but then these take us up. They are not meanly governed by advantage; but love their neighbors as themselves."

—Learn to distinguish things that differ. What fisherman would employ the same bait for every kind of fish, and at every season of the year? Who, wishing to convince, would seize the moment of passion and irritation; and not wait the return of calmness and reason? Who, having to reprove, would not administer the rebuke privately, rather than mortify and exasperate by public exposure?—"Tell him his fault between him and thee alone; if he hear thee, thou hast gained thy brother."—How different are the conditions, the habits, the principles, the tempers of men! And who was it that said, "Let every one of us please his neighbor for his good to edification?" And did not his own example enforce his advice? "Though I be free from all men, yet have I made myself servant unto

all, that I might gain the more." "And this I do for the gospel's sake." "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

—Never begin in a way of attack. This puts you into the posture of an enemy, and provokes a feeling of defence and resistance. Recommend what is right, rather than oppose what is wrong; and let *them*, by the perception of the one, discover and condemn the other. The best way of effecting the expulsion of evil, is by the introduction of good.—What is it to tear people away from their amusements, before any superior source of pleasure be opened to their minds? Their hearts are still after their idols. They only act the hypocrite in their abstinence; and hate the religion that forbids their happiness. Let something better be substituted; and the soul is even as a weaned child.

—And do not attempt every thing at once.—"There is," says Henry, "not only an underdoing but an overdoing; and such an overdoing, as sometimes proves an undoing." When the disciples of John asked our Saviour, "Why do we and the Pharisees fast oft, but thy disciples fast not?"—He said unto them, "Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.—Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Now what you have here to consider, is, not so much the imagery of the comparisons, as the principle. His meaning is, that some things, proper in themselves, are yet not seasonable; and that we may do hurt rather than good, by endeavoring to effect too much. Look to his life for an illustration of his doctrine. Did he despise the day of small things? Did he break the bruised reed, or quench the smoking flax? Did not he say to his disciples, "I have many things to say unto you, but ye cannot bear them now?" How unlike him are they who force upon the mind every difficult sentiment, regardless of any preparation made by experience for the reception of it. "How unwise," as an old writer has it, "is the conduct of those who send their pupils to the university of predestination, before they have entered the grammar-school of repentance." How injurious is it, when the tenderness of age requires only milk, to feed babes with strong meat,—yea, and even to furnish them with the bones of controversy.

—Do not attach great importance to little things. This is the way to make people think that your religion consists of whims or trifles; and that your integrity and firmness are but squeamishness and obstinacy. Show that though you have a tender conscience, you have not a weak one. Show that your convictions are not opinions, but principles.—Show that your object is not to make proselytes to your party, but converts to the cause of real Christianity.

—Beware of every thing in your conduct that would prove a scandal. They who see, can get over stumbling-blocks; but who would throw them in the way of the blind? "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Administer no cause of censure but what your religion itself supplies. You are not answerable for the offence of the Cross. But there are many other offences—and wo to the world because of them! The falls of professors are judgments on the neighborhood in which they live. What a noble spirit dictated the

resolution, "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And how far did Ezra carry the delicacy of his religious zeal! There was no real inconsistency between dependence upon God, and the use of means; but he had to deal with a poor ignorant heathen, who might easily misapprehend and pervert the language of his confidence; and therefore, says he, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted, and besought our God for this; and he was entreated of us."

—While your religion is impressive by its consistency, let it be attractive by its amiableness.—Therefore, think upon and pursue whatsoever things are lovely, and of good report. In excuse for the disagreeable tempers and the repulsive manners of some Christians, it is said, that grace may be sometimes grafted on a crab-stock. Be it so.—But instead of excusing the improprieties, the metaphor condemns. When a tree is grafted, it is always expected to bear fruit according to the scion, and not according to the stock: and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

—Nothing recommends godliness more than cheerfulness. All men desire happiness; and if while every other candidate for the prize fails, you succeed, your success may determine others to follow your envied course. Hence it is not very desirable that religion should be so often expressed by the word seriousness. Among many people, as soon as ever a man is becoming religious, it is said he is becoming "serious." But does not religion also make him humble, and benevolent, and hopeful, and blessed? Why then should we select so exclusively for the designation of its influence, an attribute or an effect which is common with many others, but yet the least inviting, and most liable to an injurious construction? I never use it—and if I were obliged to use any other term than religious itself, I would rather say the man was becoming happy.

It will be allowed that many of these advices are of a negative kind. But there are many ways in which you may positively exert yourselves. Such as—By conversation. By epistolary correspondence. By recommending good books. By bringing persons under the preaching of the word; for "faith cometh by hearing." As soon as Andrew knew the Lord, "he findeth his own brother Simon, and saith to him, we have found the Messiah, which is, being interpreted, the Christ; and he brought him to Jesus." As soon as Philip knew him, he findeth his friend Nathaniel, and saith unto him, "we have found him of whom Moses in the Law and the Prophets did write." As soon as the woman of Samaria knew him, "she left her water-pot, and went into the city, and saith to her neighbors, come, see a man that told me all things that ever I did." And how many was she the instrument of inducing to believe on the Saviour of the world!

The opportunities and influences of individuals will be very unequal; but all should seek to obtain the commendation conferred on Mary in the gospel. "She hath done what she could."

Yet it is not always by direct effort, that you will best succeed. A word fitly spoken is valuable; but in general, it is better for persons to *see* your religion than to *hear* it: it is better to hold forth the

word of truth, in your lives, rather than in your language; and by your tempers, rather than by your tongues. The relations in which some pious characters are found peculiarly require the observance of this distinction. Such, for instance, are professing servants. *Their* province of usefulness is not by teaching and exhorting and reproving. One of these was recently speaking to the preacher of her master and mistress, and complained, "Nothing I say to them seems to do them any good." To whom—knowing the *class* of the individual, he replied—"What you *say* to them! But this is not the way in which *you* are to expect to do them good—but by early rising; by neatness, and order, and diligence; by *not* answering again; by *not* purloining, but showing all good fidelity: it is thus that you are to 'adorn the doctrine of God your Saviour in all things.'" I am far from ranking wives with servants and dependants. My female hearers, you will bear me witness that I never plead for the degradation of your sex; and I am sure you will not count me your enemy because I tell you the truth. We need not remind you of the language of the Apostle; "I suffer not a woman to teach, nor usurp an authority over the man; but to be in silence." He can only speak comparatively. We know you are well ended with speech; and we delight to hear your readiness and skill. But we yet question whether any talent, even of this kind, be your most advantageous and successful instrument. The love of home; the concern to please; the silent tear; the graceful sacrifice; the willing concession; the placid temper—these upon men—and we presume you would not have married brutes—these upon ingenious and attached husbands, will seldom fail of producing their effect, really if not instantly. "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." There is no eloquence so powerful as the address of a holy and consistent life. It shames the accusers. It puts to silence the ignorance of foolish men. It constrains them, by the good works which they behold, to glorify God in the day of visitation.

—We hope there is no Cain here this morning, who in answer to all this is ready to say, "Am I my brother's keeper?" From this obligation to seek the salvation of others, *none* are exempted. But if some are more peculiarly bound than others, they are those who have been saved from a long and awful course of vice themselves. *You* ought to feel, above others, a claim of gratitude, and of justice. You have had much forgiven, and you should love much. You have been a curse to many; you ought now to be a blessing. Oh! it seems enough to make you shed tears of blood to think that there are some now in hell who ascribe their destruction to you: while others are walking the downward road, urged on and encouraged by your former errors and crimes and influence. Some of these are placed beyond your reach. Others are yet accessible. O! repair to them immediately. They know your former condition; describe to them your present; and acquaint them with the peace and pleasure which have resulted from your conversion. Who can tell what an affectionate and earnest testimony, derived from experience, and accompanied with a change too obvious to be denied, may accomplish?

—But "them that honor me," says God, "I will honor." Let all your attempts therefore be preceded and attended and followed by prayer. This will prepare you for your work; this will encourage you in it. This will preserve you from growing weary in well-doing. This will teach you not to consider any of your fellow-creatures as abandoned; this will keep you from giving over the use of means to reclaim them. Nothing is too hard for the Lord; and prayer brings *him* into the scene; we are workers together with God—"Not by might, nor by power, but by my Spirit, saith the Lord."

—And need I say, "whatsoever your hand findeth to do, do it with your might:" do it immediately? While you delay, *they* may be gone, and their condition determined for ever. While you linger, *you* may be gone, and every possibility of usefulness be shut out. "For what is your life? It is even a vapor that appeareth for a little time, and then *vanisheth away*." Yet all your opportunities of doing good are limited to this short and equally uncertain duration. In consequence of this, what an inestimable value attaches to the present hour. Awake, my fellow-Christians, and redeem the time. Remember, earth has one privilege above heaven. It is the privilege of **BENEVOLENCE**. The privilege of passing by a transgression, of relieving the distressed, of spreading the Scriptures, of evangelizing the heathens, of instructing the ignorant, of reclaiming the vicious, of seeking and saving them that are lost. They who are now in joy and felicity, would be ready, were it the will of God, to descend from their glory, and re-enter the body, and traverse the vale of tears again, to be able to do, for a number of years, what at present lies within the reach of every one of you. Is this incredible? They are now perfect in knowledge; and see that "it is not the will of our Father who is in heaven, that one of these little ones should perish." Their benevolence is now perfect; they dwell in love, and God dwelleth in them. They are filled with the Spirit of Him who "though he was rich, yet for your sakes became poor, that he through his poverty might be rich."

Christians! we have thus spoken of your being in the world. Let me now speak of your leaving it. After David had served his generation by the will of God, he fell on sleep, and was gathered to his fathers. Jesus went about doing good; but at last he said, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." And now I am no more in the world. Holy Father, I come to thee." Such is the removal that awaits you all. You will soon be no more in this world—how soon, it is impossible to determine. But as to some of you, from the infirmities of nature and the course of years, the event cannot be very remote, and you need not—you do not deplore it. "Your salvation is now nearer than when you believed." "The night is fast spent. The day is at hand."

You are not required to be indifferent to what is passing around you, or insensible to the events that befall yourselves; but you are to feel as Christians; and you are to declare plainly you seek a country. You are not to undervalue a state in which you enjoy many comforts, and are favored with the means of grace, and are blessed and dignified with opportunities of usefulness; but considered as your portion, and your dwelling-place, the voice cries, and you ought to hear it, "Arise, and depart hence, for this is not your rest, because it is polluted." You are not to be in haste to leave it while God has any thing for you to do, or to suffer: but while bearing the burden and heat of the day, you may resemble the man in harvest: he does not throw down his implements and run out of the field before the

time; but he occasionally erects himself and looks westward, to see when the descending sun will furnish him with an honorable discharge.

"Jesus," the Evangelist tells us, "knew that his hour was come that he should depart out of this world unto the Father." There was something peculiar here. He *knew* the time of his departure, and had his eye upon it, and regulated his measures by it from the beginning—But you must say with Isaac, "I know not the day of my death." Yet you also have *your hour* appointed for this purpose; and appointed by Infinite Wisdom and Goodness. And till it arrives, you are immortal; and friends cannot retard, and enemies cannot accelerate its approach.

—And what will it then be but a departure *out of this world*? This vain world—this vexing world—this defiling world—this tempting world—this world which crucified the Lord of Glory—this world in which you walk by faith, and not by sight; and in which you so often exclaim, "Wo is me, that I dwell in Mesech, and make my tents in Kedar."

—What will it be but a departure out of this world to the Father?—To his world? To his abode?

—And to yours also? For since you are the sons and daughters of the Lord Almighty, your going to the Father, is going home. The poet represents the traveller returning at eve, buried in the drifted snow, as "stung with the thoughts of home;" a home he was not permitted to see. But, Christian, no disaster shall hinder your arriving at your Father's house in peace. And as your home is sure, so it is replenished with every attraction that can draw you forward. When the venerable Mede, whose grey hairs were a crown of glory, being found in the way of righteousness, was asked how he was—resting upon his staff, he cheerfully answered—"Why going home as fast as I can; as every honest man ought to do when his day's work is done; and I bless God, I have a good home to go to." God forbid, Christians, that you should be all your life time subject to bondage through fear of an event that has so much to render it not only harmless, but desirable. Does the Lord Jesus stand in no relation to you? Is not he your ransom and your advocate? Is not he your righteousness and strength? Has not he abolished death and brought life and immortality to light through the gospel? Has not he opened the kingdom of heaven to all believers? Has not he said, "If a man keep my sayings, he shall never see death?" What is dying now, but your hour to depart out of this world unto the Father?—

"There is my house and portion fair;
My treasure and my heart is there,
And my abiding home;
For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come."

LECTURE VI.

THE CHRISTIAN, IN PROSPERITY.

"I speak unto thee in thy Prosperity; but thou saidst, I will not hear."—JER. xxii. 21.

THE providence of God was presented in vision to Ezekiel, under the image of a vast wheel. The design was to show, that its dispensations were constantly changing. For as in the motion of a wheel, one spoke is always ascending, and another is descending; and one part of the ring is grating on the ground, and another is aloft in the air; so it is with the affairs of empires, families, and individuals—they never continue in one stay. And not only is

there a diversity in human conditions, so that while some are rich, others are poor; and while some are in honor, others are in obscurity and disgrace; but frequently the same person is destined successively to exemplify, in his own experience, the opposite estates of prosperity and adversity. Such characters strike us in the Scripture; they abound in history; they are to be met with in our daily walk; they are to be addressed in every congregation.

But these vicissitudes are great trials of religious principle; and happy is he who can press forward undismayed by the rough, and unseduced by the pleasant he meets with, in his course; who can preserve the balance of the mind in all the unequal pressures of human life; and who, prepared for each change of circumstances in which he can be placed, is authorized to say, "I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Such is the Christian—or must I say, such he ought to be! The present exercise brings him before us in the possession of

PROSPERITY.

I need not detain you in specifying the ingredients of this envied state. It must include health. This is the salt that seasons, and the honey that sweetens every temporal comfort. Yet how little of it do some enjoy. How affecting is the complaint not a few are constrained to utter—"I am made to possess months of vanity, and wearisome nights are appointed unto me; when I lie down, I say when shall I arise, and the night be gone; I am full of tossings to and fro, until the dawning of the day."—"He is chastened also with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread, and his soul dainty meat."—While others scarcely know from their own feelings what disease, or indisposition, or infirmity, means.

—It must take in agreeable relations. What are the caresses of the world, if a man be chilled with neglect, or repulsed with frowns at home? What are the productions of the field and the garden, if, as the Prophet says, "thorns are in our tabernacle?" "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." What a difference is there between "a brawling woman in a wide house," and "a wife that is as a loving hind and a pleasant roe!" Job, looking back to the day of his prosperity, says, "when my children were about me." They were united and affectionate and dutiful. What must be the wretchedness of a parent whose offspring are the reverse of all this!—Friendship must not be absent. Who can dispense with this balm of life? Who does not feel his need of another's bosom, if not of another's hand? What is general and indiscriminate society! I must have one whose sympathies lead him to rejoice when I rejoice, and to weep when I weep; or my grief is too heavy for me to bear; or my pleasure loses half its relish. "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel." Who can be so low and groveling as to have no regard for the opinion and approbation of his fellow creatures? "A good name is rather to be chosen than great riches; and loving favor rather than silver and gold." "The light of the eyes rejoiceth the heart; and a good report maketh the bones fat."—But the use of the term more directly reminds us of the fruit of our wishes, and the success of our endeavors, in our calling or profession; and the securing and commanding a degree of wealth above competency. For "money is a defence," and screens us from the

evils of dependence and embarrassment. "Money answereth all things," it procures a thousand advantages; and affords not only the necessities, but the conveniences, and indulgences, and embellishments of life.

Now the portion only of a very few favored individuals, includes all these ingredients; but the greater confluence of them in number and degree, the better we consider the cup of prosperity replenished.

But can such a cup be seen in the hand of a Christian? Why not? In general, indeed, the language of the Scripture befriends the needy and distressed; and what generous mind does not rejoice in this aspect of benevolent preference? Who does not read with pleasure, "I will leave in the midst of thee a poor and an afflicted people, and they shall trust in the Lord their God." "The poor have the gospel preached unto them." "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." But this is not true of them, *universally and exclusively*. We are told that not *many* of the higher ranks in life are called; but the very assertion implies that there are *some*. Our Saviour said to his followers, "If any man will be my disciple, let him deny himself, and take up his cross daily." "In the world ye shall have tribulation." Yet he also said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The apostle who taught, that "through much tribulation we must enter the kingdom," made no scruple to say, "Godliness has the promise of the life that now is, as well as of that which is to come." Peter, also, who charged Christians not to think it strange "concerning the fiery trial as if some strange thing had happened unto them," confidently asserts, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. Who is he that will harm you, if ye be followers of that which is good?" And religion, by its natural influence as well as by the blessing of an overruling Providence, tends in various ways to advance the temporal welfare of men.

We have not time to exemplify these remarks; but we mention them the more readily, because some Pietists seem to look upon all the distinctions and endowments of life, as *nearly* sealing their owners unto the day of perdition; and to conclude that their good things here are only pledges of their evil ones hereafter. It is true this was the result, in the case of the rich man in the parable. But it was not so with Abraham, mentioned in the same story—yet Abraham had been very wealthy. We allow that there is enough to alarm the prosperous; but they have no ground for despair. The proprietors of no condition here are under any sentence of reprobation. They that have riches shall hardly enter into the kingdom of God; but with God all things are possible. There is a way to heaven from all the diversities of human life; and there is a passage from the mansion as well as from the cottage, though it is more narrow, and perplexing, and difficult. In a word; a Christian is never to be known *by* his condition; but he must be always known *in* it; for he belongs to "a peculiar people, zealous of good works."

In confirmation of which, let us proceed to hear what God the Lord has to say concerning us in the estate we are now surveying—I spake unto thee *in thy prosperity*—He is always alive to our welfare,

and of this he never leaves himself without witness; and if ever we err in conduct, or fail in character, it is owing to our disbelief of his word, or inattention to it. For the Scripture is not only able to make us wise unto salvation; but "is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Now in your prosperity he requires of you three things:

I. That you should be AWARE OF ITS PERILS.

II. That you should EMPLOY ITS SAFEGUARDS.

III. That you should IMPROVE ITS ADVANTAGES.

O let him not complain—*But thou saidst, I will not hear.*

I. You are required to be AWARE OF THE PERILS OF PROSPERITY.

Here it must be acknowledged we are furnished with a very mortifying view of human nature. The produce of creation, and the bounties of Providence, are good in themselves; and they are the gifts of God; and they ought to induce us to love and serve the Giver. And they would have this effect, were we not in a state of moral perversion and depravity. The goodness of God leadeth to repentance—this is the design of it; this is the tendency of it. But what is the effect? Answer this, ye who suppose that man is so innocent, so amiable, so dignified a creature! You deny that the heart is deceitful above all things, and desperately wicked. You deny that man, as he now comes into the world, is otherwise than he was originally created. But can you deny that we are evil, *because* God is good? That we are unable to bear gratification uninjured? That what should draw us to God, with the cords of a man and the bands of love, leads us away from him? That the very blessings we receive from him we convert into weapons of rebellion against our Benefactor? Or will you affirm that we *thus* came from our Maker's hand? "Lo! this only have I found, that God hath made man upright; but they have sought out many inventions."

There is one case in which prosperity is peculiarly perilous—when it is not hereditary, but acquired; and when it is acquired, not by degrees, but suddenly. He is most likely to be giddy who has not been accustomed to elevation. He is most likely to have his health injured, who passes all at once from one climate to another; while, by use, nature may be attuned to almost any extremity. But though prosperity is peculiarly dangerous when it is neither natural nor gradual, it will be easy to prove that it is *never* free from numberless moral hazards.

Let us turn first to the faithful word. What says David? "Because they have no changes, therefore they fear not God." What says Job? "Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have, if we pray unto him?" What is Jeremiah's report concerning Moab? "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither

hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed." But surely it was otherwise with the Jews. Hear Moses: "He made him to ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, and fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the rock of his salvation." Hear Hosea: "According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me." Are we better than they? Let us appeal to reason, to observation, to experience. How many duties are there which prosperity tends to discourage and hinder? How many evils are there which its influence upon depraved beings is adapted to cherish and increase? What are these? Let us particularize a few of them—for their name is Legion.

—Such is *Unmindfulness of God*. Hence the caution of Moses, "When thou shalt have eaten and art full, then beware lest thou forget the Lord that brought thee forth out of the land of Egypt, from the house of bondage." Hence the prayer of Agar, "Lest I be full, and deny thee, and say, who is the Lord?" The disciples suffered the Saviour to sleep while the vessel was sailing smoothly: but when the wind and the waves threatened, they went to him, saying, "Master, carest thou not that we perish?" It is in affliction we seek him early. It is then we think of his moral agency; and fear that he is come to call our sins to remembrance. It is then we feel our dependence upon him—then other helpers fail; then we have no substitutes; then we have no diversion—we can dispense with him no longer—we are forced upon him. "Who is the Lord, that I should obey his voice?" said Pharaoh, in all the affluence of his greatness. "Entreat the Lord for me," was the suppliant language of the same haughty monarch, brought down by the judgments of heaven.

—Such is *Pride*. David remarks this. "Pride compasseth them like a chain." Nebuchadnezzar is an example of it. The king spake and said, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?"

"Pigmies are pigmies still, though perched on Alps:
And pyramids are pyramids in vales."

Yet men estimate their height, not by their figure, but by their elevation. A man is as distinguishable from his circumstances as a steed is from his caparisons: and as the latter would be judged of by his stature, and strength, and gracefulness, and speed, so the former should be valued only by his personal and intrinsic worth. But to make ourselves to be something when we are nothing, we compose ourselves, so to speak, of every thing outward and adventitious; we add houses, and lands, and equipage, and offices, and titles, and attendants; and thus enlarged and magnified, we think ourselves Anakims, while others are but grasshoppers in our sight. Wealth can even give wisdom. It enlarges the understanding of the possessor. It qualifies him to speak and decide; so that his drivellings, which were despised before, become oracular. For the world is as blameable as the fool himself. The one no more readily receives than the other pays this vile homage. The

image of gold is sure of worshippers, if it be only a golden calf.

—Such is *Self-delusion*. The prosperous seldom hear the truth. They are never reprov'd. Their failings are often admired. Their faults are even turned into virtues, and imitated, by their dependants. All join to flatter and delude them. Yea, God himself is accessory to their flattery and delusion—not by his design, but by their misconstructions of his conduct. For they are induced to think that they are his favorites, because he not only spares, but indulges them; and conclude that he will not treat them worse in another world than he has done in this.

—Such is *Unwillingness to bear the Cross*. Why did the young man in the gospel go away sorrowful? "He was very rich." He had much that was amiable, and much that was promising. He engaged our Saviour's affections; and wished to follow him; but he had too much to leave behind.—Why did not the Pharisees, who believed on him, confess him? "They feared lest they should have been put out of the synagogue, for they loved the praise of men more than the praise of God." Eusebius, in speaking of the persecution under Decius, observes, that most of those who apostatized were not from among the poor, but the rich. They who are softened by care, and rendered delicate by indulgence, are little prepared for a rough campaign, and cannot be expected to endure hardness as good soldiers of Jesus Christ.

—Such is *Earthly-mindedness*. Who are so likely to mind earthly things as those who abound with them? Who has so many ties to life? No condition, indeed, here, will bear any comparison with the future state of the blessed; yet, according to our present views and feelings, the mansion and the pleasant scenery around, have more power to attract and detain than the desolateness of the poor-house. How little have some to resign! How much have they to urge their departure! How often does the heart's bitterness lead them to sigh, "I loathe it, I would not live away"—"O! that I had wings like a dove, for then would I flee away and be at rest; I would haste me from the stormy wind and tempest." What uneasiness have others to excite them! How much have they to give up! How deep-rooted are they; and what force is necessary to loosen them from their position! "Ah!" said Johnson to Garrick, as he was walking over his bowers, "these are the things that make us unwilling to die."

—Such is *Worldly Conformity*. They are not the poor, but the rich, who have intercourse with the world. These are they who are tempted to recommend themselves to their friendship; to emulate their pretensions; to adopt their maxims, and manners, and hours.

—We may also mention *Self-indulgence*. We are far from pleading for monkish austerities and abstemiousness. Yet a Christian is to deny himself.—Yet temperance is a part of godliness. Yet we are forbidden to provide for the flesh to fulfil the lusts thereof. But who is most likely to be profuse in dress and in furniture? Whose table is likely to become a snare? Who is in danger of feasting himself without fear? Whose precious mornings are most likely to be wasted in bed?

—To this we may add *Unfeelingness*. He is most likely to be kind to a stranger who knows the heart of a stranger, having been a stranger in a strange land. Who ever thinks of repairing to the gay and the dissipated in the hour of trouble? What interest will he feel in my grief who never wept himself? The tenderest and most active sympathy flows from experience. What does a king know of the miseries of his subjects? He never looked into their hovel; never tasted their bitter bread. They

whose condition or office exempts them from the common vexations and distresses of life, are always the most insensible to the duties and calls of compassion. Only a priest or a Levite *could* have passed by on the other side; and left the poor, wounded, bleeding traveller to his fate.

After all, we have only presented a few specimens of the dangers of Prosperity. But surely they are enough to keep you from looking with grudging and uneasiness on the condition of those that abound in the world. Surely they are enough to induce you, instead of envying those that rise, to pity them and pray for them; for they are set in slippery places.

Surely we have said enough to excite those who are denied prosperity to be resigned and satisfied.—Ah! ye who have had your purposes broken off, even the thoughts of your hearts; ye who have wished to build your nests on high, and to say to your soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry; ye to whom, after all your importunings of his providence, God has said, "Let it suffice: say no more to me of that matter"—Ah! who can tell what you have escaped? Who can tell what you might have been? You might, as Solomon has it, have been talking with your feet, and have swaggered by your neighbors. You might have answered roughly.—You might have pleased a tyrant's heart, in making yourselves feared. You might have acted a Diotrepes in the parish or the church. You might have heard with indifference every tale of woe. You might have abandoned the worship of God in your families, and have lost your attachment to his Sabbaths and his house. You might have made your passage your portion; and instead of arising and departing hence, have felt yourselves at home in the body: and "careful about many things," have overlooked that "good part" which now you have happily chosen, and which shall not be taken away from you.

Let all abandon their eager desires after the world; and if they must increase, be concerned to increase with all the increase of God. "Seekest thou great things to thyself? seek them not." "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said I will never leave thee nor forsake thee." "For they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many arrows."—The Apostle, in this passage, seems to refer to two classes of persons. First, to those who perish in their worldly things, making shipwreck of faith and a good conscience. These he compares to men at sea who founder, and are seen no more—they are drowned in destruction and perdition. Secondly, to those who are not destroyed but injured. These he compares to travellers, who, seeing, as they are going along, some inviting fruit a little out of their road, step aside to gather; but as it is surrounded with thorns and briars, they wound themselves in the attempt. These *err* from the faith, and *pierce* themselves through with *many sorrows*.

For while the prosperity of fools destroys them, the prosperity of wise men may harm them. Saul was lost by his advancement; but David himself was injured: and hence we read of his "first ways." The hero, the conqueror, the king, never equalled the shepherd of Bethlehem.

Upon this principle, if you had to choose, you should not, you would not choose a state so frequently destructive: so commonly hurtful. You would not conclude that you were better than others,

and that you should be safe where your brethren have so generally failed. If you did, *you* would be *sure* to yield; for "Pride goeth before destruction, and a haughty spirit before a fall."

But the option is not left to yourselves. The Lord chooses your inheritance for you; and in his pleasure you must acquiesce. Only be sensible of the perils of the condition.

II. You are required to employ its SAFEGUARDS.

And *first*, if you would escape the evils of Prosperity, consider much your *Responsibility*. Never imagine that the things you possess are your own, and that you are at liberty to do what you please with them. They are all in the nature of a trust. You are not the proprietors, but the stewards.—When you receive them, a voice cries "Occupy till I come:" and then the same voice will say, "Give account of thy stewardship, for thou shalt be no longer steward." Keep your minds alive to the certainty of this account; the extent of this account; the strictness of this account; the nearness of this account—"Behold, the Judge standeth before the door." "Let your moderation be known unto all men: the Lord is at hand."

Secondly, Reflect on the *brevity of your Possessions*. There is a day coming when the heavens shall pass away with a great noise, and the earth, and all the works that are therein, shall be burned up. And then, "to whom will ye flee for help, and where will you leave your glory?"—But this prospect seems very far off; and the distance prevents impression. Is death then far off? You have only a life-interest in your estate. And "what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." Then you must part with all for ever. "For we brought nothing with us into the world, and it is certain we can carry nothing out." But how frequently is the continuance of your possessions and enjoyments much shorter than life itself! "Wilt thou," therefore, says Solomon, "set thy heart on that which is not? For riches make to themselves wings and fly away." "Brethren," says the Apostle, "the time is short: it remaineth, that both they that have wives be as though they had none, and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not."

Thirdly, Study the *vanity of your Acquisitions*.—How little can they contribute to the reality of your happiness! Look at those in the circle of your acquaintance. Do you know any of them, I will not say, that have improved in religion, but that have increased in comfort! As to yourselves; have your contentment, and peace, and pleasure, risen with your circumstances in the world? Can riches profit in the day of wrath? Can any abundance relieve the anguish of a wounded spirit? What a source of perplexity and anxiety is a prosperous estate! "In the midst of his sufficiency he shall be in straits." What an attraction is it of ill-will! What an excitement to envy and slander! The success of a rival; the superior display of a neighbor; yea, even the disregard of an individual seemingly incapable of annoying us—even his neglect may spoil the relish of a courtier's bliss, the favorite of the owner of a hundred and twenty-seven provinces. "When he came home he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said, moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited

unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

People often wonder at *your* uneasiness; but the heart knoweth its own bitterness. *You* feel some worm at the root withering the gourd that overshadows you. Perhaps some personal or relative trial preys upon the peace of your mind. Perhaps the dear companion who once walked with you along your flowery path is removed far from you; and disinclined to retrace the spots once endeared by social converse. you watch and are alone, as a sparrow upon the house-top. Perhaps when you sit down at table, David's seat is empty—and tears are your meat day and night. Perhaps the heir, who was to perpetuate your name and inherit your property, now occupies a tomb, on which you have inscribed, "And Thou destroyest the hope of man." Perhaps an infirmity is entailed upon you for life. Perhaps some disease is gradually undermining your frame. Perhaps your senses are declining: and desire fails; and the days are come wherein you have no pleasure. "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

Fourthly, Think how little worldly prosperity has distinguished many of the excellent of the earth.—When you are tempted to glory in wealth, remember what a multitude there is in poor life who would make you shrink into nothing, if you were morally compared with them; and what is gold to godliness? What superior grace and wisdom and usefulness dignified numbers of those servants of the Most High God and benefactors of men, who passed their days in a state of dependence, or ended them in a prison! Read the history, examine the lives of those preachers and writers whose immortal works praise them in all the churches. Take Luther, that great reformer, who has levied a tax of admiration and gratitude on every age. He has this passage in his last will and testament: "O Lord God, I thank thee that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house nor land nor money to leave behind me. Thou hast given me a wife and children, whom I now restore to thee. Lord, nourish, teach, and preserve them, as thou hast me." The Apostles could say, "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place." And the Lord of Glory, the image of the invisible God, had not where to lay his head. And yet we think wealth the standard of excellence!

—Again. *Daily realize the assurances of Revelation*. "This is the victory that overcometh the world, even our faith." The influence of a greater good will abolish the impression of a less. The man who walks by sight, is sure to be conquered: the things which are seen are temporal; and he sees no other; these, therefore, strike and please and engross him. But the man who walks by faith, sees things invisible to the eye of sense; and these are eternal: and they are infinite. What is the honor that cometh from man, compared with the smiles of God? What is a handful of shining dust compared with "a far more exceeding and eternal weight of glory?" Can the stars be seen in the shining of the sun? What saved Moses in circumstances far more perilous than those of his birth? "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." What led Abraham to "sojourn," even in the land of promise, as in a strange land, dwelling

in tabernacles with Isaac and Jacob, the heirs with him of the same promise?" Faith. "For he looked for a city which had foundations, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly: wherefore, God is not ashamed to be called their God; for he hath prepared for them a city."

Finally. Forget not the *Admonition of the Saviour*: "Watch and pray, lest ye enter into temptation." And what he has joined together let no man put asunder. In vain I invoke God if I am careless; and expose myself needlessly in dangerous places and company; and leave, without a sentinel, my senses, and appetites, and passions: and keep not my heart with all diligence; and use not all the means of preservation which are placed within my reach—prayer without watching is hypocrisy. And—watching without prayer is presumption. Our strength is in God alone. He will make us know this, not only by the testimony of his word, but by our experience. And we need not be afraid of the growing conviction. When we are weak, then are we strong. For he to whom a sense of our weakness will urge us to repair, is able to keep us from falling. Whatever be our inability and danger, if he holds us up we shall be safe. Let not those be discouraged who seek his help. The very exercise of prayer tends to secure you. But you have more to rely upon than the moral influence of the duty. If there be any meaning in the Scriptures, God hears prayer: he grants our petitions; he strengthens us with might by his Spirit in the inward man. "Ask," says the Saviour, "and ye shall receive, that your joy may be full."

Thus his grace shall be sufficient for you even in prosperity. But a Christian should not only be concerned to use the world as not abusing it; he should not only be anxious to avoid the evils of his condition; but to exercise its virtues, and perform its duties, and sanctify its resources. And the

III. Part of our subject calls upon you to IMPROVE THE ADVANTAGES OF PROSPERITY.

This is to be exemplified in three things. Gratitude, Benevolence, and Enjoyment. The first regards God. The second our fellow-creatures. The third, ourselves.

First, you are to improve your Prosperity in a way of *gratitude*. God is to be owned as the author of all. The streams of comfort are many, and flow in various channels: but with him is the fountain of life. "Do not err, my beloved brethren: every good gift and every perfect gift is from above, and cometh down from the Father of lights." The silver and the gold are his. However you have obtained it, whether from inheritance or the legacies of friendship, or the labor of your own hands, he it is that giveth you power to get wealth. And your prosperity lacketh its firmest support, its loveliest ornament, its sweetest relish, if you do not acknowledge in it the providence of him whose blessing alone maketh rich, and addeth no sorrow with it. Is this acknowledgment made? And is it real? And is it constant? And is it fervent? What would you think of a dependant who had no claim on your bounty; whom you not only relieved, but supported, and supported in affluence; being not only attentive to his necessities, but meeting all his wishes—what would you think of such a dependant

if he should never call upon you, never send to you; never speak of you favorably to others; never think of you—but should take all this goodness as a matter of right rather than of kindness: and act as if he would have all around him to believe that it was all of his own producing or purchasing? How soon would you discontinue your unacknowledged favors; and how hateful would his conduct appear, not only to yourself, but to every one who witnessed it!

Yet how little is God owed. We sacrifice to our own net, and burn incense to our own drag. We ascribe our success to the wisdom of our own understanding; or the power of our own arm; or the interest we have in the favor of our fellow-mortals; or we take it as the effect of chance, while God is not in all our thoughts. "Therefore," says God, "I will return and take away my corn in the time thereof, and my wine in the season thereof; for she did not know I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." This is a trying method to bring us to reflection: but it is often necessary.—Continued enjoyment seems to give a kind of prescription; at least it makes us forget our reliance and obligation. We are struck with what is new and out of course; while we overlook what is regular and habitual. Whereas, this should be the grand reason for your praise; for the claim arises not from our benefits being occasional, but frequent and constant: new every morning and every moment. How soon could the Great Ruler and Benefactor convince you that he is not obliged to continue what you deem your own; and that he can as easily, as justly recall what he has given. That this may not be the case, sanctify the Lord God in your thoughts. Think of your desert. Compare your condition with that of others. And while you see that the lines have fallen to you in pleasant places, and that you have a goodly heritage, say, "Bless the Lord, O my soul, and forget not all his benefits." The beginning of some of you was small. You remember a time when you had no inheritance, no not so much as to set your foot on; and had your subsequent enlargement been foretold, you would have exclaimed with the surprised nobleman, "If the Lord should make windows in heaven, might such a thing be." Surely you will follow the example of Jacob, who said, "Lord, I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands."—Surely you will retire with David before the Lord, and say, "O Lord God, what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and is this the manner of man, O Lord God?"

Secondly, You are to improve your Prosperity in a way of *benevolence*. In this respect you are favored above many of your brethren. Their ear is not heavy that it cannot hear; but their hand is shortened that it cannot save. They see wants and miseries which only distress them; for they have only the disposition to relieve. But you can indulge it—you have the power. Value the substance you possess on this account. And remember, also, that you have it for this very purpose. In the bestowment, God looked beyond yourselves; and designed to make you not only the subjects of his goodness, but the instruments; not only the recipients, but the diffusers. And how can you neglect to impart relief and comfort to others, while God is perpetually communicating to you; and your condition, as well as your religion, cries, "Freely ye have received, freely give." This is the way to have your posses-

sions blessed. This is the way also to have them increased. "Give alms of such things as you have, and behold all things are clean unto you." "The liberal soul deviseth liberal things, and by liberal things shall he stand."

Therefore says the Apostle, "Charge them that are rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." The objects of your charity are numberless. Some of these have preferable claims; but none of them are to be excluded. As you have opportunity, you are to do good unto all men, especially unto them that are of the household of faith. There are the fatherless and the widows to visit: and the sick to heal; and the naked to clothe; and the hungry to feed. "The poor you have always with you;" and if you have the ability to succor, and withhold relief, your religion would perplex an inspired Apostle. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But there are also the careless to awaken; the ignorant to instruct; the vicious to reclaim; and the backsliding to restore. The soul is of supreme importance; and it becomes us peculiarly to aid in supporting those institutions and exertions, which have in view the spiritual and eternal welfare of men. Even these require much pecuniary assistance; and it is the highest honor that can be conferred upon money that it is employed in carrying on the concerns of the gospel. These have nobly multiplied in our day; and they occasion frequent applications to your liberality.

But surely you cannot complain of this frequency. It shows the improved state of your beloved country, religiously considered; and Christians should deem those the best times in which the best cause flourishes most. Surely you would not wish to bring back the state of things a century ago, when, for a year together, avarice and selfishness might have escaped these evangelical vexations. Have you not yourselves been accessory to this improvement? Have you not been praying that God's kingdom may come, and that his word may have free course and be glorified? And will you complain or rejoice when those prayers are answered? When you offered them, did you suppose that what you implored was to be carried on by miracles, or by means? If by means, did you stipulate in these prayers that God should employ the instrumentality of others, and not require your own? Or, did you not mean to place yourselves at his disposal; and to ask, as the work was going on, "Lord, what wilt thou have me to do?" This must have been your meaning if you prayed sincerely and earnestly; and consistency requires, if you would not be condemned out of your own mouth, every sacrifice in your power. And how much is in the power of some of you!—And how would your efficacy be increased, if you would be satisfied with a decent distinction above the vulgar, instead of being splendid; if you would avoid every extravagance and superfluity in your mode of living; if you would exercise a little of that self-denial, which, after all, is the principal test of real benevolence.

Many rules have been laid down, as to the proportion of your estate or income which should be dedicated to benevolence. If conscience was not so often asleep, or if when awake it had any chance of being heard in the same hour with the love of money, the degree might safely be left to every man's own mind. Nothing however can be more just and reasonable than the injunction of the Apostle, "Let every one of you lay by him in store as

God hath prospered him." This rule is, we fear, seldom observed. Yea some, by a perverse process, feel the disposition diminishing as the ability increases. They give not only less in proportion, but less in reality than they once did. In their contributions, as well as in their qualities, there is a gradation from gold to silver, and from silver to copper. Once they hardly thought it worth while to be covetous. They had little to set up in that character with. But wealth increased, and they soon began to hoard. Nor is it to be supposed that their eagerness to accumulate is declining with age.—The less time they have to keep, the harder they are determined to hold; for, as Young says, "there is a dying grasp as well as a dying gasp."

"Of other tyrants, short the strife;

But Avarice is king for life:

The despot twists with hard control

Eternal fetters round the soul."

But with enlarged circumstances, be ye also enlarged. This is the case with a few we have the pleasure to know. Their fortune is a blessing to the neighborhood and the nation. Their rising in life resembles the rising of the sun; the elevation illuminates and enlivens and fertilizes; and joy springs from its beams. Their wealth is like the dew, raised indeed from the earth, but only to be filtrated from its grossness, and to descend in silent refreshment, and vigor, and life. So it was with Job. He was the greatest man in the east; and he was also the most generous. His substance is mentioned; but it was not his possession, but his use of it, that rendered him so estimable. I envy not the bosom of that man who can bear without emotion his touching and eloquent appeal. "If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and, when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb? If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof; (for from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep: if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone." David also had acquired much wealth: but hear his acknowledgment. "Now I have prepared with all my might, for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?" Here indeed was accumulation; but the design of it was not for the pleasure of possessing. It was not for his own aggrandizement, or splendor,

or indulgence; or those of his household; but for a moral and religious purpose. It is a sad reflection, especially in our day, for a good man to die wealthy. But if he must die rich, let him die rich towards God. Let him not at his last hour testify only his selfish regards. Let the benefactor appear as well as the man; and the Christian as well as the friend and the relation. While he provides for his own, especially those of his own house, let him not forget the Saviour who loved us, and gave himself for us; and whose cause has claims infinitely above all mortal interests.

Thirdly, You are to improve your Prosperity, in a way of *enjoyment*. I need not say that there is a great difference between possession and enjoyment; and that many who have more than heart can wish, have yet no heart to use it. They are hungry in the midst of food; and are parched with thirst, though the stream is at their lip. Solomon more than once notices this wretchedness; and considers it as one of the sorest evils under the sun.—It is worthy of observation that the Latin word for miserable has been applied to designate an individual who possesses, but cannot enjoy. And well may he be called a *miser*; for of all men he is the most mean, and abject, and comfortless. And no one can more oppose the kindness of God in furnishing us with the supplies of his Providence. For he obviously designs to show us, that he is concerned, not for our existence only, but for our happiness.—He could have supported us by means of food, as disagreeable to our palate as medicine: but he has rendered our sustenance grateful and inviting; and though eating is necessary to life, no one eats to avoid death. Our senses might all have been the inlets of pain only, instead of pleasure. Can any one question whether agreeable sounds were intended to delight the ear; or agreeable scents to gratify the smell? Look at the trees in a garden, or an orchard. The fruit could have been produced without the blossom: but in this process his beauty appears in the one, before his bonny is seen in the other: and the eye is charmed as well as the taste. Well therefore does the Apostle say, "He gives us all things richly to enjoy." And there is therefore truth in the remark of the poet, "To enjoy is to obey." It is falling in with the indications of God's will; for he has given us an express injunction—"In the day of prosperity rejoice."

Religion, therefore, instead of being an enemy to the *enjoyment* of this state, enjoins it. And it produces what it requires. We are not afraid to advance it as a maxim capable of demonstration, that in proportion as men are religious, they are prepared to relish prosperity; and that though others may possess more, they will enjoy most; for, even in this sense, "a little that a righteous man hath, is better than the riches of many wicked."

Religion refines and exalts our relish of temporal things. How low and despicable is a life filled up only with sleeping, and eating, and drinking, and trifling! A Christian rises above such an ignoble mode of being. Even in his enjoyments, reason unites with sense; and faith with reason; and devotion with faith. What is material is animated by mind; and what is animal, though its quality be not abolished, loses its grossness by intercourse with intellect and spirit. The earth grows richer by the reflections and touches of all that is heavenly. The rose of Sharon and the lily of the valley acquire a kind of sacredness and divinity in their fragrance and beauty, when they remind us of Him who is altogether lovely; and the charms of creation are hallowed and felt as means of grace, while they bring us into communion with the Creator, addressed and adored in language almost inspired—

"These are thy glorious works, Parent of good—
Almighty! Thine this universal frame,
Thus wondrous fair: Thyself how wondrous
then!"

—And thus religion also enlarges as well as improves the enjoyment of prosperity. We readily allow that it forbids licentiousness and excess. But so does reason. So does health. Yea, so does pleasure itself. The moderate use of the indulgences of prosperity, unspeakably exceeds in enjoyment the intemperate use of the glutton and drunkard.—The very restraints which religion imposes are useful and necessary to give the more lively and potent relish to our participations. For who needs to be informed that the measure of enjoyment corresponds with the strength and freshness of the desire or the appetite? Thus the pleasure of eating depends upon hunger; and where no degree of this is felt, the most delicious viands would be insipid. The full soul loathes the honeycomb, but to the hungry soul every bitter thing is sweet. Thus the unwearied do not welcome repose; but the sleep of the laboring man is sweet. It is therefore easy to see that temperance is the handmaid of enjoyment.—By not impairing our appetites and desires, it keeps us from the languor and irksomeness of the dissipated; and by maintaining uninjured the capacities for enjoyment, it really cherishes and increases the resources which excess spoils and destroys.

—But this is not the only way in which religion befriends the enjoyment of prosperity. We must remark its moral influence in rectifying our dispositions and removing the causes of disquietude and dissatisfaction. All outward things affect us according to the state of the mind. It is well known to every man, that a scene which delights us at one time, will be perfectly uninteresting, if not repulsive, at another. The object in this case is the same, but the medium through which it appears, and the feelings in which it is received, are changed. No one can deny but that the agreeable impressions of outward things is impaired by infirmity and sickness of body. But many are not aware, that it may be equally injured by a disorder of the soul. Yet so it is. A pain in the tooth, or in the joint, will no more preclude enjoyment, than the workings of jealousy, or suspicion, or envy, or anger, or revenge. Under the corrosion of these evils, a man must be wretched in all the entertainments of a palace, and all the scenery of a paradise. But religion forbids and subdues these self-tormenting, as well as vile tempers. It teaches the man to love his neighbor as himself. It enables him to rejoice in another's welfare. It renders him an Israelite indeed, in whom there is no guile; and enables him to confide in others by judging of them from his own feelings of sincerity and harmlessness. Why is that man so cheerless and uneasy? Is he poor? Has he been robbed of his estate? Look at his portion. What one more thing can he desire? But all will not bend to his humor. All will not respect him as the first man in the neighborhood. He has the sorrow of the world that worketh death. A Christian does not feel this disease. He is meek and lowly in heart; and finds rest unto his soul. Here is another dissatisfied and peevish mortal. Nothing pleases him. He reflects upon every one around him. His house is the hospital of ill-nature, and every ward is filled with complaint. What is the cause? He will not own it; but guilt makes him fretful. He is conscious of some duty he has neglected; some sin which he has committed; some restitution which he ought to make; some connection which he ought to succor. This consciousness makes him uneasy. When censured, he knows he deserves it: when praised, he

feels he is unworthy of it. He is a burden to himself. But a good man, says Solomon, shall be satisfied from himself. His rejoicing, though not his dependence, is the testimony of his conscience. He is not free from infirmity; but he can say with David, "I was upright before Him, and have kept myself from mine iniquity."

Religion makes a man grateful; and gratitude is a lively and cheerful temper: and though to be under obligation to the mean and worthless, or to an enemy, be trying; nothing can be more delightful than to feel and acknowledge what we owe to one we greatly esteem and love, and who is worthy to be praised. David therefore speaks of the "pleasant harp;" and says, "Praise ye the Lord; for the Lord is good: sing praises unto his name; for it is pleasant." And to show what a connection this exercise has with happiness, we are assured that it will continue in heaven, and perfect the enjoyment of the glorified.

Religion also makes a man beneficent; and this also contributes to his happiness. What do the selfish know of the pleasure of prosperity, compared with those who love to do good and to communicate? Is it not more blessed to give than to receive? Can any gratification be so pure, so cordial, so divine, so fresh and interesting in review, as that which is reflected back into the bosom from the feelings and tears and joy of the partakers of your bounty? What voluptuary from his most studied and costly procurements ever tasted luxury like Job's? "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."

There is one view more to be taken of the subject; it is, the confidence in God which religion inspires. "Thou wilt keep him in perfect peace whose mind is fixed on thee, because he trusteth in thee." Why do not many enjoy what God has given them? They are anxious and foreboding. They suspend their satisfaction on some future occurrence—they may meet with losses—they may come to want: this "they are not in quiet from the fear of evil." But the soul of the Christian dwells at ease. He knows not what a day may bring forth; nor does he desire it. He has nothing to do with events. He knows that he is under the providence of his heavenly Father, who is able and engaged to make all things work together for his good.

But this implies the previous adjustment of a case most awfully interesting. Belshazzar's entertainment was destroyed as soon as he saw a hand-writing against the wall. Then neither the wine, nor the music, nor the company of a thousand of his lords, had the least power to charm: and though he was ignorant of the meaning of the inscription, he foreboded evil; and the joints of his loins were loosed, and his knees smote one against another. If a man was at the most enchanting banquet, with a sword hanging over his head by a small and rotten ligature, he could not enjoy it; or if he did, it must be by forgetting his jeopardy while yet his danger continued. The sinner is the enemy of God, and the child of wrath; and there is but a step between him and eternal death. The thought of this—the reflection that I must soon, and may every moment exchange all my good things here for the worm that never dies, and the fire that never shall be quenched—why surely this is sufficient to turn all my joy into sadness and horror. To en-

joy, therefore, in this state, I must forget my exposure. Conscience tells me I have no right to take comfort. I must therefore creep forth and steal, while conscience is asleep. But will it, can it sleep always? How quickly may it be awakened! And then trembling takes hold upon me. My enjoyment, if it deserves the name, depends therefore on delusion; and this delusion is at the mercy of a thousand disturbers. If, therefore, I am not always in bondage, I am always subject to bondage through fear of death; and there is no peace, saith my God, unto the wicked. But the Christian being justified by faith, has peace with God through our Lord Jesus Christ. His anger is turned away; and as soon as he smiles every thing smiles. In his favor is life. Tell me, ye who are unpardoned and unrenewed, can you, who have no hope of a better world, and no certainty of continuing an instant in this—can you enjoy the comforts of life like one who knows that whenever he dies, to die is gain? That he has in heaven a better and an enduring substance? That he has a covenant right to all he possesses? That it comes to him with the good will of his God and Saviour? saying, as he partakes—"Eat thy bread with cheerfulness, and drink thy wine with a merry heart, for God hath accepted thy works?"

"He looks abroad into the varied field
Of nature, and though poor perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel;
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say—"My Father made them all!"
Are they not his by a peculiar right,
And by an emphasis of interest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love,
That planned, and built, and still upholds a world
So clothed with beauty for rebellious man?
Yes—ye may fill your garner, ye that reap
The loaded soil, and ye may waste much good
In senseless riot; but ye will not find
In feasts, or in the chase, in song, or dance,
A liberty like his, who, unimpeached
Of usurpation, and to no man's wrong,
Appropriates nature as his Father's work,
And has a richer use of yours than you."

We have seen how religion befriends Prosperity, by raising and increasing its enjoyments. But you ask, can it *preserve*? Yes. It insures the continuance as far as it is good for us.

But we are not going to deny that every thing here is precarious. "Truly light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they be many. All that cometh is vanity." Yes, your treasure on earth moth and rust may corrupt, or thieves break through and steal. Your health may be exchanged for sickness. Your friends may be converted into enemies. Your relations may be carried down to the dust. The soft and delicate hand may be forced to ply the oar of labor. You may not be known of those your bounty has fed. And after the morning sunshine, the noon or the evening of life may set in with dark waters and thick clouds of the sky. Is such vicissitude impossible? Improbable? Unfrequent? Let the day in which we live answer this.

And such desolation religion may not interfere

to prevent. Is it then useless? And does it keep aloof when we need its aid? No. When it does not rescue us from the evil day, it prepares us for it. What it does not prevent it softens. What it does not hinder it sanctifies. It indemnifies the sufferer by inward supports, and future expectation. It renders every loss a gain. It turns the curse into a blessing.

What will the worldling do in the loss of his prosperity? His portion is gone. His hope is wrecked. His heart is desolate. Refuge fails him. He curses God and his king, and looks upward. Or he lies down in his shame, and his soul prefers strangling and death rather than life. His time ends with one hell, and his eternity begins with another. But to the upright there ariseth light in the darkness. God is his refuge and strength; a very present help in trouble. He feels, but he is not miserable. He is perplexed, but not in despair. He is cast down, but not destroyed. He is laid waste, but he is not resourceless: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

But this falls in with the subject of our next Lecture; which will show us the Christian in Adversity.

LECTURE VII.

THE CHRISTIAN, IN ADVERSITY.

"In the day of adversity consider."—Eccles. vii. 14.

THE condition in which we have recently viewed the Christian is not a very common one. We felt the difficulty; and in the course of the Lecture were often led to make the PROSPEROUS the subjects of reflection, rather than the objects of address. For when a minister enters his pulpit, how few among the godly can he see in his audience, that are set on the high places of the earth, and have the waters of a full cup wrung out unto them, and have more than heart can wish!

But, of this kind, we feel no difficulty in the present service. We are no more at a loss to find persons to address, than topics to enlarge upon, when we treat of AFFLICTION. The inheritance of grief is as sure to mortals, as the laws of nature are inviolable—"Man is born to trouble as the sparks fly upward." Some parts of his destiny are less exposed, and less painful than others; but after every concession, life is a warfare, and earth is a vale of tears.

"I hang the world in mourning?" It is Solomon, who saw its most favored aspects, and enjoyed its most envied resources; it is all history; it is universal observation; it is individual experience, that proclaims, "All is vanity and vexation of spirit." Who has purchased an assurance from accident and disease? Who has not enemies that oppose him? Cares that corrode him? Fears that dismay him? Disappointments that confound him? Who does not find in his comforts the elements of sorrow? In his possessions, the sources of danger? In his distinctions, the excitements of envy and detraction? In his affections, the seeds of anxiety and anguish? In his connections, the pledges of apprehension and bereavement?

"E'en roses grow on thorns,
And honey wears a sting."

Sufferer! you think your case is singular, and you are often urged to exclaim, "I am the man that hath seen affliction by the rod of his wrath." "Behold and see, if there be sorrow like unto my sorrow." But this is the language of self-importance and ignorance. "For there hath no temptation taken you, but such as is common to man."

But you ask—"How is it, not with the man, but with the *Christian*? Has the favorite of Heaven no indulgences, or at least, no exemptions on earth? Surely, if they had it in their power; surely, the friend would secure the companion of his bosom, and the father the child of his love, from every thing hurtful and distressing. If God was my father and my friend, he *could*, by one volition of his will set me at ease; and *would* he suffer me to walk in the midst of trouble, to be straitened in want, and to pine away with sickness? If I am his, why am I thus?" Yet David said, "Many are the afflictions of the righteous." And our Saviour says to his disciples, "In the world ye shall have tribulation." And it is the *Christian* we are to view, this morning,

IN ADVERSITY.

It is to "the elect according to the foreknowledge of God the Father," that the apostle Peter addressed himself, when, to break the force of their surprise, he said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." No. Religion does not preclude the evil day; but it prepares us for it; and shows itself to most advantage, when all other resources *must* fail.

We have a thousand instructions and admonitions concerning the spirit and demeanor of the Christian in tribulation: but they may be all summed up in the words of our text—"In the day of adversity consider."

We enter upon our subject with one important remark. Whatever the people of the world may think of it, the religion of Christ is "a reasonable service." Nothing can be more distinguishable from groundless belief, from the enthusiasm of ignorant impulses, from a mere mass of unintelligible feelings. It commences in the renewing of the mind. It is carried on through the medium of thought. Nothing can be moral that does not arise from design, and is not influenced by motive. Spiritual agencies are not like the cures of a charm, of whose efficiency no account can be given. They are not like the forced motions of a machine insensible of its workings and results. Neither are they like the operations of the physical powers in the human body: these are carried on independently of the mind and will. The digestive action, the secretion of the fluids, the circulation of the blood, go on as well, if not better, when we are asleep, as when we are awake. This, it would appear, is too much the notion some entertain of the work of the Spirit. But this is the perversion of the language of Scripture. According to the sacred writers, as to religious influences, we are not only the subjects, but the instruments. What is done in us, is done by us. God is the author of every thing good: our progress is from him; but he does not *carry* us along in the way everlasting, but enables us to *walk*. He works in us; but it is to *will* and to *do*. We are not only impressed, but employed. Faith and repentance are the gifts of God; yet we believe and repent, and not God.

This being premised, we observe, that religion arises from *consideration*. Therefore, God, complaining of the Jews, says, "My people do not consider." Therefore he cries, "Consider your ways." Therefore David says, "I thought on my ways, and turned my feet unto thy testimonies." This ex-

tends to each part of religion, as well as the whole. The Christian's abhorrence of sin is not a thoughtless aversion—"How can I do this great wickedness, and sin against God?" His godly sorrow is not a thoughtless grief—"They shall look on him whom they have pierced, and mourn." His confidence is not a thoughtless trust—"They that know thy name will put their trust in thee." His hope is not a presumptuous expectation—He is "ready to give a reason of the hope that is in him." His conduct in trouble is not the result of a natural hardihood, a brutal apathy, a careless desperation—it is the effect of thought, scriptural thought, sanctified thought—"In the day of adversity consider."

Christians! there are many things you ought to consider in the day of trouble; but we shall confine your attention to two only. The *DESIGN* of Affliction, and the *RELIEF* of Affliction.

I. THE *DESIGN* OF AFFLICTION, to regulate your *DUTY*. And

II. THE *RELIEF* OF AFFLICTION, to support your *HOPE*.

The one will keep you from "despising the chastening of the Lord;" the other, from "fainting when you are rebuked of him."

I. Consider the *DESIGN* OF AFFLICTION.

Without this, you cannot discharge the duty of the condition. For what is this duty? It is not only to possess your souls in patience—it is not only to submit yourselves under the mighty hand of God—but to acquiesce in the pleasure of the Almighty. It is not to say, "This is my grief, and I must bear it;" but "Here I am, let him do what seemeth him good." Nothing less is required of you, as Christians, than a willing, cheerful resignation. But this can only flow from a knowledge of him that smiteth you. You may yield, but you cannot acquiesce, without confidence in him. You may, with David, be dumb and open not your mouth, because he doeth it; and you may say with Watts,

"Peace, all our angry passions: then
Let each rebellious sigh
Be silent at his sovereign will,
And every murmur die."

—But you cannot render a voluntary, and cheerful, and grateful resignation, till you see the righteousness, the wisdom, and, above all, the *kindness* of his dispensations towards you. Therefore you are commanded to *hear* the rod—What does it say? "And in the day of adversity to *consider*"—to consider the ends he has in view in afflicting you. What are these ends? They all show that resignation is the most dutiful and becoming thing in the world. They are all founded in our exigencies and advantages: but they are various; and none of them must be lost sight of. For a Christian will often find it necessary to turn to each of them before he can obtain an answer to the prayer, "Show me wherefore thou contendest with me." They include Correction—Prevention—Trial—Instruction—and Usefulness.

First, *Correction*. How absurd it is to suppose that God will suffer his children to act improperly, and not reprove them! The very discipline shows that they are not abandoned. It is the language of the paternal heart—"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together."

No; he "will not cast away his people whom he foreknew:" but this is the law of his house—"If his children forsake my law, and walk not in my

judgments; if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes."

And these stripes regard sins of omission, as well as of commission. For God enjoins, as well as forbids; and we offend by refusing his orders, as well as by opposing his prohibitions. Yea, further, they regard the state of the heart, as well as the conduct of the life—for "the backslider in heart shall be filled with his own ways." Where no miscarriages have appeared to our fellow-Christians, what a fall is there often in our feelings and our motives! What a decay of devotion! What a coldness of love! What a want of gratitude! What a loss of confidence! What a waste of time! What a misimprovement of privileges! How does this enlarge the sphere of correction! And when all these calls for the rod are taken into the account, have we any reason to wonder that we are afflicted? Surely the cause for astonishment lies on the other side—that we so often escape; and that our chastisements are not only so few, but so gentle and tender. "I will bear the indignation of the Lord, because I have sinned against him." "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not, teach thou me: if I have done iniquity, I will do no more."

Secondly, *Prevention*. It is proverbially and truly said, that prevention is more than cure. In no case will this better apply, than in our moral failures. Repentance will not always fully recover us as to this world; or hinder the natural effects of our conduct, from being entailed upon us for life. David fell by temptation, and was *reclaimed* and forgiven: yet his child died, and the sword never departed from his house; and his sin, in the scandal and mischief, was ever before him. Joseph was assailed by the same foe; but he was *preserved*; and thus sustained his peace of mind, and the approbation of his conduct, and the value of his reputation, and the usefulness of his character, and the benefit of his example. Hezekiah's "heart *was* lifted up;" and as the consequence, "wrath came upon him and upon all Judah." Paul was in danger from the same quarter. From his peculiar privileges he was exposed to high-mindedness; and we know not what injuries might have resulted from it to himself and others; but he was not elated. It would seem that he was ignorant of his jeopardy; but he had one to watch over him, who was wiser than himself, and could see effects in their causes. And how did he secure him? "Lest," says he, "I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me." What this particularly was, we cannot determine: but it was—and this is sufficient for our purpose—it was a very sharp and painful affliction; and so anguished him, that he "besought the Lord thrice," that is, frequently and fervently, "that it might depart from him."

Ah, Christian, if you could see things as they really are in their moral relations, how many of your sufferings might be explained upon this principle. You have perhaps examined yourself; and though you have always enough in your general unworthiness and imperfections to render you vulnerable to trouble, yet you have been able to discover no one duty that you have knowingly neglected; no one sin that you have knowingly committed; no one idol that you have knowingly adored. But the case was this. You were not vain; but you were becoming so; and it was needful to withdraw the adulation and the incense in time. You were not avaricious; but you were becoming so; and it was necessary to lay waste the gain which

made you think of accumulation. You had not worshipped the creature; but the growing fondness would soon have made you kneel, had not the desire of your eyes been taken away with a stroke.

We are little aware, now, of the obligations we are under, for our preservation, to the goodness of God; and the reason is, because the prevention which hinders the injury, hinders the discovery. But there are no blessings for which we shall be more thankful in the world of light, than preserving mercies; and we shall then perceive that the greater part of these were administered by affliction.—These often answered the prayer, "Lead us not into temptation, but deliver us from evil." These checked us; but it was in going astray. The hinderance was suddenly interposed; but the danger was immediate, and the next movement would have been into a pitfall. It was sharp as a hedge of thorns; but it was necessary to pierce us back. It was impenetrable as a wall; but it was necessary to make us despair of going on. At first, we felt that we did well to be angry; but a pause was admitted, and the disappointment induced reflection, and we said, "I will go and return to my first husband, for then it was better with me than now."

Thirdly, *Probation*. It is for this reason that afflictions are so often called trials and temptations in the Scripture. They are in the nature of tests applied to our principles and dispositions; they are experiments employed to discover and display the reality and the degree of the evil or good there is in us. Moses tells the Jews, the design of the discipline to which they had been so long subjected in the wilderness, was to prove them, and to know what was in their heart, and whether they would keep his commandments or no. And without this process, others would not have believed, nor could they have believed themselves, that they were so unbelieving, so rebellious, so perverse, so ungrateful, as they were now demonstrated to be. Job was charged with not serving God for nought; and the accuser of the brethren said, "Hast thou not made an hedge about him, and about all that he hath on every side? But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." How was this to be decided? God stripped him of all; of his cattle, of his servants, of his children.—But instead of resentment and reviling, he worships, and says, "The Lord gave, and the Lord hath taken away; *blessed* be the name of the Lord." "Skin for skin, yea, all that a man hath will he give for his life," says the defeated but insolent foe: But "put forth now thine hand and touch his bone and his flesh, and he will curse thee to thy face." And lo! he is covered with sore biles from the sole of his foot to the crown of his head; and he takes a posserd to scrape himself withal; and he sits among the ashes. But his lips murmur no reflection upon Providence. And when his wife, amazed at his enduring, asks, "Dost thou still retain thine integrity? Curse God and die," what says the sufferer?—"Shall we receive good at the Lord's hand, and shall we not receive evil? In all this Job sinned not, nor charged God foolishly." A friend is born for adversity. But this last solace fails him, and his connections, instead of soothing him, reproach and condemn. But even now he looks up and cries—"Though he slay me, yet will I trust in him."

Was he then perfect in the trial? He bore the proof; and was evinced to be gold. But he was not free from dross. He partially failed in the process—and even cursed the day of his birth. And he, even he, left a complete example to be furnished, by one who was fairer than the children of men; who did no evil, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not; but com-

mitted himself to him that judgeth righteously, saying, "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." When the prince of this world came, even in his hour and power of darkness, he found nothing in him: no guilt to accuse him of; no corruption to operate upon. Agitate pure water, and no defilement will appear; but let the sea that has filthiness at the bottom be troubled, and however clean and clear it looks above, its waves will cast up mire and dirt. Afflictions are to the soul, like the rains to the house; we suspected no apertures in the roof, till the droppings through told the tale. The effects of these trials, therefore, are always humbling to the Christian. He is convinced by them that he has much less grace than he imagined: he is often rendered a wonder as well as a grief to himself. "I little thought I was so proud, till I was required to stoop; or so impatient, till I was required to wait; or so easily provoked, till I met with such an offence; or was so rooted to earth, till so much force was exerted to detach me from it." Such must be the language of every attentive and faithful self-observer, when he reviews the trying scenes through which he has passed. We resemble the birds; they build in the lovely and inviting part of the year; and the foliage hides their nests; but in the winter, when the leaves have dropped off, their nests appear. Our retreats and delights in prosperity are discovered in adversity: and many a passenger can see where we rested when we made not God our trust. When we have, *with the Lord*, health, and honor, and affluence, and friends; it is not easy to determine whether we are making *him* or *these* our dependance and our portion. But when these are removed, the case is decided. If we were relying upon them, we sink; but if while we were using them, we were cleaving to him, our support will remain; and embracing him firmer than before, we shall break through every despondence and say—"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Fourthly, *Instruction*. By long usage affliction has been spoken of as a school. It is indeed a dear one; but there is none like it. In this lecture-room the lessons are accompanied with experiments; and the great Teacher, by facts as well as words, says—"There—*There*—See what an evil and bitter thing sin is. See what a poor and vain thing the world is. See how it attracts its votaries to show its emptiness, and elevates only to depress. See what a precarious thing friendship is. See what human helpers can do for you. Men of low degree are vanity, and men of high degree are a lie. Cease from man, whose breath is in his nostrils; for wherein is he to be accounted of? Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever."

These instances appeal to the conscience as well as the understanding. They serve not only to explain the subjects, but to quicken our attention.—They produce a silence in the mind; a solemnity of soul; a softness of heart, that prepares us to receive divine truth. "Then he openeth the ears of men and sealeth their instruction. These are the lessons that make the deepest impression; that are the most easily and firmly remembered; that are the most useful and profitable in their effects."

"Blessed," says David, "is the man whom thou chastenest and teachest out of thy law." Nor did he speak from reasoning or faith only, but from experience: "It is good for me that I have been afflict-

ed; that I might learn thy statutes." Luther says, "I never knew the meaning of the word, till I was afflicted." "We fear," says Bishop Hall, "our best friends; for my part, I have learned more of God and myself in one week's extremity, than the prosperity of a whole life had taught me before."

Lastly, *Usefulness*. Affliction gives a man the tongue of the learned, that he may know how to speak a word in season to him that is weary. It produces that sympathy which arises most powerfully from experience; and which indeed can hardly be found without it. In vain you repair in the hour of trouble to those who never knew what an anguish meant. They will not listen to your tale of woe.—It does not interest them—they do not understand it—they are unacquainted with grief. But he who has borne the smart himself, will not, cannot, with a careless mein and an unfeeling heart, listen to a sufferer who cries, "Pity me, pity me, O ye, my friends, for the hand of God hath touched me." "Be kind," said Moses to the Jews, "be kind to strangers, for ye know the heart of a stranger; for ye were strangers in a strange land." In this way, the Redeemer himself is not an high-priest who cannot be touched with the feeling of our infirmities; he was in all points tempted like we are: and in that he himself hath suffered being tempted, he is able also to succor them that are tempted.

But nothing strikes like a fact. The oak scathed with lightning attracts the notice of passengers, more than all the other trees of the forest. Trouble awakens attention, and draws forth inquiry. The Christian is never so well circumstanced, to "glorify the Lord, as in the fires." There he can display the tenderness of his care, the truth of his promise, the excellency of the gospel, the supports of divine grace. In the review of my own varied intercourse with society, I confess nothing so vividly and powerfully affects me, as what I recollect to have met with from pious individuals exemplifying the spirit and resources of Christianity under bodily disease, and the losses, and bereavements, and disappointments of life. O when I have visited such a martyr—such a witness for God; when I have found him standing in the evil day like a rock in a raging current with sunshine on his brow; when I have observed him, full of tribulation in the world, and of peace in Christ—mourning more for his sins than his sorrows—afraid of dishonoring his profession by impatience and unbelief—more concerned to have his crosses sanctified, than to have them removed—turning a fearful eye towards the Inflictor, and saying, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast inflicted me; just and true are all thy ways, O thou King of saints—He hath done all things well"—when I have witnessed religion—and I have witnessed it—accomplishing achievements like these, I have said to it as I withdrew, "I have heard of thee by the bearing of the ear, but now mine eye seeth thee."

As the sky is only decked with stars in the night, so the Christian shines most in the darkness of affliction; and by nothing is he so impressive as by the exercise of the passive graces. And this should reconcile you to the will of God in your sufferings. You are not to be selfish. You are not detached individuals; but parts of a community, civil and religious. And you should think yourselves honored and happy in serving your generation; and the manner in which you are to serve it, you are to leave to God. People sometimes express a wish to be useful; but it must be in their own way. They wish to do something, but their meaning is, to do something that is public and striking; originating, perhaps, some institution, or heading some new party—doing something that excites notice and

noise. Here the motive *may* be good, but it should be peculiarly examined; for exertions of this kind fall in with the principles of our nature, the love of action and the desire of fame. "But they also serve that wait." And they also serve that suffer. You may be called to retire rather than to act. You may be usefully employed in the quiet duties of domestic life, or in the soberness and sameness of business. Yea, you may be detached from your callings, and be confined by accident or sickness, and have not only wearisome nights, but months of *vanity* appointed you. So you may deem them—and suppose that you are going to be laid aside, when you are perhaps approaching the most profitable portion of your lives. For there, in the house of affliction, and on the bed of languishing; there, the minister who visits you shall be taught how to preach; your fellow-Christians shall be edified; the young convert shall be encouraged and confirmed; the careless neighbor shall be impressed—or, even in the want of human observers, who can tell but other witnesses may look down and adore the displays of divine grace in your sufferings, and glorify God in you. For we are "a spectacle to the world, to angels, and to men."

II. In the day of adversity consider your RE- LIEF.

This is necessary to support your hope, and to keep you from being swallowed up of over-much sorrow. You may feel. You must feel. "No chastening for the present seemeth to be joyous, but grievous." It does not depend upon us to be unaffected with certain events. We are made susceptible of pain, and of sorrow: religion cannot require us to attempt to throw off our nature, and to say to our Maker, "Why hast thou made me thus?"—There is no giving up what we do not prize; no bearing what we do not feel; no enduring what we do not suffer. Correction is founded on our aversion to misery; and without the sensibility, the discipline cannot answer any of the moral purposes for which it is designed; all of which are included in our being made perfect through suffering.

Yet there is an extreme on the right hand, as well as on the left. As we are not apt to "despise the chastening of the Lord," so neither are we to "faint when we are rebuked of him." To the upright there ariseth light in the darkness; and he has resources which are not only sufficient to moderate his sorrow, but even to turn his sorrow into joy. This is the high ground we take for a suffering Christian; to "glorify also in tribulation;" and to "count it all joy when" he falls "into divers temptations." We are far from saying that he always can do this actually; but we are not to take his duty from his experience; but to endeavor to bring his experience to his duty. What is not invariably his attainment, should be constantly his aim. To aid you in aspiring after this distinction,

Consider, *First*, That your afflictions are not peculiar. "The same afflictions are accomplished in your brethren who are in the world." And will you refuse to drink of the cup they drink of, and to be baptized with the baptism they are baptized with? Is Providence in your case to deviate from the treatment of all the other branches of the household of faith? "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." To which of the saints in Scripture or in history will you turn, in refutation of this decision? "What son is he whom the Father chasteneth not?" In vain you allege that you are acquainted with persons truly godly who are not afflicted. It is no easy thing to determine who are truly godly. Besides—*Have* they not been afflicted? *Will* they not be af-

licted? Are you sure they are not afflicted even now? The rod is not always composed of the same twigs. There are griefs relative as well as personal; mental as well as corporeal; imaginary as well as real; invisible as well as apparent. "The heart knoweth his own bitterness." There are crosses which cannot be displayed. There are groanings which cannot be uttered—He sitteth alone and keepeth silence, because he hath borne it upon him—

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.
No traveller e'er reached that blest abode,
Who found not thorns and briers in his road.
The world may dance along the flowery plain,
Cheered as they go by many a sprightly strain;
Where Nature has her mossy velvet spread
With unshod feet they yet securely tread:
Admonished, scorn the caution and the friend;
Bent upon pleasure, heedless of its end.
But He who knew what human hearts would
prove,
How slow to learn the dictates of his love;
That, hard by nature, and of stubborn will,
A life of ease would make them harder still;
In pity to the sinners he designed
To rescue from the ruins of mankind,
Called for a cloud to darken all their years,
And said, 'Go, spend them in the vale of tears.'"

Secondly, Consider that they are not casual. Do our fellow-creatures oppose and injure us? They always act freely, and often criminally; yet we are not left to the vices and passions of men. They could have no power at all against us except it were given them from above. Nothing in any of our sufferings occurs by chance—there is no such divinity in the universe. Occurrences may be accidental and contingent with regard to us, who are not acquainted with the plan to be executed and developed: but they are not so with regard to him who sees the end from the beginning, and worketh all things after the counsel of his own will. What takes place without him? "I form the light, and create darkness; I make peace and create evil. I the Lord do all these things." And he strikes no random blows. "He performeth the thing that is appointed for us;" and the appointment is made by one who has not only a right to ordain, but who cannot pervert justice; who is too wise to err; and who loved us so as not to spare his own Son, but delivered him up for us all. We are allowed, we are required to cast all our care on him, with the assurance that he careth for us. And is not his attention, his solicitude—how condescending is God in his language—sufficient to relieve our minds? How delightful is it to sit at the feet of the great Teacher, and hear him discourse on the doctrine of Providence. Here we have nothing of the language of infidel philosophy. He does not represent the Supreme Being as occupied with worlds and whole systems, but overlooking individuals, and minute concerns—he did not suppose the Supreme Being capable of perplexity and fatigue—he did not think any thing too hard for infinite wisdom and power—he did not think it beneath God to govern what was not beneath him to create. Among men, an attention to little things prevents an attention to great things; and an attention to great things prevents an attention to little ones; and no one can equally regard all the claims of the province of government he fills, however limited it may be. But, says Jesus, "He maketh his sun to rise; and, he "sends forth his angels;" and "a sparrow falls not to the ground without your heavenly Father; and the hairs of your head are all numbered." Are ye not of more value than many sparrows?" Behold the fowls of the

air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

Exclude this doctrine, and God is a God afar off; there is no foundation for confidence; there is no excitement to devotion: in the darkness of my perplexities and difficulties, I grope around, and can feel nothing to support me. But by realizing his superintending agency, I bring him near; and by his presence fill what otherwise would be an awful and irksome void. He hears prayer. His interposition is attainable. By being connected with God, every place is rendered holy, every object interesting; every comfort is enriched, and every trial is softened. This principle I take with me into every allotment, every circumstance; and say, "the cup which my Father giveth me, shall I not drink it? It is the Lord, let him do what seemeth him good. I will cry unto God most high, unto God who performeth all things for me."

Thirdly, Consider that they are not *penal*. When the Israelites came to Marah, they could not drink of the waters, for they were bitter. "And Moses cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." If this was not designed to be a type, it yields us a striking allusion.

"Bitter indeed the waters are
Which in this desert flow;
Though to the eye they promise fair,
Their taste of sin and wo."

What is the cure? The Cross—

"The Cross on which the Saviour hung,
And conquered for his saints,—
This is the tree, by faith applied,
That sweetens all complaints.

Thousands have found the best effect,
Nor longer mourn their lot:
While on his sorrows they reflect,
Their own are all forgot."

If the burden of sin be removed, whatever else is laid on us will be felt to be light. And surely he hath borne our griefs and carried our sorrows. The chastisement of our peace was upon him, and by his stripes we are healed. Hence though his sufferings do not secure us from suffering, they change the nature and design of our afflictions; so that, instead of their being punishments, they are corrections; and are inflicted not by the sword of the Judge, but by the rod of a Father. The believer may sometimes misapprehend them, and fearful of their being the messengers of justice, may say unto God, Do not condemn me. But the apprehension is groundless. We are chastened of the Lord, that we may not be condemned with the world. For there is no condemnation to them that are in Christ Jesus. He has redeemed them from the curse of the law, having been made a curse for them. And being now justified by his blood, they shall be saved from wrath through him. This is the rest wherewith we are to cause the uneasy to rest; and this is the refreshing. He was angry with us, but his anger is turned away: and he comforteth us. And not only so, but we also joy through our Lord Jesus Christ, by whom we have now received the atonement.

Fourthly, Consider that they are not *unalloyed*. The apostle seems to enjoin too much, when he says, "In every thing give thanks." But there is a reason for it. Take your condition, however trying. Has it no alleviations? Let candor, let gratitude, let truth examine the circumstances of the case. Is there nothing in the time? nothing in the place? nothing in the manner? nothing in the subject of affliction, that serves to soften its pressure? Do you believe that it might not have been worse? "Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it. He stayeth his rough wind in the day of the east wind." Take your case and lay it by the side of your desert. What would you have suffered had he dealt with you after your sins, or rewarded you according to your iniquities? Place it by the side of the condition of others. You have lost much of your substance: but they have nothing left. You have buried one of your children; the grave has written them childless in the earth. You walk upon crutches; they are bed-ridden. You have months of vanity; but they have wearisome nights, and the multitude of their bones is filled with strong pain. But O think of the Saviour. Think of his dignity: or his preceding state; of his innocence. We suffer justly, for we suffer the due reward of our deeds; but this Man has done nothing amiss. Yet see him. You suffer partially; he suffered in every part that was capable of passion. You suffer occasionally; and, for hours and days of pain, you have weeks and months of ease and pleasure; his sufferings reached from the manger to the cross: "He was a man of sorrows and acquainted with grief." Your sufferings are unforeseen; his were known from the beginning; and he bore them in prospect before he endured them in reality. And whose tongue can express, whose imagination can conceive, what he endured when he began to be sore amazed and very heavy? when his soul was exceeding sorrowful even unto death? when his sweat was as it were great drops of blood, falling to the ground? when he exclaimed, "My God, my God, why hast thou forsaken me?"

"Now let our pains be all forgot,
Our hearts no more repine:
Our sufferings are not worth a thought,
When, Lord, compared with thine."

Fifthly, Consider that you are not to bear them *alone*. For he hath said, "I will never leave thee, nor forsake thee." This is a general promise, and necessarily includes every particular case. But knowing the anxieties and forebodings of the heart, he has been pleased to issue particular assurances with regard to the hour of suffering. "I will be with thee in trouble." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." Herein his conduct forms a contrast with the friendship of others. A friend is born for adversity; but he oftener raises expectations than realizes them. And Solomon tells us, that "confidence in an unfaithful man in the time of trouble is like a broken tooth, or a foot out of joint." These are more than useless.—You attempt to use them, and they not only fail, but make you writhe with pain. "To him that is afflicted, pity should be showed of his friend; but he forsaketh the fear of the Almighty." Job found it so, and said, "My brethren have dealt deceitfully as a brook, and as the stream of brooks that pass away." Paul found it so: and though the brethren came to meet him, when he was going to Rome to

appeal unto Cæsar, as far as Appii Forum and the Three Taverns, he complains, "At my first answer no man stood by me, but all men forsook me." But he adds, "Notwithstanding the Lord stood by me and strengthened me." He is true, whoever is treacherous: whoever fails, he is faithful. To this, Latimer testified in his last moments. Being fastened to the stake, and the fire just about to be kindled, he turned a heavenly countenance towards his fellow-sufferer, and said, "God is faithful, who will not suffer us to be tempted above that we are able." While Ridley answered, "Yes, be of good cheer, brother; he will abate the fury of the flames, or give us strength to abide them." Spilsbury had suffered for conscience' sake, and had been released from his confinement. But when apprehended a second time, he said, seeing his wife and children weeping, "I am not afraid to go to prison now—I found God there the first time." In his flight and dreariness, the vision at Bethel was a privilege beyond all Jacob's expectation and thought. Driven from home, and travelling alone: having no guide to direct him, no defender to protect him, no associate to soothe his mind by communion; a forlorn youth, ruminating on his sad condition, and conflicting with those fears which attend uncertain events—he lights on a certain place, and tarries there all night, because the sun was set. The darkness was his curtains, the ground his bed, and a stone his pillow. There he falls asleep, and sees and hears what encouraged him to the last moment of life. But said he in the morning, "Surely God is in this place, and I knew it not." This ignorance and surprise serve to represent the apprehensions of many of the people of God: they seem to think they shall be found deserted in such situations and difficulties. But he is better than their fears; he surpasses even their hopes. He is there, and no sooner do they call, than he answers, "Here I am."

Yea, he is not only with them really, but peculiarly in the day of trouble. "As one whom his mother comforteth," says he, "so will I comfort you; and ye shall be comforted in Jerusalem."—The anxious, tender mother, regards all her offspring; but she is most concerned for the poor weakly, sickly child. The knee, the bosom is for *him*; for *him* is the prepared delicacy, and the noiseless room, and the breathless step, and the frequent watching and leaning over the bed of languishing, and the entreated reception of the offensive draught, accompanied with the sincere assurance, "Ah, my darling child, how gladly would I take it for thee." And thus it is with his afflicted people. They have their special privileges. As their day, so their strength is; and as the sufferings of Christ abound in them, the consolation also aboundeth by Christ: and thousands can testify that they have had clearer discoveries, richer communications, and tenderer supports under their trials than they ever experienced in seasons of ease and prosperity. What want we more? "God," says the Church, "is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." No creature can be a substitute for him; but he is more than a substitute for every creature: and his presence peoples and fertilizes and gladdens the gloomiest desert: "I will allure her, and bring her into the wilderness, and *there* will I speak comfortably unto her. And I will give her her vineyards from thence: and the valley of Achor for a door of hope; and she shall sing *there*." The lamp cannot supply the place of the sun; but you have no reason to complain, if you can say, with Mrs. Rowe,

"Thou dost but take the lamp away,
To bless we with unclothed day."

If we faint in the day of adversity, it is by losing sight of him whose grace is always sufficient for us. We resemble Peter. "Come," said our Saviour: "And when he was come down out of the ship, he walketh upon the water, to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, Lord, save me." Ah, said Jesus, you should have looked not at the waves, but at me. Am not I here? Within sight? within reach? "And immediately Jesus stretched forth his hand, and caught him; and said unto him, O thou of little faith, wherefore didst thou doubt?"—How sublime is the exclamation of Doddridge; but it is founded in reason and truth—make it, Christian, whatever threatens, your own—

"If thou, my Jesus, still art nigh,
Cheerful I live, and cheerful die;
Secure, when mortal comforts flee,
To find ten thousand worlds in thee!"

Lastly, Consider that you are not to endure them *always*. "For there is an end, and thy expectation shall not be cut off." That end is *certain*. Siseria's mother anxiously waited at the window for the arrival of her son, but he never came. The warrior has confidently reckoned upon a victory, which he never obtained; and the mariner has been ready to hail a desired haven, which he never reached.—"We looked," said the disappointed Jews, "for light, and behold darkness; for peace, and behold trouble." But, O Christian, there is hope in thy end—a hope that cannot make ashamed. Thy release from sorrow is as sure as the purpose, the promise, the covenant, the oath of God can render it. That end is *near*. "Yet a little while, and he that shall come, will come, and will not tarry." If your cross be heavy, you have not to carry it far.—If life be short, trouble cannot be long. When a few years are come, you will go the way whence you will not return. It may be much less. A few months; a few weeks; a few days more; and all will be peace, all will be quietness, all will be assurance for ever. The sacred writers love to diminish the period. In one place they tell us, "weeping may endure a *night*, but joy cometh in the morning." In another, that these "light afflictions are but for a *moment*." In a third, that "for a *small* moment we are forsaken." So, and no more is it in the estimation of faith, and compared with eternity. That end is *blessed* and *glorious*. No power of description or thought can do it justice. It will bring a full development of all the trying dispensations through which you have passed. You shall no longer walk by faith, but by sight. You shall see that his work is perfect, and his ways judgment. You shall see how the most adverse providences were essential to your welfare; and not only feeling satisfied, but filled with wonder and gratitude, you will be able to say,

"Amidst my list of blessings infinite,
Stands this the foremost, that my heart has bled.
For all, I bless thee; most for the *severe*."

What was Canaan to the Jews, after all the bondage of Egypt, and the travels and privations of the desert; what was that land flowing with milk and honey, that rest which the Lord their God gave them, compared with the rest that remains for the people of God—that better, that heavenly country! What a complete, what an eternal discharge! Of all your sufferings, nothing will remain but the remembrance, and this will enhance the deliverance;

and "the greater the sorrow, the louder you'll sing." The shadow of care, of sorrow, of fear, shall never flit over those regions of repose and blessedness.—"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." I could go on repeating Scripture, for it loves to dwell upon this subject; but I will conclude this reference with two passages.—The one is, the testimony of the apostle Paul. He spoke from experience. No one had suffered more; and he had been in the third heaven. But hear him: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." The other is the address of the angel to John in the Revelation; words which Burns, the poet, says he could never, from a child, read without tears—so allied is the tenderness of genius to the sentiments of piety. "He said unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Men and brethren, you have often heard it said, "The end crowns the action." "All is well, that ends well." Now religion has this recommendation. We are far from denying its present advantages; for we know from Scripture and observation and experience, that it is profitable unto all things, and has promise of the life that now is, as well as of that which is to come. But allowing that it were all gloom, and self-denial, and sacrifice, and suffering here; yet "mark the perfect man, and behold the upright, for the end of that man is peace." The happiness in which it terminates, infinitely more than indemnifies and recompenses all the hardships and trials of the passage. Even Balaam confessed this; and prayed, "Let me die the death of the righteous, and let my last end be like his."

What a difference between the Christian and others! Both are advancing towards the close of life; but *they* are leaving their good things, and *he* his evil ones. Both will soon bid an eternal farewell; but they to their joys, and he to his sorrows. They at death will plunge into "the blackness of darkness for ever;" while he will reach "the inheritance of the saints in light."

—So reasonable is the Christian's resignation; and so well founded is the Christian's hope, with regard to affliction.

—"But what has such a subject as this to do with me? I am not in trouble." Then I tremble for you. We know of whom David speaks, when he says, "They are not in trouble as other men: neither are they plagued like other men." And we know who has said, "Because they have no changes, therefore they fear not God." But if you are not afflicted, you soon may be. Everything here is uncertain. How often is the lamp of the wicked put out. Truth whispers, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a man live many years, and rejoice in them all, yet let him remember the days of darkness, for they shall be many. All that cometh is vanity." Is it not therefore wise to provide against what is possible, what is probable—yea, I will add, unavoidable? "A prudent man foreseeth the evil,

and hideth himself; but the simple pass on, and are punished." But are you sure you are not afflicted even now? In the midst of your sufficiency, are you not in straits? In all your successes, do you not feel a cold aching void within, still urging you to ask, "Who will show us any good?" While you walk according to the course of the world, do you not complain of the poverty of its pleasures, and the falseness of its resources? Are you not dissatisfied with all creature enjoyments? Is there not a constant war between your inclinations and convictions? Does not conscience often condemn you? Have you not your forebodings of the future? Do you never think of the infirmities of approaching years; of the house appointed for all living; of the judgment-seat of Christ?

Perhaps at this very moment you are not strangers to a wish that you had never been born. Colonel Gardiner tells us, "that while he was keeping up every gay appearance, and was envied as the happiest of mortals, he would gladly have exchanged conditions with a dog." "There is no peace, saith my God, unto the wicked."

—But here are some, here are many before me who are in trouble. For the days are evil; and the cup is going round; and what family, what individual is not called to taste the bitterness, if not to drink the very dregs? I do not ask you what your trials are; but I must inquire, what are you doing under them? Are you despising the chastening of the Lord, or are you fainting now you are rebuked of him?—Unsanctified trouble always produces one of these: it always hardens the sufferer against God, or sinks him into despondency.

Is the former of these your case? Are you one of those, who, when he arrays himself against them, instead of submitting, "rush upon the thick bosses of his buckler;" and "fight against God?" Are you like Ahaz, of whom it is said, "In his affliction he sinned yet more and more against God—This is that Ahaz!" It was an awful appeal that Jeremiah made to God, concerning many of his hearers. Must your preacher prefer the same? "O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return." If this be the case, faithfulness requires me to tell you that one of these two consequences will be sure to follow. That is—either God, provoked by your contempt of his correction, will cease to disturb you, and recalling the instruments of his discipline, will say, "They are joined to idols, let them alone;" or he will turn the rod into a scorpion, and fulfil the threatening, "If ye walk contrary to me, I also will walk contrary to you, and punish you seven times for your iniquity." Thus the blow first affects the man's property. Then it strikes a remoter relation. Then it takes away the desire of his eyes. Then it invades his own person, and shakes him by disorder over the pit—and he recovers—and turns again to folly. At length, having been often reformed, and hardening his neck, he is suddenly destroyed, and that without remedy. Are none of you in danger of this? Are there not some of you who have not only been addressed by him, and frequently addressed; but also have been smitten by him, and awfully too; so that it would have seemed impossible for you to stand out. "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." But canst thou stand before him! Can thy heart endure, or thy hand be

strong, when he shall deal with thee? How much better to be in subjection to the Father of spirits, and live! Then will his repentings be kindled together. Then will he say, "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

There is another extreme. Instead of despising, perhaps you are fainting. You are desponding. You are at your wits' end. You are tempted to curse the day of your birth. Life has lost all its charm—it is a burden too heavy for you to bear. You turn to solitude; but there grief preys upon itself. You think of intoxication; this is drowning misery in madness. You glance at infidelity; but annihilation may be a fiction, and the present only the beginning of sorrows. You resolve on suicide; but you cannot destroy yourself. You take the pistol, and shatter to pieces the tabernacle, and your friends are aghast at the ruins; but the inhabitant has escaped, and the spirit feels itself still in the grasp of God. I am far from insulting your grief. I sympathize with you; and rejoice that I can show unto you a more excellent way. "There is One standing among you, whom ye know not." Let me introduce him in all the fulness of his pity and power. He is equally able and willing to relieve you. He is the enemy of sin, but he is the friend of sinners. Cast thy burden upon the Lord: and say, Lord, I am oppressed; undertake for me. He will not, he cannot refuse thy application. For he has said, and is now saying, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." See Manasseh. He was stripped of all, and carried away captive. But his salvation sprang not from his prosperity, but his adversity. "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." Think of the Prodigal. Plenty had ruined him. The famine, and the husks which the swine did eat, made him think of home—"How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise, and go to my father." And that father, while he was yet "a great way off, saw him, and had compassion upon him, and ran, and fell on his neck and kissed him;" and not only clothed and fed, but adorned and feasted him: and said, "Let us eat and be merry: for this my son was dead, and is alive again; and was lost, and is found." Despair not; but follow these examples, and you will be able to say, with the famous Athenian, "I should have been lost, had I not been lost:" and to sin with many a sufferer before you,

"Father, I bless thy gentle hand;
How kind was thy chastening rod,
That forced my conscience to a stand,
And brought my wandering soul to God.

Foolish and vain, I went astray
Ere I had felt thy scourges, Lord:
I left my guide, I lost my way;
But now I love and keep thy word."

LECTURE VIII.

THE CHRISTIAN, IN HIS SPIRITUAL SORROWS.

"We hanged our harps upon the willows, in the midst thereof."—Psalm cxxxvii. 2.

WE now pass from the condition of the Christian, to his experience. We have contemplated the changes that may take place in his outward circumstances. We have viewed him in his prosperity and in his adversity; and have seen him carrying his religion along with him through all the varying scenes of human life.

But there are similar variations in "the inward man," "the hidden man of the heart." And these changes are no inconsiderable evidences of the reality of a work of grace, in distinction from religious pretensions. The picture of a tree is invariably; but the tree itself has its seasons. At one time it is leafless, and the sap, though not destroyed, retires into the roots. At another, it revives, and buds, and blossoms, and is filled with fruitfulness. I walk in my garden, and see the stones arranged there, always the same. But it is otherwise with the flowers and plants. And the reason is, because the former are dead, while the latter have in them a principle of life. And such is the difference between the form of godliness, and the power: between a man alive to God, and one that hath a name that he liveth, but is dead.

Let us proceed to the part of the Christian's experience which we are pledged to consider this morning. And here, I can easily imagine, that the subject itself will hardly appear necessary to some. They are rather surprised by the very fact, we have assumed, as a clear and common verity. Young converts often wonder to hear of the believer's sadness. They are often indulged with a peculiar kind and degree of consolation to allure them on, till, whatever difficulties they meet with, they feel themselves too much interested, and too far advanced, to think of retreating. Because, from a regard to their weakness, their enemies are restrained, they seem to conclude that they are destroyed; and because, in the novelty of their views and the liveliness of their feelings, their corruptions are but little noticed, they hope to be vexed with them no more. They therefore wonder to hear older Christians complaining of distraction in duty, and languor of zeal, and weakness of hope, and conflicts with doubts and fears. Thus it was with Israel "in the kindness of their youth." See them on the shore of the Red Sea. They rejoiced in the Lord, and sang his praise, and thought they had only to go forward and possess the pleasant land—ignorant of the wilderness between; and having no foreboding of the drought, and the bitter waters, and the fiery serpents, and the Amalekites and Moabites, and their long detentions, and their being led about, and their being turned back—by all of which the souls of the people were much discouraged because of the way.

But if there are some to whom the intimation of these sorrows is surprising, there are others to whom it will be relieving, if not delightful. For there are some who are distressed and perplexed, owing to apprehensions that their experience is peculiar. They think none ever had such vain thoughts, such dull frames, such woful depressions, as they often mourn over. Therefore, in their communings with their own hearts, they are led to ask, "If I am his, why am I thus?" and anxiously turning to others, in whom they repose more confidence than they can place in themselves, say,

"Ye that love the Lord indeed,
Tell me, is it thus with you?"

Now these will not rejoice in the deficiencies and distresses of others; but it yields them encouragement to learn, that there are some who can sympathize with them; and that what they feel, is not, though grievous, incompatible, with a state of grace; since others, and even those who are far superior to themselves, utter the same sighs and groans.

To return. The Psalm from which the words of our text are taken, is universally admired. Indeed nothing can be more exquisitely beautiful. It is written in a strain of sensibility that must touch every soul that is capable of feeling. It is remarkable that Dr. Watts, in his excellent versification, has omitted it. He has indeed some verses upon it in his Lyrics; and many others have written on the same. We have seen more than ten productions of this kind. . . . But who is satisfied with any of these attempts?—Thus it begins: "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion." These rivers were probably some of the streams branching off from the Euphrates and Tigris. Here it is commonly supposed these captive Jews were placed by their taskmasters, to preserve or repair the water-works. But is it improper to conjecture that the Psalmist refers to their being here—not constantly, but occasionally; not by compulsion, but choice? Hither I imagine them retiring to unbend their oppressed minds in solitude. "Come," said one of these pious Jews to another, "Come, let us for a while go forth from this vanity and vileness. Let us assemble together by ourselves under the refreshing shade of the willows by the water-courses. And let us take our harps with us, and solace ourselves with some of the songs of Zion." But as soon as they arrive, and begin to touch the chords, the notes—such is the power of association—awaken the memory of their former privileges and pleasures. And overwhelmed with grief, they sit down on the grass; and weep when they remember Zion; their dejected looks, averted from each other, seeming to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." But what do they with their harps? The voice of mirth is heard no more; and all the daughters of music are brought low. Melody is not in season to a distressed spirit. "Is any afflicted? Let him pray. Is any merry? Let him sing psalms." "As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart."—They did not, however, break them to pieces, or throw them into the stream—but *hanged* them up only. They hoped that what they could not use at present they might be able to resume at some happier period. To be cast down is not to be destroyed. Distress is not despondency.

"Beware of desperate steps; the darkest day,
Live till to-morrow, will have passed away."

"We *hanged our harps upon the willows in the midst thereof.*" Let us pass from the Jew to the Christian; and let us survey the Christian,

IN HIS SPIRITUAL SORROWS.

He who would preach well, says Luther, must distinguish well. It is peculiarly necessary to discriminate, when we enter upon the present subject. For all the sorrows of the Christian are not of the same kind or descent. Let us consider four sources of his moral sadness.

- I. Will be PHYSICAL.
- II. Will be CRIMINAL.
- III. Will be INTELLECTUAL.
- IV. Will be PIOTIS.

The first source is PHYSICAL.

There are some who understand very little of this. They are blessed with a favored constitution: and can hardly enter into the feelings of those who pass much of their time under the dominion of a gloomy and depressive temperament that leads them to view every thing through an alarming and dismaying medium; and to draw towards themselves all that is awful and distressing. How affecting is it to hear a man of genius and piety complaining, that in one day, in one hour, he who was such an enthusiastical admirer of the works of nature, had presented to him an universal blank; so that nothing after, could ever charm him again. We admit that the case of Cowper was extraordinary; but it was so in the degree, rather than in the quality. Others are subject to a measure of the same influence; and while the increased prevalence of this morbid affection produces fixed melancholy, the slighter diffusion of it may be attended with the most trying irritation and depression. We often censure, where, if we knew all, we should only pity. What a conflict have some Christians even in wrestling with flesh and blood. We are fearfully and wonderfully made. We know little of the mechanism of the body: but we know much less of the chemistry. Who can tell how the nervous juices and the animal spirits are secreted? Who can explain how the fluids blend and temper each other? Who knows how it is that when a particular humor predominates unequally, such a change is resistlessly produced in our mass of apprehensions and feelings? Yet we know the fact. We know that external things affect the body. We know that the body affects the mind. We know that we are the creatures of the season and of the sky. We know that we are not the same in a foggy day, as in a clear one. We know that if there be a suffusion of bile, the world, and the church, and the family, are not governed so well now, as they were yesterday. Nothing is so agreeable in our condition. Our very religion is doubtful; and God is not the same.

Several things result from this reasoning. Is it not astonishing that many Christians will ascribe every animal variation and effect to the agency of Satan! Especially when they know how often, by the aid of a little medicine, all these supposed temptations have been chased away, and every thing restored to its proper hues and attractions again!

It is not necessary for a Christian to be a physician; but it is desirable for him to be able to distinguish between influences purely bodily, and the principles, disposition, and state of his mind. It is difficult to reason with people in this frame, or under this tendency; otherwise we should be amazed at the perplexity and disconsolateness of some excellent characters, and the readiness with which they refuse to be comforted. We have known persons, poor in spirit, hungering and thirsting after righteousness, glorying only in the cross of Christ, and cheerfully going forth to him without the camp, bearing his reproach—yet gloomily concluding that they have no part nor lot in the water, and that their heart is not right in the sight of God. And wherefore do they write these bitter things against themselves? There is no reason why they *should*; but the cause why they *do*, is to be found in something beyond the preacher's province. And till there is a change in the physical economy, all the succors of religion will be urged in vain.

Good men should also learn from hence to be attentive to their health, and keep the body as much as possible the fit medium of the mind. A man may be a good performer; but what can he do with a disordered instrument? The inhabitant may have

good eyes; but how can he see accurately through a soiled window? Keep therefore the glass clean; and the organ in tune. We do not wish you to be finical and fanciful; to live in the shop of an apothecary; or have a medical attendant always dangling at your heels. But be soberly and prudently attentive to the body. Rise early. Take proper exercise. Beware of sloth. Observe and avoid whatever disagrees with your system. Never overburden nature. Be moderate in your table indulgences. Let not appetite bemoir and clog the mind. Medical authority will tell you, that where one disorder arises from deficiency, a thousand spring from repletion; and that the Board slays far more than the Sword.—The

Second source is CRIMINAL.

It will be allowed that they who cannot apostatize may backslide; and we know who hath said, "The backslider in heart shall be filled with his own ways." "Thine own wickedness shall correct thee; and thy backsliding shall reprove thee: know therefore and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God." Observe; it is both *evil* and *bitter*; evil in its nature, and bitter in its consequences. And these bitter effects take in, not only outward troubles, but inward distresses; the corrosions of fretfulness under a feeling of guilt; the reproaches of conscience awakened from its slumbers, and ashamed of its negligence; the perplexities arising from the doubtfulness of our condition: the loss of peace, and a sense of God's favor. What was said of Israel as a people, will apply here to individual experience. "O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness like the waves of the sea." You hear much of the hidings of God's face. The expression is perfectly Scriptural. "Make thy face," says David, "to shine upon thy servant." His face signifies his favorable regard. This can never be a matter of indifference to the Christian, whether we consider his supreme love to God, or his entire dependence upon him. He must be miserable under the loss of God's smiles. And as Absalom said, "What do I here in Geshur, unless I see the king's face?" So says the believer—What do I in the closet, or in the house of God, or at his table without him? I cannot improve a providence or an ordinance; I cannot enjoy my friends or myself, without my God. So it was with David. "Thou didst hide thy face, and I was troubled."

But why does he ever hide his face? Is it to display his sovereignty? No: but to testify his disapprobation of our spirit or our conduct. It is of the nature of moral correction. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

There are some who say—quoting the words of Scripture, but mistaking their design—God sees "no iniquity in Jacob, and behold no perverseness in Israel." Yet we read of "the provoking of his sons and of his daughters." Yet "the Lord spake unto Moses and Aaron, because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." And no opportunity could obtain a relaxation of the sentence. "Sin never hurts a believer!" "He never need be afraid of sin!" And whose inspiration is this language? Where do we learn this doctrine? Did David believe it, after his transgression? Along with the very announcement of his pardon, was he

not informed of the sufferings that would still result from his guilt? Did he not continue to confess, "my sin is ever before me?" If not bruised and fractured by his fall, why does he pray, "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice?" If not filled with a dread of divine abandonment, why does he say, "Cast me not away from thy presence; and take not thy Holy Spirit from me?" If he had not been deprived of the consolation, why does he say, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit?" If he had not been struck dumb, why does he pray, "Open thou my lips, that my mouth may show forth thy praise?" If he had not impaired the cause of God, why does he pray, "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem?"

Upon this principle, the chief hope I entertain with regard to some professors of religion, is their uncomfortableness. For it would be a sad symptom in their case, if *they* were tranquil, and cheerful, and rejoicing in Christ, *while* they are indifferent to the means of grace, and mind earthly things, and display such a worldly conversation and spirit. For I am sure of this, that if they really belong to God, he will rebuke them, and make them look back, with the exclamation, "O! that it was with me as in months past, when the candle of the Lord shone upon my head, and when by his light I walked through darkness; while as yet the Almighty was with me." The way to see and enjoy God is to live near him, and to be always endeavoring to please him. The first Christians "walked in the fear of the Lord, and in the comforts of the Holy Ghost." These are inseparable; and all pretensions to the latter without the former, are nothing but delusion. Let me, therefore, if the consolations of God are small with thee, ask, "Is there any secret thing with thee?" Thy gourd withers: Is there any worm at the root? You are repulsed, and turn your back on your enemies: Is there any accursed thing in the camp? "Let us search and try our ways; and turn again unto the Lord." Let us do more.—Let us fall upon our knees, and pray for divine examination. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—The

Third source is INTELLECTUAL.

For the joy of a Christian is not a vain imagination or a groundless persuasion, endangered by inquiry—it flows from knowledge; and the possessor is able to give a reason of the hope that is in him. Hence it will follow, that though a Christian's safety does not depend upon the extent and the degree of his religious information, his comfort will be very much affected by it. Now there are some who are very defective in their acquaintance with the gospel; and these, like persons walking in darkness, or at least twilight, are afraid to tread firmly, and are liable to convert harmless objects into spectres of terror. Owing to a want of evangelical instruction from books or teachers, there is in them a prevalence of legality that leads them to look after something in themselves wherein they may glory, or which shall entitle them to pardon and acceptance. Instead of resting in a mediator between God and them, they seek after something mediatorial, between Christ and them; and thus not coming to him, as they are, they wait till they shall possess certain qualifications, or perform certain conditions. Thus they labor in the fire, and weary themselves for very vanity—for

"If we tarry till we're better,
We shall never come at all."

They set themselves a mark of attainment; and not being able to reach it, they are cast down. They mistake the degree of their experience for the ground of their hope; and their confidence varies with their frames. And as to their perseverance and final victory, their own vigilance and fidelity usurp their dependence, instead of the everlasting covenant ordered in all things and sure. In the Lord they have righteousness and strength. His grace is sufficient for them; and were they to be only and always looking unto Jesus, their joy might be full and constant; but now they often go mourning all the day.

It is therefore of great importance to have the understanding well informed in "the way of salvation," that we "may know the things that are freely given to us of God." For as the gospel is glad tidings; and all its doctrines are *truths* and *facts*; the more distinctly we hear the one, and the more clearly we discern the other, the more effectual will be our relief, and the full assurance of our hope.—Peter admonishes Christians to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and we may consider the latter part of the injunction not only as additional to the former, but as explanatory of its import, and subservient to its performance. The one is necessary to the other.—We never shall grow in grace, but as we grow in knowledge, and in the knowledge of the Saviour.—We are well aware that there may be speculative knowledge without practical; but there cannot be practical without speculative. Everything in religion is produced and supported and influenced by just views of things. And this is peculiarly the case with the consolation of the Spirit. Hence it is said, "They that know thy name, will put their trust in thee." Hence, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." Hence also our Lord said to his disciples, "These things have I spoken unto you, that in me ye might have peace." And again, "These things have I spoken unto you, that my joy may remain in you, and that your joy may be full."

Seek therefore "the riches of the full assurance of understanding." Gain clear and enlarged views of the nature and provisions of the glorious gospel; of the warrant and command we have to believe on the name of the Son of God; of the ground of our acceptance through the sacrifice and obedience of the Surety of the new covenant; of his ability to save to the uttermost; of the efficacy of his blood to cleanse from all sin; of the perfection of his righteousness to justify the ungodly, and give them a title to endless life; of the prevalency of his intercession within the veil; his changeless heart; his constant presence; his infinite fulness of grace; and our being blessed in him with all spiritual blessings in heavenly places. Where shall I end? To be led into all this truth, is to be made to lie down in green pastures, and to be fed beside the still waters—to know all this love of Christ, which passeth knowledge, is to be filled with all the fulness of God.

Thus far, the sorrows which have been spoken of, we have been constrained to pity, or censure, or excuse. They have arisen from constitution, or moral infirmity, or ignorance.—But there are sorrows, which,

Fourthly, Have a pious source.

These are only experienced by those who are called a peculiar people. But *they* are familiar with them: and they feel them on various accounts. Let us view the Christian taking a four-fold prospect. He looks backward—and inward—and for-

ward—and around him: and at each look he weeps.

First. He looks *backward*, and weeps as he reviews the *past*. Some never review life; we mean, that they never review it for a religious purpose. They may look back occasionally and frequently, to see how they have missed their opportunity for securing some earthly advantage, or how they have been overreached by their fellow-creatures, in order to act a shrewder part in future: but not to become acquainted with their depravity; not to mark how long and how much they lived without-God with them in the world.

But grace leads a man to reflect upon his former character and conduct; and to reflect properly. We say properly: for we have heard some professors of religion talk of their former wickedness with no very sorrowful emotions; yea, with a kind of complacency, as if they were relating some remarkable exploits. But how is the Christian affected with the retrospect? "Surely," says God, "I have heard Ephraim bemoaning himself thus—Thou hast chastised me, and I was chastised, like a bullock unaccustomed to the yoke—I was *ashamed*, yea, even confounded, because I did bear the reproach of my youth." How often did Paul, after his conversion, think of his previous state; and with what deep humiliation does he acknowledge his guilt. "When the blood of thy martyr Stephen was shed, I was standing by, and consented unto his death, and I kept the raiment of them that slew him—I was a blasphemer, a persecutor, and injurious—I am not worthy to be called an apostle, because I persecuted the church of God." "When," says Baxter, "I reflect on my sins, I find it much easier to believe that God will forgive me, than I can forgive myself."

I enter a Christian's retirement. His eyes have been pouring out tears unto God. I ask him, "Why weepest thou?" "I have been taking a retrospect of the past. I have been examining my former years morally; and every view I take is humiliating and distressing. Time wasted—means neglected—faculties misimproved—injuries done to others by my advice, or example, or influence; and where in many cases the mischief cannot be repaired! I passed by the cross; and that which angels desire to look into, was nothing to me. He wooed and awed; blessed and chastised; and I set at nought all his counsel, and would none of his reproof—I violated a thousand resolutions. I resisted and conquered the most powerful conviction. I trampled under foot the Son of God, and did despite unto the Spirit of grace. For *these* things I weep."

Secondly. He looks *within*, and weeps as he examines the *present*. Let it be at once conceded, that grace makes the Christian to differ from his fellow-creatures, and from himself. It delivers him from the spirit of the world, and possesses him with the spirit which is of God. It calls him out of darkness into his marvellous light. It turns him from idols to serve the living God, and to wait for his Son from heaven. He is a new creature. Old things are passed away; and all things are become new. But though he is really sanctified in every part, he is completely renovated in none. The good work is begun; but a thousand deficiencies urge him to pray, "Perfect that which concerneth me: thy mercy, O Lord, endureth for ever; forsake not the works of thine own hands." Ask him now why he weeps. And you will hear him say, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that I cannot do the thing that I would. For what I would that I do not; but what I hate that I do. For to will is present with me; but how to perform that which is good I find not, I find

then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death!" Instead of advancing, I seem to be stationary—yea, going back in the heavenly life. What ingratitude under benefits! What incorrigibility under rebukes! What unprofitableness under ordinances! My soul cleaveth unto the dust! What dullness, deadness, distractions, in attending upon the Lord! What little enjoyment in the things of God! The Sabbath returns, and leaves me as it finds me. I hear; but it is almost, if not altogether, in vain. I pray; but often seem at the throne of grace to forget my errand, and sometimes fall asleep there. I have promises that I cannot believe, and a God I cannot trust. He deserves all the confidence of my heart, and I treat him with the most unworthy suspicions—

"Sure, were not I most vile and base,
I could not thus my friend requite:
And were not he the God of grace,
He'd frown and spurn me from his sight."

—How mistaken are the people of the world. They often charge the Christian with antinomianism: they suppose that he embraces doctrines which favor licentiousness; and that he loves sin—when, could they witness him alone, where no one sees him and hears him but God, they would find him bewailing evils which are beneath their notice, and even infirmities which never strike their minds, for want of a holy susceptibility. But *his* conscience is so tender, that it resembles the eye, which is offended even with a mote. For a Christian feels all the remains of the sin that dwelleth in him. His new principles render it unavoidable. He who longs to advance, groans at every detention and delay; he who pants to excel, is mortified at little deficiencies; he who delights in purity, is offended with the least stain. It may be supposed, that under a perception of his failings, he will be unconcerned, if at the same time he is assured of his safety, and can repose on the certainty and permanency of the Saviour's love. But nothing can be more remote from the truth than this supposition: for it is *then* the Christian feels his imperfections the most painfully. The more he sees of the excellency and goodness of his Benefactor and Friend, the more he laments that he loves him no more, and serves him no better. This is godly sorrow. Thus a good man dying, when observed to weep profusely, said, "I weep not that my sins may be pardoned, but because I know they are pardoned." This accords with the promise: "I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, *when* I am pacified toward thee for all that thou hast done, saith the Lord God."

Thirdly. He looks forward, and weeps as he surveys the future. Not that he is miserable because God does not admit him into the secrets of his providence, but keeps him ignorant of what a day may bring forth. He knows that all his times are in God's hands, and there he is willing to leave them.

But there are moral hazards sufficient to induce him to pass the time of his sojourning here in fear—not the fear of diffidence as to the truth of God's promises, or of uncertainty as to his final salvation; but a fear of moral circumspection and vigilance. Is there not enough to make him tremble as he moves on, lest he should enter into temptation?

Is there not enough to make him apprehensive, that he has to pass through an enemy's country, and that snares are every where laid for his feet? Does he not know that he carries within him the remains of unmortified passions—so that every thing he meets with from without may draw him aside? That even things harmless in themselves may occasion his falling? That characters far superior to himself have yielded in the hour of danger—and when no danger has been suspected? Is it not painful to think—that by one wrong step he may lose his evidences of heaven, distress and injure his brethren, and cause the way of truth to be evil spoken of; and induce the adversaries of the Lord to blaspheme? Is it not painful to think—that after all his professions of attachment, he may yet by his sin pierce the dear bosom on which his soul leans, and grieve the Holy Spirit by which he is sealed unto the day of redemption? Is it not enough to make him sigh—to think that as long as he remains here, he will never appear before One he infinitely loves, without carrying into his presence so much of that which he infinitely hates? Is it not enough to make him groan—being burdened—to think that the leprosy is so inherent and inseparable, that the walls of the house itself must be pulled down and lie under ground for ages, before it can be re-edified, and become an habitation for God through the Spirit?

Fourthly. He looks around him, and weeps as he beholds others. Fools make a mock at sin; but they that are wise know that it is exceeding sinful, and say, with David, "Rivers of waters run down mine eyes, because they keep not thy law. I beheld the transgressors, and was grieved."

Is he a citizen? He is a patriot. He sighs and cries for all the abominations that are done in the midst of the land. For he knows that righteousness exalteth a nation, and that sin is the reproach of any people.

Is he a minister? O, how distressing is it to look down upon those who, after the labor of twenty years, remain the same; yea, who wax worse and worse; to know that he is only preaching them blind, and deaf, and impenitent: and to think that he is destined to be a swift witness against many that he would gladly save. "I have told you often," says Paul, "and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame; who mind earthly things." "Give glory to the Lord your God," says Jeremiah, "before he cause darkness, and before your feet stumble upon the dark mountains; and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive."

Is he a member of a church? "He is sorrowful for the solemn assembly, and the reproach of it is his burden."

Is he a relation? "How," says he, with Esther, "can I endure to see the destruction of my kindred?" Of those living in the same house, sitting at the same table, endeared by all the impressions and attractions of breeding and of birth? Can a wife, without anxiety and anguish, see a husband, otherwise amiable and kind, refusing to hear the word of life, and resolved not to receive the love of the truth, that he might be saved? Can a parent, with unbroken heart, see a child in the way to hell, going down to the chambers of death? We sympathize with bereaved fathers and mothers. Yet we ought even to hail those who have buried early hopes, compared with those whose offspring are

living, but erroneous and infidel and wicked. Oh ! Rachael, "refrain *thy* voice from weeping; and *thine* eyes from tears: for *thy* work shall be rewarded, and *they* shall come again from the land of the enemy. There is hope in *thine* end, saith the Lord, that *thy* children shall come again to *thine* own border." "Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away: for *he* shall return no more, nor see his native country." O ye ungodly ! how unreasonable, how unjust are your reflections ! You often reproach Christians for their sorrows, when you yourselves in the various relations of life occasion a large number of them. For they see the danger you see not, and weep for you when you weep not for yourselves.—Have any of you connections that are godly ? And have you grieved them ? Resolve immediately to end this cruel persecution. Retire and pray. "O God of my sister, be my God ! God of my parents, be my God ! Let not *thy* father longer repeat in vain, "My son, if *thy* heart be wise, my heart shall rejoice, even mine." O hasten and ingeniously wipe away the tears of her who has long been saying, "What, my son, and the son of my womb, and the son of my vows ?" Yea, let them have joy of thee in the Lord ; refresh their bowels in the Lord.

Such are the sorrows which arise from a pious source. These are not only compatible with grace, but spring from gracious principles and dispositions. They are not only found in religious people, but are religious. And we cannot conclude without encouraging, and commending them.

We are aware that this is not the way in which they are commonly treated. The subjects of these spiritual griefs are generally despised, or deplored. Commonly, as soon as persons begin to discover any tendency to these sorrows, they are men wondered at; and they are considered as likely to become melancholy or deranged. But the prodigal lost his senses when he left his father's house, and came to himself when he resolved to return. And what but a carnal mind that is enmity against God, can lead a man to justify or excuse sorrow in all other instances, and degrade and vilify it here ? What is the loss of property to the loss of the soul ? What is the burning of a house, or the loss of a limb, to the casting of both body and soul into hell ? What evil can we bewail that deserves a thought, compared with sin ; in its guilt ; in its pollution ; the miseries it entails ; the God it dishonors ; the Saviour it crucifies ? Bunyan remarks, that when he was awakened to consider his condition, nothing amazed him so much as to see how much men were affected with their temporal inconveniences and troubles. "These," says he, "had no power now to interest me. All my concern was absorbed in something infinitely more weighty—what must I do to be saved ?" And he is a fool, even judged at the tribunal of reason, who does not feel the same difference—if this book be true.

If, however, such persons escape scorn, they are sure to be pitied. They are regarded as strangers to every thing like enjoyment, and are considered as passing all their lives in mopishness and dread. But they no more deserve our commiseration than our contempt. *They* are to be pitied who have their portion in this life, which we spend as a shadow, and possess nothing to carry away with them into another world a few weeks hence—who can speak every language but the language of Canaan—who are familiar with the stars, those orbs of light, and are plunged into the blackness of darkness for ever—who are caressed by worms, but are an abomination to the Lord—who are placed on a stream, and are gladdened with the flowers of the bank, and charmed with the music on board, and the gliding down into the gulf of perdition—*these* we pity ; but

not those who are weary and heavy laden—not those who are invited by the Saviour to partake of his rest—not those who are poor in spirit, for theirs is the kingdom of heaven—not those who hunger and thirst after righteousness, for they shall be filled—not those that mourn, for they shall be comforted. Though their life may be deemed not only madness, but misery, it *allows* of happiness, and there is a blessedness *arising* from it. We cannot make out this to the comprehension of a natural man.—It is a mystery to him how we "become fools that we may be wise;" how, when we "are weak, we are strong;" how, "though sorrowful, we are yet always rejoicing." Yet so it is. There is pleasure even *in* these sorrows ; and there is nothing so painful to a Christian as a hard, unfeeling heart. His weeping moments are his most welcome ; and he is never more at home than when looking on him whom he has pierced, and mourning for him. This yields him evidence. It is a token for good. It is a proof that he is the subject of that divine agency which takes away the heart of stone, and gives a heart of flesh—that he is the heir of that promise, "they shall come with weeping, and with supplications will I lead them." Observe the words of the apostle : "The sorrow of the world worketh death ; but godly sorrow worketh repentance unto life, and needeth not to be repented of." Of how many of your griefs are you now ashamed ! How unworthy do they now appear of the concern they once gave you ! But you will never repent of a tear you shed upon the Bible, or a groan you utter at the foot of the cross. It allows, it justifies every hope. He is faithful who promised : and what has he said ?—"To that man will I look, even to him who is poor, of a contrite spirit, and trembleth at my word."—"They that sow in tears, shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Yes, the Saviour is appointed "unto them that mourn in *Zion*, to give *them* beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Their comforter is the God of all comfort ; and he will soon wipe away all tears from their eyes, and the days of their mourning shall be ended.

But, "wo to you that laugh now, for ye shall mourn and weep." As there is a sorrow connected with joy, so there is a joy that forebodes sorrow ; issues in sorrow ; is no better than sorrow disguised. Such are the pleasures of sin for a season. Such are all worldly enticements and dissipations. *You* boast of these. But one who had a much greater experience of them than you, and was much more honest and ingenuous, makes no scruple to say, that "even in laughter the heart is sorrowful, and the end of that mirth is heaviness." He said "of laughter, it is mad, and of mirth, what doeth it ?" You may profess nothing like this ; but while you wear smiles, the vulture is gnawing within. While you celebrate the day of your birth, you wish you had never been born. What have *you* to do with pleasure ? "There is no peace, saith my God, to the wicked."

Yield no longer to the temptation, which led many, in the days of Malachi, to say, "It is vain to serve God : and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts ?" Tell the enemy that he is a liar ; that godliness is profitable unto all things, and especially in its griefs. Tell him that this is the high road to safety and satisfaction, for the mouth of the Lord hath spoken it.

And take hold of the skirt of him that is a Jew,

saying, "I will go with you, for I have heard that God is with you." "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

"Blessed are they that keep judgment, and he that doeth righteousness at all times." "Remember me, O Lord, with the favor thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." Amen.

LECTURE IX.

THE CHRISTIAN, IN HIS SPIRITUAL JOYS.

"Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is our strength."—NEHEMIAH viii. 10.

My brethren: some tell us, that religion has nothing to do with the passions. If it were necessary to refute such a notion, we could appeal even to the style of the Scriptures. When an author intends only to convince the judgment, he expresses himself plainly, and merely reasons. But when he means to affect, as well as to inform; when he wishes to strike, and excite, and to carry along the feelings with the convictions; he is never satisfied with simple representation—his language unavoidably avails itself of circumstances, and qualities, and imagery. And can any one deny that this is the mode perpetually employed by all the sacred writers?

But we observe also, that such a view of religion is not adapted to our very nature. Our passions are original parts of our being, and designed to be the impulses of action. And the Christian does not destroy, but sanctifies and employs, the man. And what passion is there, for which religion does not find a place and an object? Is it anger? "Be ye angry and sin not." Is it hatred? "Abhor that which is evil." Is it fear? "Be not high minded, but fear." Is it sorrow? "They shall look on him whom they have pierced, and they shall mourn for him." Is it pity? "Have compassion one for another." Is it love? "O love the Lord, all ye his saints." Is it joy? "We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

We are aware that there is a great deal of what may be justly called strange fire offered on the altar of piety. We are not therefore pleading for a zeal without knowledge; but we are not satisfied with a knowledge without zeal. We do not wish for the heat and ravings of the fever, but for the genial warmth and glowing stimulus that pervade the whole system, when the body is in full health; knowing that what is cold and benumbed and unaffected by application and friction, is nigh unto death, or is palsied already. While therefore we acknowledge that there is such a thing as real enthusiasm, the admission shall not drive us to take up with a religion that consists in nothing but speculative opinions, and lifeless ceremonies, and formal duties. Religion is indeed a practical thing: but it is also experimental. It does include doctrinal truths; but in the Christian, these become principles. They descend from the head into the heart; and there grace reigns through righteousness unto everlasting life by Jesus Christ our Lord.

We have viewed the Christian's sadness: we are now to witness his joy. We have seen him hanging his harp on the willows; but he now takes it down, and proves that *the joy of the Lord is his strength*.

The words which introduce our subject were spoken on a very memorable occasion. All the people were gathered together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to all Israel. And "upon the first day of the seventh month, Ezra opened the book in the sight of all the people; and when he had opened it, all the people stood up. And Ezra blessed the Lord. And all the people answered, Amen, amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord, with their faces to the ground. So Ezra and his assistants read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." The power of God seems to have been peculiarly present. The whole assembly "wept when they heard the words of the law." "Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry: for the joy of the Lord is your strength."

When he says, *This day is holy unto our Lord*, he means that it was a sacred festival. When he says, *Go your way*, he means that they should return home, and refresh themselves; for now noon was begun, and they had been standing for hours to hear the reading and expounding of the law. He does not forbid them the delicacies which they had provided for the solemnity, and which were distinguishable from their ordinary meals—*Eat the fat, and drink the sweet*—But all this was to be accompanied with two things.

First, Liberality towards the indigent and destitute, who would find nothing to regale them, when they returned to their humble dwellings. *And send portions unto them for whom nothing is prepared.* By the law of Moses, the poor, the fatherless, the widows, and the strangers within the gate, were all to be entertained on these festive occasions; and if they could not provide for themselves, I will not say their betters, but their superiors, were to replenish them. In accordance with the spirit of this statute is the intimation of our Lord to the person who had invited him to his house. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the lame, the maimed, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—The very thing that his professed followers are constantly doing!! The same rule is enjoined in religious fasting as well as feasting. "Is not *this* the fast that I have chosen—to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Well therefore does the Apostle say, "Let all your works be done with charity." O! what a lovely religion do we profess; and what a church, what a world shall we have, when those who profess it will throw off, with execration, the detestable habits of avarice and selfishness, hoarding and extravagance; and living according to its admonitions, instead of practically insulting them as they now do, will easily and cheerfully furnish a

sufficiency for all the exigencies of sacred and civil beneficence!

Secondly, with Cheerfulness. Neither be ye sorry—Not that sorrow is improper in itself, or absolutely forbidden; but it was now unseasonable, and every thing is beautiful in its time. Joy becomes a feast. And this joy, says Nehemiah, is as important as it is becoming—*for the joy of the Lord is your strength*—It will strengthen your bodily frame; and what is more, it will renew the strength of your souls, so that you shall mount up with wings as eagles, run and not be weary, and walk and not faint.

Let us contemplate the Christian

- I. In the DIVINITY; and
- II. In the UTILITY of his JOY.

I. The DIVINITY of it.

—It is the *joy of the Lord*. So it is called by the Judge of all, in his address at the last day. "Well done, good and faithful servant; enter thou into the joy of thy Lord." *Now*, this joy enters the Christian; and as he is so contracted a vessel, he cannot contain much; but *then*, he will enter the joy, and he will find it a boundless ocean. The dawn is nothing compared with the day; yet the one always results in the other; and "the path of the just is as the shining light that shineth more and more unto the perfect day." The dawn also arises from the same sun as the day; and this joy is divine, not only in its completion, but in its progress and even commencement—it is the *joy of the Lord*.

The *joy of the Lord*, means religious joy. But there is always a reason for the language of Scripture; and we lose much, by not remarking the beauty and energy of "the words which the Holy Ghost teacheth." It is the joy of the Lord in every view he can take of it.

—His, in the *authority* that binds it upon us as a *duty*. He has commanded it. He has done this virtually in enjoining many things which necessarily pre-suppose and require it. But he has expressly enjoined the joy itself; and in terms of peculiar extent and degree—"Rejoice evermore." "Rejoice in the Lord always, and again I say, rejoice." "Rejoice in the Lord, ye righteous; and shout for joy, all ye that are upright in heart."

—His, in the *assurance* which holds it forth as a *privilege*. His purpose could have taken effect without a promise; but in this case we could not have known his thoughts towards us; nor have walked by faith; nor have lived in hope; nor have pleaded his own engagement in prayer. But now we can go to him and say, "Lord, do as thou hast said. Fulfil the word unto thy servant upon which thou hast caused me to hope." The promises of men are vain and false like themselves, and often make us ashamed of our hope. But the Lord is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good? And has he not said, "The redeemed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness; and sorrow and sighing shall flee away?" "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." The assurance is also confirmed by an oath. And, "because he could swear by no greater, he sware by himself: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us."

—His, in the *resemblance* it bears to his *own*. Christians are "partakers of the divine nature." They are "partakers of his holiness." As far as they are renewed, his views are their views, and his dispositions are their dispositions. When John says, "Whoso hath this world's good, and seeth his brother had need, and shutteth up his bowels of compassion from him, how dwelleth the *love of God* in him?"—by the love of God he means obviously a love like God's. As if he should say, God gave his own Son for his enemies; and this wretch will not give a little of his substance for the relief of one, who is bone of his bone, and flesh of his flesh. Now the same may be said of this joy. Did the joy of the Prodigal himself surpass that of the father, when he said, "Let us eat and be merry; for this my son was dead and is alive again, was lost and is found?" Do we feel the joy of God's salvation? He feels it too; and this salvation is called "the pleasure of the Lord." If it be more blessed to give than to receive, what must be the pleasure of *Him* who "openeth his hand and satisfieth the desire of every living thing?" But you share in this pleasure, in doing good. Is he "ready to pardon;" and does he "delight in mercy?" You may taste the same delight in the exercise of cordial forgiveness. Doth the "Lord take pleasure in them that fear him, in them that hope in his mercy?" So does the Christian. In them is "all his delight." Does the Lord call his Son his "Elect, in whom his soul delighteth?" And "to them that believe he is precious." What a commendation! To have the same end, and the same way with God! To choose what He chooses! To pursue what He pursues! To relish His happiness! To have His joy fulfilled in themselves!

—His, in the *subject*. The material of it, so to speak, is found in him, and in him alone. As the dove returned into the ark because she could find no rest for the sole of her foot, so is it impossible for the mind of man to know any true satisfaction till he says with David, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Though, as a fallen creature, he is alienated from the life of God, he retains the same relation to him, as his portion; and having been made capable of communion with God, and designed for it, he is necessarily miserable without it. He may forget his resting place; but he can find no substitute for it. He may debase himself into a congeniality with the lowest gratifications: but for happiness he must draw near to God as his exceeding joy. With him is the fountain of life. And there is enough in him to bless us, whatever be our wants, or our capacities of enjoyment. And therefore, says the Christian, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour." In him I have a shelter from every storm; a support under every load. The eternal God is my refuge, and underneath are the everlasting arms. Am I guilty? "With him there is plenteous redemption." He was angry with me, but his anger is turned away, and he comforteth me. And what comfort can be compared with that which arises from the thought, that I am reconciled unto God by the death of his Son? That I am accepted in the Beloved? Do I want ability to "travel all the length of the celestial road," and a title to heaven when I arrive? "In the Lord have I righteousness and strength." "I will go in the strength of the Lord God; I will make mention of his righteousness, even of his only." All his relations are mine. He is my physician, my friend, my shepherd, my father. All his perfections are mine—his wisdom, his power, his mercy, and his truth. All the dispensations of his providence, all the treasures of his word, are mine. All his grace, all his glory is mine. "I will greatly

rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness: as a bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels." Is this exultation excessive? There can be no excess here. As the Lord himself is the source of this joy, the joy passeth all understanding. And the meek shall increase their joy in the Lord for ever and ever, because the subject of it is not only perfect but infinite.

—His, finally, in the *production*. In vain is provision, however suitable and rich, spread within our view, if it be placed beyond our reach. Observe the language of God with regard to Ephraim: "I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws; and I laid meat unto them." The former was as necessary as the latter: while the mouth of the ox was muzzled, the nearness of the food would only tantalize and distress. What we mean by the allusion is this: There may be reasons for rejoicing when yet no joy is experienced: for the mourner may be unable to lay hold of them, and appropriate them to his own use. Asaph saw his safety, but felt his inability to reach it without the aid of him who had provided it. "Lead me to the rock that is higher than I." David therefore says, "Thou shalt make them drink of the river of thy pleasures." And he prays, "Rejoice the soul of thy servant." And he acknowledges, "Thou hast put gladness in my heart." And who can put it there, if he does not? Can conscience? Can a Christian friend? Can a minister; even a Barnabas, a son of consolation? "When he maketh peace, then who can make trouble? And when he hideth his face, then who can behold him, whether it be done against a nation or a man only?" Means are to be used; but the agency that renders them effectual is the Lord's. Our sleep would not refresh us without the divine blessing. Our food does not nourish us; but "every word proceedeth out of the mouth of God."

And if this be true in natural things, is it less so in spiritual? Who then is Paul, and who is Apollos? Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase. He is therefore called the "God of all comfort." And he is so called, not only to forbid our confidence in creatures, but to enlarge our expectations from himself, by bringing an Almighty Creator of succor and refreshment into view, in our difficulties and sorrows. It says, I, even I, am he that comforteth you. Is *any* thing too hard for the Lord? However dark the scene, if he says, Let there be light, all shall be irradiated. However rough the winds and waves, if he says, Peace, be still, there shall be a great calm. He can turn the shadow of death into the morning. He can plant the hope of glory in the very bosom of despair. What he does not find, he can produce. If there be no pre-existent materials, he can create. *Nothing* hears his voice, and yields a world of life and plenty and bliss. He calleth those things which be not, as though they were. He is the God of all comfort, who comforteth us in all our tribulations.—Let us consider,

II. The utility of this joy.

For it is not only divine, but efficacious; and efficacious, because divine. The joy of the Lord is your *strength*. To know the force of an argument, we apply it. To know the power of an implement, we make trial of it. To ascertain the strength of a man, we compare him with others; we task him with some exertion; we judge by the difficulty of the work which he achieves, and especially by the might of opposition he overcomes. Let us ex-

amine this joy. Let us bring it to six tests—some of them very severe ones. And let us see what it can do for the Christian—in his profession of religion—in his concern to recommend it to others—in the discharge of duty—in his perils—in his sufferings—and in death.

First, Let us review the Christian in his *profession* of religion. That this profession is required of us, it is hardly necessary to prove. In one place we are commanded to "hold fast our profession." In a second, to "hold fast the profession of our faith without wavering." In a third, we are represented not only as "believing with the heart unto righteousness, but as confessing with the mouth unto salvation." In a fourth, our Master tells us, that if we "deny him, he will also deny us;" and that of those who "are ashamed of him and of his words, he will be ashamed when he comes in the clouds of heaven with the holy angels." So necessary is it, not only that we should be what we appear, but appear what we are. The religion of Jesus is so perfectly true and excellent, that it will bear any kind of exhibition. And it demands examination. And it is the more beneficial the more it is known.

Now let us see how the joy of the Lord affects this profession. It is the very strength of it. For in proportion as a man possesses it, he feels satisfied with his portion: he glories in his choice; he is ready to avow it. And if it should occasion him some privations or sacrifices which may lead the enemy to reproach him, "Where is now your God?" he feels more than indemnified already; and can say with the apostle, "for which cause I suffer these things: Nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which is committed to him against that day." David found God's testimonies his delight and his counsellor; and therefore he could say, "I will speak of thy testimonies also before kings, and will not be ashamed."

There is a great difference between godly sorrow and godly joy. When we feel the former, we naturally seek to elude observation; we retire to weep, and the eye pours out tears unto God. But joy is stirring and manifestative. It says to them that are in darkness, "Show yourselves." To the prisoners, "Go forth"—and they "go forth with joy, and are led forth in peace." We can appeal to the experience of many of you. How long did you carry a wounded and a bleeding conscience, before you laid open the distress to any creature-inspection. It was otherwise when the desire was accomplished. When he commanded deliverance for you; when you were made free indeed; you could no longer conceal your emotions. You then said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth and girded me with gladness, to the end that my glory may sing praise to thee, and not be silent; O Lord my God, I will give thanks unto thee for ever." It was the loss of his joy, that made David dumb. He therefore prays, "Open thou my lips, and my mouth shall show forth thy praise. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."—Let us therefore observe the Christian,

Secondly, In his concern to recommend religion to others. Real godliness shows itself not only personally, but socially. It must begin at home; but it can never end here. He will not value the soul

of another who despises his own; but an earnestness for our own salvation involves principles that must make us anxious to save all that are around us. We shall therefore say to them, as Moses said to Hobab, "We are journeying towards a place of which the Lord said, I will give it you: come with us, and we will do you good, for the Lord hath spoken good concerning Israel."

Now of this it is easy to see that the joy of the Lord is the strength. It is this that gives us confidence in our addresses. We speak not from conjecture, or from opinion, but experience. "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." It is this that gives earnestness to our invitations. We have something suitable and valuable to recommend. We do not ask persons to a barren entertainment. We have a rich abundance; and we have found the plenty after we were perishing ourselves; and knowing that others are still in the same condition, we resemble the lepers at Samaria, who said, "This day is a day of good things, and we hold our peace. If we tarry till the morning light, some mischief will befall us; now therefore come, that we may tell the king's household." He is the man to say to others, "O taste and see that the Lord is good," who has himself tasted that he is gracious, and from his own enjoyment can say, "Blessed is the man that trusteth in him."

This also adds conviction and force to our testimony and commendation. Men see what our religion has done for us, and what it can do for them also. Will any thing recommend a master more than the cheerfulness of his servants? When they constantly sing at their work, is it not a proof that they do not find it an irksome, wearisome thing to serve him? All are looking out for happiness; and if they see that you have found what others in every direction miss; that while others, like fools, are running up and down the earth, asking, "Who will show us any good?" your heart is set at rest; that while others are full of complaint, you are filled with praise; that while they are enlarging their desires as hell, you learn to be content with such things as you have; troubled, yet not distressed; sorrowful, yet always rejoicing; having nothing, and yet possessing all things—must not this induce them to say, "This is the seed which the Lord hath blessed?" Will not this move them to take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you?

Wo to the world because of offences, says the Saviour. And professors should remember, these offences are various and many. The way of truth may be evil spoken of, not only by your immoral conduct, but by your perverse disposition; and by your unlovely temper; and by your sullenness, and morishness, and gloom, and fear. Your delicate regard for the honor of the gospel should lead you to attend to the command of your Lord, "Let not your heart be troubled, neither let it be afraid." But when you are unable to suppress sorrowful and desponding feelings, should you not endeavor to conceal them? "I was ashamed," says Ezra, "to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them that seek him." Now confidence in God was not incompatible with his asking for such assistance; but it was likely to operate strangely and injuriously on the mind of this pagan monarch; and because it would look like suspicion and apprehension, he avoided the very appearance of evil.

Thirdly, Let us view the Christian in the discharge of his duties. These are numerous, and extensive, and difficult; and he is required to be always abounding in the work of the Lord. And here, too, the joy of the Lord is his strength. It is well known that fear chills; despondency unnerves; sorrow depresses. But hope is encouragement. It is energy. It is the main-spring of action. It sets and keeps the world in motion. Joy inspires; excites; elevates. It renders our work, our privilege. It throws off the dullness and formality in our holy exercises. We not only have life, but have it more abundantly. The absence of this joy is a kind of winter; and then we are not only dark, but barren; not only cold, but lifeless. But the return of it makes the spring; and again the earth teems, and the field and garden are all movement, and the trees are blossom, and the air all song. David understood this, and therefore said, "Then will I run in the way of thy commandments, when thou shalt have enlarged my heart." Bunyan knew this, and therefore he releases his Pilgrim from his burden; and so, not only delights him by the relief, but prepares him for the better and more successful execution of his journey.—From this load persons are not all discharged at the same time; and some carry it long. But it is an hinderance, as well as a distress; and favored is he who is early delivered, and can lightsomely advance in the way everlasting.

Some seem afraid to administer the consolations of the glorious gospel fully, as if they would have, if not a licentious, yet a paralyzing effect on the receiver. But these timid dispensers of divine truth, though they may be well meaning, are not well informed. They are ignorant of the very principles of our nature; and know very little of the comforts of the Holy Ghost—they would know that these comforts are not opiates, but cordials—that while they refresh, they also animate. If there must be any thing of an extreme, (for which, however, we do not plead,) it would be better for the leaning to be on the side of privilege than of legality, even with regard to practical religion. Such a man, grateful for his indulgences, at the feet of his Benefactor as well as Master, will feel himself much more disposed and bound to dedicate himself to his service; and his language must be, "What shall I render unto the Lord for all his benefits towards me?"

Fourthly, Let us view the Christian in his perils. He is perpetually surrounded with temptations in the world. These flatter him, and would entice him away from God. And these he is to resist, steadfast in the faith. But how is this to be done? By threatening? By constraints? These may indeed induce him actually to refuse the offers and allurements; but not in affection. The joy of the Lord is his strength; and without this, a man will only leave the world as Lot's wife left Sodom—she left it, but her heart was still in the place; and she inwardly sighed, O that I was there! O that I could return, and—not be destroyed! Thus there are some who forsake the world, as far as they are impelled by the fear of hell, or the dread of reproach or shame of inconsistency; but they hate the obligation that keeps them back from their loved indulgences; and, like wasps burnt out of their nests, are angry and resentful towards all around them, for the injuries they have endured. Prohibition, so far from killing desire, has a tendency to increase it; sin takes occasion by the commandment; and that which was ordained to be unto life, proves to be unto death. The Christian is not saved from the world by the law, but by grace. He is not driven out of it against his inclination—he leaves it voluntarily; and gives proof of it; for

truly if he were mindful of the country from whence he came out, he would have opportunities to return. He has the same allurements and seductions presented to him, as others. But here is the difference; they are alive to them, but he is dead. He has found something infinitely superior; this, by refining and exalting his taste, has weaned him; and he can no longer relish the mean and ignoble provision of former days. Having found the pure spring, he no longer kneels to the filthy puddle. Having tasted the grapes of Eschcol, he longs no more for the leeks, and garlic, and onions of Egypt. The palace makes him forget the dunghill.

This, this is the way, and the only effectual way of separating the heart from the world; it is to subdue the sense of an inferior good, by the enjoyment of a greater. Who would exchange the green pastures and still waters for barrenness and drought? Who wants lamps, or even stars, when the sun is up?

'As by the light of opening day
The stars are all concealed;
So earthly pleasures fade away
When Jesus is revealed.'

This joy exorcises a man of carnal affection: and we are persuaded the efficacy of it is far greater to mortify us to the world, than the influence of afflictions. Losses and disappointments may surprise and confound us, and lead us to lament the uncertainty of every thing below; but they do not make us feel their unsatisfactory and polluted nature. Even under the pressure of their trials, and amidst all their complaints, you will often discern the disposition of the sufferers remaining unchanged. And if not, how soon *after* does renewed pursuit succeed deplored deceptions, and men flee to a repetition of similar experiments, till all the mad career is ended! But the experience produced by the sight of the cross, and communion with God in Christ, will never allow the world to become again the Christian's end, or portion. If by the power of delusion he be drawn astray for a moment, he will soon find that it is not with him as in months past: and he will be sure to feel the wretchedness of what he has chosen, compared with the glory of what he has left. And this feeling will serve to recall him. The *apostle* has no such experience as this to check and turn him. But the *backslider* has: and see the result—"I will go," says the church, "and return to my first husband, for then it was better with me than now."

Fifthly, We shall see that the joy of the Lord is his strength, if we view the Christian in his *sufferings*. Here we might lead you back, and call to your remembrance the former times. We might show you the glorious army of martyrs tortured, not accepting deliverance, that they might obtain a better resurrection. We might show you Peter and John, after being scourged, departing from the council, rejoicing that they were counted worthy to suffer shame for his name. We might show you the Hebrews taking joyfully the spoiling of their goods; and men, and women, and youths, severing from their friends who hung on their necks, willing to go to prison and to death. I might show you the keeper's wife, weeping, said to him, "O sir, I am come with heavy tidings—you are to be burnt to-morrow; and they are gone into the city to buy the chain;" taking off his hat and laying it upon the ground, and kneeling and raising his hands, he said, "Lord, I thank thee for this honor. This is what I have been waiting for, and longing for."

Such scenes as these, owing to the laws of the land, we are not called to witness. With us, persecution is not national; is not legal. We can sit under our own vine and fig-tree, none daring to

make us afraid. Yet there are instances of private and personal wrongs beyond the prevention of law. The carnal mind is enmity against God, and the tongue can no man tame. We have seen servants deprived of their places; and workmen of their employment; and tradesmen of their custom. We have seen wives and children enduring privations, and insults, and outrage. We have seen the follower of the Lamb, bearing his reproach, scorned by his companions, and deserted by his friends—yet acting with decision and consistency, and practically saying, "None of these things move me; neither count I my life dear, so that I but finish my course with joy." And why have they not been overcome? Why have they not partially yielded? They were filled with everlasting consolation, and good hope through grace. "The joy of the Lord was their strength."

But afflictions of any kind may supply the place of persecution, and try every religious principle.—We talk of martyrs. What martyrs have endured, what some Christians have been called in private life to suffer month after month, and year after year—a great part of the heart's bitterness perhaps known only to themselves! Yet, under bodily anguish, and family bereavements, and the cruelty of connections, and reductions in life the most humiliating, we have witnessed them—not raging against instruments, not cursing the day of their birth, not impeaching the providence of God, not charging him unkindly; but looking upward and meekly saying, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Not insensible, yet more than resigned—not undervaluing the comforts of which they have been stripped, yet exulting, "Though the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Finally, It is hardly needful to say, this joy of the Lord is the Christian's strength *in death*. For what but this *can* be his support then? Then lover and friend must fail him. Then the keepers of the house tremble. Then desire fails. What can nature do here? or nature's light? or nature's religion? But in the multitude of his thoughts within him—and what a multitude of thoughts will beset a dying man!—God's comforts delight his soul. The world passeth away; but the kingdom of heaven is at hand. The outward man perisheth; but the inward man is renewed. He looks at his trembling limbs, and feels his fainting heart. His heart and his flesh faileth: but God is the strength of his heart, and his portion for ever. He looks forward, and sees enough to dismay all mortal courage—but, says he, "my shepherd's with me there." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

And now what says our subject in a way of practical improvement?

—It says, *Enquire what your joy is*. Is it the joy of the Lord? For there is the joy of the sinner.—And we read of the pleasures of sin: these are for a season; and as they are soon over, so they leave nothing but stains and stings behind. We read of the joy of the hypocrite, and are told that it is but for a moment; because at death he must be detected, and may be laid open much sooner. There is the joy of the Pharisee, who trusts in himself that he is righteous and despises others, and even glories before God. Some are said to rejoice in a thing of nought. Such are all worldlings: for all that cometh is vanity; and honors and riches and power

are but to them, as so many toys or flowers thrown into the vehicle, that is conveying the condemned criminal to the place of execution.

Now it matters little which of these joys characterizes you, if you are a stranger to *the joy* of which we have been speaking. But allow me, in reference to your choice, to remind you of the language of Solomon. "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness. I said of laughter, it is mad, and of mirth, what doth it?" Yes, this is the question—What *doth* it?—You have seen what the joy of the Christian can do?—But what doth yours? Does it purify your passions? Does it make you happy alone? Does it afford you any thing like satisfaction? Does it bear you up under the trials of life? Does it raise you above the dread of death and eternity? Has it any constant source? any solid foundation? Is it not the creature of ignorance? Are you not afraid to let in one ray of divine truth upon it? Would not one serious thought of God and of another world strike it dead upon the spot? "I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. Therefore thus said the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."

—It says, *See how greatly religion is libelled.* You well know that it is commonly represented as at variance with every thing like pleasure; and nothing can be more injurious than such a representation, especially to the young, who are so alive to happiness. But can any thing be so unfounded and false as this vile and repulsive opinion? Surely God is able to make a man happy; and is it therefore reasonable to suppose that he will suffer one who neglects and hates him to be happier than one who loves and serves him? Has my hoping and believing that death is the gate of life; that heaven is my home; that God is my father; that all things are working together for my good; a tendency to prevent or diminish my enjoyment of the beauties of nature, and the bounties of providence, and the intercourses of life? But if the Scriptures are allowed to decide, and they contain the judgment of the only wise and true God, we know that wisdom's ways "are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold of her, and happy is every one that retaineth her." And in this testimony every partaker of divine grace acquiesces. It would be in vain to appeal to others. They have not made the trial; but these have. And these will tell you, that they know nothing of bondage. To them his service is perfect freedom. They find his yoke easy, and his burden light. They will tell you that they were strangers to real pleasure as long as they were without Christ; but since their knowledge of Him, their common mercies have been sweetened; their very sorrows have been blessed; and they prefer their own lowest estate, to all the glory and goodness of the world.

—It says, *What an inducement is here to seek the Lord and his strength, to seek his face evermore.* Joy is a thing to which none are indifferent. All are contriving or laboring to acquire something in which they may rejoice. But here the blessing is. Here is a joy that deserves the name. A joy soft as the ether of Paradise, and pure as the river of life proceeding from the throne of God and of the Lamb—

the hidden manna—the bread of heaven—angels' food—yea, more—for

"Never did angels taste above
Redeeming grace and dying love."

And can you do without this joy? If you can dispense with it while every thing prospers—what will you do in the day of adversity? If you can dispense with it in the smiles of youth—what will you do, in the decays and privations and depressions of age? If you can dispense with it in the excitements of society—what will you do, in the dreariness of solitude? If you can dispense with it in the attractions of life—what will you do, in the loneliness of death? If you can dispense with it in a world of engrossment and diversions—

"O ye gay dreamers of gay dreams,
How will you weather an eternal night
Where such expedients fail?"

—But do you not *now* feel your need of it? However successful, however indulged, however amused, do you not *now* feel a void within which this alone can fill—a craving which this alone can relieve—a restlessness which this alone can soothe and calm? And is it not attainable? Is there not *one*, among all your dissatisfactions and disquietudes, now saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

—It says, *Your religion is to be suspected, if you are habitually destitute of joy.* Here we readily exclude all constitutional cases, such as we have admitted in the former Lecture: there is no reasoning from these. We also limit our intimation by observing, that it does not extend to that joy which springs from strong confidence, or the full assurance of hope. With regard to this, every one whose heart is right with God will prize it and desire it.—But we have known many who have possessed very little of it through life, and yet have given undeniable proof that they are renewed in the spirit of their mind. But this is only one view of the Christian's joy, or rather one kind of it. There are other, and many other sources of sacred delight. There are the pleasures of divine knowledge; the pleasures of hope; the pleasures of review, in looking back upon the way by which the Lord has led us; the pleasures arising from attendance on the means of grace; the pleasures arising from congeniality with the things of the Spirit, and which makes it our meat to do the will of our heavenly Father; the pleasures arising from the approbation of conscience; and the pleasures of usefulness. There are persons who are ready to exclude themselves from the gladness of God's nation, and yet their eye sparkles with pleasure when they see the prosperity of Jerusalem, and hear that the word of the Lord has free course and is glorified. But are *they* strangers to the joy of the Lord?

—It says, *Let this joy be a peculiar object of attention to every Christian—Let him never forget that it is his strength.*

If therefore he has lost it, let him not rest till he has regained it. Let him hasten back to the place where he slept and dropped his roll. Let him repent and do his first works.

Though his state be secure, let him remember that his comfort may vary and decline; and therefore let him guard against every thing that may wound his peace, and grieve the Holy Spirit, and interrupt his communion with God.

Some of you know the worth of this joy from the want, rather than from the experience. You are not strangers to the nature of it; but the degree in which you possess it, is far below your duty and

your privilege. Let me beseech you, as you value your own welfare, and the honor of your God, to seek, immediately and earnestly, an increase of it.

And for this purpose, suffer the word of exhortation. Commune with your own heart, and insist upon a reason for your distress; saying with David, "Why art thou cast down, O my soul, and why art thou disquieted in me?" Maintain intercourse with the wise and experienced. Two are better than one. Jonathan went to David in the wood, and strengthened his hand in God. One Christian is frequently to another like the angel to Hagar—she was ready to die of thirst with water near her; but he opened her eyes and showed her the well. "Retire and read thy Bible, to be gay." Peruse much the Scriptures, which are filled with words good and comfortable. Acquaint yourselves with the method of salvation—the freeness and plenitude of divine grace—the ground of our acceptance—and all the provision made, not only for our safety but consolation. Pay much attention to the ordinances of God. His ministers are helpers of your joys. He is known in his palaces for a refuge. According to your conduct here, you will be vouchers, both for the promise and the threatening; "Them that honor me, I will honor; and they that despise me shall be lightly esteemed." Be much in prayer. Ask, and ye shall receive, that your joy may be full. We read of the joy of faith. Look after more of this all-important principle. You can only be filled with all joy and peace, in believing. But believing, ye shall rejoice with joy unspeakable and full of glory.

Follow these admonitions; and while the joy of the Lord is your strength, you shall not want the strength of the joy. You shall know the truth, and the truth shall make you free. You shall go on singing in the ways of the Lord; and you soon shall reach his presence, where there is fulness of joy; and his right hand, where there are pleasures for evermore. Amen.

LECTURE X.

THE CHRISTIAN, IN DEATH.

"Mark the perfect man, and behold the upright: for the end of that man is peace."—Psalm xxxvii. 37.

You have heard of the manner in which a distinguished writer, and a Secretary of State, expired, "Come," said Addison, to a young nobleman of rather infidel principles, as he entered his dying chamber; "Come," said he, taking him softly by the hand; "Come, and SEE HOW A CHRISTIAN CAN DIE."

This has always been admired as a noble expression of composure, and faith, and zeal. And to this the poet alludes when he says—

"He taught us how to live; and O! too high
The price of knowledge, taught us how to die."

If we object to any thing in the address, it is not that it came from a character whose religion some may think too undecided; for candor should lead us to conclude that he was what he professed to be—especially at a period so awful—but that the subject of the eulogy should have been the author. "Let another praise thee, and not thy own mouth; a stranger, and not thy own lips." The exclamation may indeed have been designed, not to glorify the man, but his religion; and to recommend from his own experience what could support and refresh, even when all other succors and comforts failed. Yet we would rather the friend or the minister had laid hold of the approaching observer, and leading

him into the room, had said, "Come, see how a Christian can die."

Such an office your Lecturer has to perform this morning. "*Mark the perfect man, and behold the upright: for the end of that man is peace.*"

"Fly, ye profane, or else draw near with awe.

For here restless demonstration dwells.

Here tired dissimulation drops her mask,

Here real and apparent are the same.

—You see the man; you see his hold on heaven.

Heaven waits not the last moment: owns its friends

On this side death, and points them out to men—

A lecture silent, but of sovereign use.

Life take thy chance—but O for such an end."

"*Mark the perfect man, and behold the righteous: for the end of that man is peace.*" We premise three remarks.

The *First*, regards the character.—The perfect man. This may seem discouraging; but it really is not so. If it intended absolute purity, no creature could claim the title. "Behold, he put no trust in his servants, and his angels he charged with folly." If it intended actual exemption from all moral infirmities, none of the human race—no, not even of the sanctified part of it, could be included. "For there is not on earth a just man that liveth and sinneth not." "In many things," says an apostle, "we offend all." And our Saviour teaches us to pray for daily pardon as well as for daily bread.

To say that the Christian will certainly be complete hereafter, and that he is complete in Christ now, is true. But the character refers to something present and personal. Bishop Lowth, in his admirable prelections on the Hebrew poetry, remarks how commonly it abounds with parallelisms. The second member of the verse never expresses a new idea, but always repeats the sentiment contained in the first. It may enlarge or enforce or explain it; but never gives it up for another. According to this rule, the character is not only called perfect, but *upright*. And the latter attribute is explanatory of the former—the perfect man is the upright—one who is upright in his transactions with his own soul—upright in his dealings with his God—upright in his conduct with his fellow creatures—one "whose rejoicing is this, the testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has his conversation in the world."

The *Second*, regards the subject of attention.—The end of this man. Every thing pertaining to his character is deserving of notice: his birth; his relations; his conduct; his condition. But here our eyes are fixed on his death. "*Mark the perfect man, and behold the upright: for the end of that man is peace.*"

The *Third* regards the testimony concerning his end—it is *peace*. This word was not used by the Jews as it is with us. With us it always suggests the idea of reconciliation and concord, after variance and strife; or of serenity of mind as opposed to some kind of conflict. With them the term was significant of good at large: prosperity; welfare; happiness. Thus we are commanded to pray for the "peace of Jerusalem." Thus Joseph says, "God shall give Pharaoh an answer of peace." Thus Artaxerxes superscribes his letter, "Peace, and at such a time." Thus the disciples were to say as they entered, "Peace be to this house." Thus we are to understand it, as used by Simon when he took up the Saviour in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace." "My desires and hopes are accomplished; I am now happy; satisfied with favor, and filled with the blessing of the Lord."—And this is the meaning in the words before us—"Mark the

perfect man, and behold the upright: for the end of that man is peace." This accords with our design this morning, which is to view the Christian,

IN DEATH.

There are four things in the dying of the Christian I would call upon you to observe—Its prospect. Its Experience. Its Influence. Its Issue.

I. THE PROSPECT IS NOT ALWAYS PLEASING.

II. THE ACTUAL EXPERIENCE IS COMMONLY MUCH INDULGED AND DISTINGUISHED.

III. IT IS OFTEN PECULIARLY USEFUL BY ITS INFLUENCE.

IV. IT IS ALWAYS SAFE AND GLORIOUS IN THE ISSUE.

I. IT IS NOT ALWAYS PLEASING IN ITS PROSPECT.

There are some indeed who are able to look forward to the scene, not only without reluctance and dread, but with resignation and pleasure. They contemplate death as their deliverance; their victory; their triumph. In all their dissatisfactions and trials they seem to say, "Well; all will be soon explained, rectified, completed. When a few years are come, I shall go the way I shall not return." Thus Dr. Gouge was accustomed to say, "I have two friends in the world: Christ and death. Christ is my first, but death is my second." Such a Christian may be compared to a child at school. The little pupil is no enemy to his book; but he likes home; and finds his present condition not only a place of tuition, but of comparative confinement and exclusion. He does not run away; but while he studies, he thinks with delight of his return. He welcomes every messenger to him—but far more the messenger that comes for him. And though he may be a black servant, he says, "Well, he will take me to my father's house."

But such cheerfulness in the prospect is not invariably nor commonly the feeling of good men. When David says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," he speaks of this anticipation, as an attainment; and intimates that the fear which he was enabled to defy, was much connected with the event itself.

Here is a difficulty—not indeed with regard to the unconverted. To them we say, death may well be the king of terrors—and it is. The dread of it prevails more deeply and generally than they are willing to acknowledge. The apprehension of it often makes them superstitious and credulous; and they find a prognostic of their fate in a dream, in the howling of a dog, the croaking of a raven, the ticking of an insect, and a thousand other absurdities. How eager are they to guard against every thing that would accelerate the fatal hour. And how sedulously they strive to keep themselves from every thing that would prove a memento of it. One of the Kings of France gave orders that death should never be mentioned in his hearing. Catherine, the Empress of Russia, forbade funeral processions to pass the street near her palace, and required all burials to be performed in the night. Many avoid every reference to their deceased relations and friends, as if in tenderness to their memory; while it really arises from an unwillingness to think of an event to which they are themselves equally exposed. The constant effort of multitudes is to banish the thought from their minds, or to hinder its entrance. The Apostle therefore says, that they are all their lifetime *subject* to bondage, through fear of death. Not always actually in it, but *liable* to it—as reading, or hearing; a coffin, or an opening grave; an accident, or disease; may urge the subject upon their revolting attention. And it is easy to imagine the wretchedness of such a life: for how hard must it be to keep off from their thoughts

a thing that they very much hate and dread, and which daily and hourly occurrences must often obtrude upon them. yet, as soon as the sentiment is felt, all peace and comfort vanish.

—But the difficulty respects the Christian. Why should *he* be afraid in the prospect? Is not death conquered? and rendered harmless with regard to him? But the serpent may hiss, when it cannot bite. The poisonous fang may be extracted before our eyes, and yet we may feel, at taking the harmless adder into our bosom. There are many Christians whose anxieties and forebodings with regard to death, are only dispelled and destroyed by the event itself. Let us look at the case; and see if we cannot remove a stumbling-block out of the way of God's people. There are several things to be considered.

The fear of death is naturally unavoidable; and must therefore in itself be innocent. The very law of self-preservation necessarily makes every being averse to danger and injury. All the animal creatures have a dread of death. In them, this is merely an impulse, and operates without any distinct apprehension of evil; but in man, this instinctive repulsion has blended with it the result of reasoning, and of local attachment, and social love, and moral responsibility, and reflection, and forecast. Adam and Eve felt this fear in Paradise. To this principle the words were addressed, "In the day thou eatest thereof thou shalt surely die." For this denunciation had been no threatening, had not death been viewed by them as the greatest evil. The apostles themselves, who had the first fruits of the Spirit, said, "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." What wonder, therefore, if ordinary Christians feel the same?

And how much is there to excite apprehension? There is the novelty of the case. For, as Joshua said to the Jews, this is a way they have not gone heretofore. Here their own experience affords them no assistance: nor can they derive advantage from the experience of others. No one has returned to "blab the secret out," and tell them what it is to die. When they think of the leaving for ever of objects to which they have been long accustomed—The separation from weeping friends—The pains, the groans, the dying strife—The destruction of the body—The consigning of it to the lonely grave—The conversion of it into food for worms Their immediate access into the presence of purity and holiness—The judgment that follows after—Doubts of their acceptance with God—Uncertainties about their future state—Is there not enough here to try all their confidence and courage?

There is one thing more to be taken into the account. Others not only endeavor to avoid thinking of the seriousness of the subject, but in some measure they often succeed. By infidelity, and vain reasonings, and dissipations, they may preserve a kind of composure even to the last. Yea, they may amuse themselves even in death itself, as Hume was, joking about Charon and his boat—

"Whistling aloud to keep his courage up."

Yea, they may even bring their principles over to their deluded interest. For though unbelief and diversion do not abate their danger, they affect their apprehension of it, and make them insensible. A man walking upon a precipice is not secure because he is ignorant of his situation; but this ignorance keeps him easy, and laughing, and singing, till he falls off. And thus we are told of the wicked, that

they "have no bands in their death; and their strength is firm." But a Christian does not turn away from the subject. He must look at it. He must examine its nature, and bearings, and consequences: and in doing this, he feels much more in the prospect than numbers of those feel, who are ruined by the reality.

Be not therefore ashamed of your own feeling, especially to your fellow Christians and to your minister. Do not conclude that it is an evidence against the reality or degree of your religion. Do not imagine that it disproves, or renders suspicious your attachment to the Saviour. "Oh! if I loved him I should long to be with him; and then I should love his appearing; and then I should be able to say, Come, Lord Jesus, come quickly." But you do love him; and you wish to be with him, by wishing full conformity to his image, and the constant beholding of his glory. But you dread the passage. It is thus with the absentee, when thinking of his return. His estate, and wife, and children, are in America: And his heart is there also. Yet when he looks on the vast Atlantic, he shudders and shrinks back. But *he* does not from hence question his love to them, or his desire to be with them.

We acknowledge however that as believers you stand in a very different condition from others: and you ought to endeavor to rise above the fear of death. And there is enough, if you ever realize it, to produce in your minds a noble confidence. And it does not follow, that what you now feel, you will feel when the season of dissolution arrives.—For,

II. The DYING OF THE CHRISTIAN IS COMMONLY MUCH INDULGED AND DISTINGUISHED, IN THE ACTUAL EXPERIENCE.

Thus it is said, "The righteous hath hope in his death." The degrees of this hope vary. In some we see this hope contending with fear, and not always able to repel it. In some, it produces a serenity in which the mind is stayed upon God, yet unattended with any higher feeling and pleasure: while some possess and display the full assurance of hope; and have an entrance ministered unto them abundantly into the everlasting kingdom of their Lord and Saviour. Amidst the wreck of nature, *these* are joyful in glory; and shout aloud upon their beds, as if they were already within the veil.

Now we are not going to claim this joy unspeakable and full of glory; or even this perfect peace; or even this supporting confidence, for all Christians in their dying moments. And yet we mean to say, that the highest degree is attainable; and that in general, they are much more favored, as to religious consolation, in death than in life. Here we will not speak of things beyond our reach. Were we to say—that the chinks and breaks made in the falling tenement of clay, may let in more light than could enter before—that the believer's nearer approach to the world of glory, may bring him more under its influence and impressions—that when he reaches the borders of the river, between him and Immanuel's land, he may glance the hills, and hear something of the harmony, and inhale the fragrance blown across—you would say, perhaps, and say justly, all this is figure. But there is truth in the dying privilege of the Christian. And four reasons may be mentioned for his superior indulgence at that solemn hour.

First, *He has now more of that single and entire dependence on the Saviour, which is so friendly to our relief and comfort.* A legal bias is natural to us; and during life, a degree of it prevails, of which the Christian is not himself sufficiently aware. He is searching after something, in which, if he does not glory, he insensibly trusts; and feels his hope varying often with his attainments, as if

the one was *founded* on the other. But all this is now over. Now *he must* have immediate consolation. But where is he to find it? When he looks back, he cannot derive it from a well-spent life: and when he looks inward, he cannot derive it from a sense of his present worthiness. He sees more clearly than ever that he is an unprofitable servant. In all his doings his sins do appear. And what can he do now? *He must* look to another; and apply to him *as* he is. He therefore cries,

"A guilty, weak, and worthless worm,
On thy kind arm I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

And a satisfaction is experienced, which was only hindered *before* by unbelief.

Secondly, *He is then urged to come more conclusively to a judgment concerning his state.* He must, indeed, have often examined himself before; but he never felt so pressing an excitement as he now does. He can *comparatively* neglect it no longer. He now *must* know how matters stand between him and God, for they will soon be found unalterable. And if his condition was an unsound one, the exploring of it would be the way to alarm him, and not to tranquillize. But his state is good; and ignorance is the only cause of his suspicion and disquietude. Let this be removed, therefore, and let him see things as they truly are, and his trembling hope is confirmed. His fear before was needless, for the house was safe, and able to abide the storm. But now, having been driven to inspect the foundation, he knows its security and permanence; and can rejoice because he *sees* that it is founded on a rock.

Thirdly, *He then needs peculiar support and consolation; and the Lord deals with his people according to the principles of the truest friendship.* He is with them most, when they most require his presence. "I will be with him in trouble." He is always with him, for he hath said, "I will *never* leave thee, nor forsake thee." But the meaning is, that he will be with them then pre-eminently. And where is the believer who, in passing through life, has not had more of his manifestations and influences and comforts, in his sufferings, than in any other circumstances? But what an hour is here! when he gathers up his feet into the bed, and turns his face to the wall; and Satan for the last onset comes down, having great wrath, knowing that his time is short! But the Lord he has trusted and served will draw near at his breathing, at his cry. He will whisper into his very soul, "Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." And what is the result? "Whom have I in heaven but thee? and there is none upon earth I desire beside thee. My heart and my flesh faileth; but God is the strength of my heart, and my portion for ever."

Lastly, *He can then safely receive those discoveries and communications which would have made undue impressions before.* For every thing there is a season; and the believer must be prepared for his work, as well as his reward; and for his duty in the way, as well as for his blessedness at the end. Our present conditions and stations are appointed us by the Lord; and while we are in them, their claims must not be despised or neglected. But if we are to regard our natural connections, and our civil and secular concerns, and the preservation of our health and life, we must be attached to them, and feel a degree of interest in them. Yet there are measures of knowledge and comfort, which would so powerfully affect us, as to draw us away from earth, and

make every thing seen and temporal *feel* too low and little to engage us. We see this in Peter. When our Saviour was transfigured, and Moses and Elias appeared with him in glory, Peter was so charmed, that he proposed building tabernacles, to reside there. But, says the Holy Ghost, he knew not what he said. For, to take but one view of the proposal, had it been complied with, what would have become of his house and wife and children? O! Peter, in his ecstasy, had forgotten these. These however must not be forgotten while we continue in our relations to them, and can fulfil their demands. But when we must leave the scene, it is wise and kind to allow us to be dead to it. When we are going, it is well to be loosened from our detentions. When life is ending, and the love of it can no longer be useful, it is a privilege to have our love to it vanquished by something better than life; and to be blinded to every thing we are resigning around us, by the sight of the glory that is to be revealed; and to be rendered deaf to every sound but the voice that cries, "Come up hither."

After all, we may not have perfectly accounted for the higher experience of the Christian in death. But the fact is undeniable. It has been verified in numberless instances. How often have we witnessed it ourselves. How often have we found Christians the reverse of all their previous apprehensions. We have attended them when they have displayed a dignity of sentiment, and expressed themselves with a force of language, to which they had been strangers before. The timorous have become heroical. They whose minds were contracted by ignorance, have burst into the glorious liberty of the sons of God. The illiterate and the vulgar have shown an elevation and refinement of taste, philosophers never knew; and servants and rustics have sung,

"O glorious hour, O blest abode,
I shall be near, and like my God;
And flesh and sin no more control
The sacred pleasure of my soul."

Fear not, therefore, O ye seed of Jacob. Encourage yourselves in the Lord your God; while you say, I wait for the Lord, my soul doth wait; and in his word do I hope. Do not perplex yourselves about a futurity which God has foreseen and provided for. "Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient for the day is the evil thereof"—and the good. Your duty has only to do with the present; and the grace you are to seek is grace to help in time of need; active grace for the hour of exertion; and passive grace for the hour of suffering: grace for life, in life; and dying grace, for a dying hour. The Jews were not to live on a hoard. If in their anxious distrustfulness they laid up manna for the ensuing day, instead of affording them a wholesome resource, it bred worms; they therefore gathered it fresh every morning, and it failed them not till they could eat of the old corn of the land. Take another allusion. If you were travelling, and before you could reach your destination you had a trying river to pass, would it not be enough to relieve you to know, that *when* you came to the brink there would be a boat ready to convey you over? Must it be brought to you now in your journey? Though necessary for the water, would it not rather encumber you on land? Yet so it is; you are not satisfied unless you can take the vehicle along with you. You must see: but you are *not* to see—"We walk by faith, and not by sight."

III. THE DYING OF THE CHRISTIAN IS OFTEN PECULIARLY USEFUL BY ITS INFLUENCE.

When our Saviour was foretelling the destiny of

Peter, he said, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." He was to die by violence and crucifixion. Ecclesiastical history informs us of numbers who were converted to the faith by the death of those who suffered for the gospel. The scene naturally tended to raise their curiosity, and fix their attention: and witnessing the firmness of their conviction, and the dignity of their support; and seeing their gentleness and patience; and hearing their prayers for their persecutors and murderers; they became companions of them that were so used. And this led to the remark, that the blood of the martyrs was the seed of the churches.

All are not called to die for the truth's sake: but the effect ascribed to Peter's death will apply to the death of every Christian. Not only is it important to himself, but the glory of God is concerned in it.

"His God sustains him in his final hour.
His final hour brings glory to his God."

The useful death, however, is not that only which abounds with ecstasy and rapture; but also that in which an inferior degree of confidence is blended with patience under suffering, submission to the will of God, humbleness of mind, penitence at the foot of the cross, a concern to recommend the Saviour's service and to promote his cause. This, if it does not excite so much wonder and discourse, is more exemplary. A death, too, strikes us where we see a victory over the world; when the individual is willing to depart, though not pressed by the infirmities and pains of age: but in the midst of life; and leaving not a scene of penury and wretchedness behind, but every present attraction and agreeable prospect. We also prize a death preceded by a holy and consistent life. Some religionists are fond of the marvellous and the sudden; and our obituaries are often filled with the triumphant departures of those who began to pray a few days before. This is often peculiarly the case with malefactors. Few of these, if attended by certain orders of men, but in a few hours are quickly ripened for a confident and joyful death. We do not wish to limit the Holy One of Israel in the freeness of his mercy and grace. But wiser people hesitate about these prodigies. They wish for more certainty, more evidence than can be satisfactorily obtained in cases, where the impressions of the condition can scarcely be distinguished from the operation of the principle: and therefore, while they may sometimes indulge a hope, they will rarely be disposed to proclaim it—"Precious in the sight of the Lord is the death of his saints. *Mark the perfect man, and behold the upright; for the end of that man is peace.*"

—Yes, it is peculiarly worthy attention. How often has the death of the saint proved the life of the sinner: and also helped those much who have believed through grace. A dying minister's end has exemplified, and confirmed, and enforced his doctrine; and he has effected in the sick chamber what he failed to accomplish in the church. A dying father, disregarded before, has been heard to purpose, when he has summoned his children to his bed, and solemnly addressed them, as Bolton did his family: "See that none of you meet me in an unconverted state at the day of judgment." Or as David admonished Solomon: "I go the way of the world. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord

searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever." What ingenuousness has ever resisted a dying mother—heaven in her countenance—her tearful eye—the grasp of her soft hand—her last trembling embrace—her expiring accents—"What my son, and the son of my womb, and the son of my vows—are we here to part for ever?" The husband who refused to hear the word, though urged by beauty, and affection, and tears; when the desire of his eyes is removed—is now won, by the last instances of her lovely conversation made sacred by death: and while he rears the monument to her memory, resolves to trace her steps, once—how painful now the thought—taken alone!

—How affecting and interesting does grace render the dying of the Christian—not only to his relations and friends, but to all who see or hear it. Not only is the attention then excited, but every thing is adapted to aid impression. Persons are now regarded with peculiar earnestness. They are supposed to be free from the influence of the world. They are regarded as sincere, and entitled to credit. All now is final—it is the last time they can be seen or heard. What a lecture is the event itself! It cries, See, every thing is vanity, the world is passing away. But here is a man that has hold of a better and an enduring substance, and displays a greatness that defies the ravages of death. The outward man perishes, but the inward man is renewed. He is bound, yet free. He is dying, and behold he lives—and not only has life, but has it more abundantly. The way of transgressors is hard, and they say nothing in praise of those things of which they are now ashamed. The people of the world never speak well of it at parting. But here is a man commending the ways of holiness, and bearing testimony to the excellences and goodness of the Master he has served to the last—"Thou hast dealt well with thy servant, O Lord. O taste, and see that the Lord is good: blessed is the man that trusteth in him." "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Oh! such a dying chamber is none other than the house of God, and the gate of heaven. There "is brought to pass the saying that is written, Death is swallowed up in victory." There angels hear the acclamation, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." Here, weaned from the world, and loosened from life, we have said, "Let us go away, that we may die with him." Here a glory has been shed, an influence has been felt, that has impressed the careless, fixed the wavering, emboldened the timid, convinced the ignorant. It has strengthened the saint to live. It has taught the pastor to preach. It has led the infidel to retire and pray, "Let me die the death of the righteous, and let my last end be like his!"

Upon the principle of this part of our subject, we may make a remark concerning a slow or a sudden death. Unquestionably a sudden death is desirable, with regard to exemption and privilege. For what an indulgence must it be, to be spared all the forerunners and attendants of dissolution; and in the twinkling of an eye to pass from earth and to be with God. But it is less preferable on the score of usefulness. We derive nothing from the dying experience and language of such. A Christian is not to choose for himself; and if a lingering death will subserve more the honor of God and

the benefit of man, there is enough to induce him to say, "Not my will, but thine be done." Heaven will make amends for all—Yea, the usefulness itself is the sufferer's reward.

And, Christians, let me from hence admonish you to be concerned to serve religion, not only by the life you live, but by the death you die. The Saviour's empire and claims extend to both. "None of us liveth to himself, and no man dieth to himself. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." "By faith, Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." Dr. Rivet said, "Let those who come to inquire, see me; I ought to be an example in death as well as in life." Samson, when about to die, prayed that God would strengthen him "this once." This is the last time you can do anything in the world. It is the last arrow you have in your quiver, says an old writer, and you should take a good aim with this. Cato is made in the tragedy to complain, that he could die but once for his country. You can die but once for your family, the church, and the world. O let it adorn the doctrine of God your Saviour in all things.

IV. THE DYING OF THE CHRISTIAN IS ALWAYS SAFE AND GLORIOUS IN THE ISSUE.

We must take this into the account in doing justice to his end. For there are instances in which the Christian may not be able to express, or enjoy pleasure or hope in death. There are two cases of this kind.

The first is, the case of divine rebuke for moral delinquency. For God, who is of purer eyes than to behold iniquity, has said, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." This, however, is not wrath, but anger. Anger is consistent with love, and springs from it. "As many as I love, I rebuke and chasten." And he sometimes rebukes and chastens at the last. He hides his face, and they are troubled; and perhaps even their sun goes down under a cloud. But he retains not his anger for ever. Though they are chastened of the Lord, they are not condemned with the world; and though here he humbles them under his mighty hand, he exalts them in due time, for ever.

The other is the case of constitutional malady. In this condition our heavenly bard died; and we have known others who have died under a physical depression, with which religious encouragements have contended in vain. But though their end was not peace in the—exit, it was peace in the—issue. Their despondency did not affect their right to the tree of life. They condemned themselves; but God delighted in them.

And what an exchange; what a surprise did such sufferers experience! They departed, expecting to awake in torment, and found themselves in Abraham's bosom! They left the world in a momentary gloom, and entered into everlasting sunshine!

For observe, I beseech you, the difference between the delusion of the infidel, and the mistake of the Christian. "I give," says Hobbs, "I give my body to the dust, and my soul to the Great Perhaps." "I am going to take," says he, "a leap in the dark." And such a man not only takes a leap in the dark, but into the dark. And from the darkness of ignorance, and doubt, and uncertainty, he plunges into the blackness of darkness for ever.

But it is infinitely different with the Christian. He may take this last step in the dark, but he steps into day; perfect and endless day: where it will be said to him, "Thy sun shall no more go down; neither shall thy moon withdraw herself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Thus, however he may expire, the result is blessed; and the day of *his* death is better than the day of his birth. It is the day, when, as a weary traveller, he arrives at home: when, as a sea-tossed mariner, he enters his desired haven: when, as a long-enduring patient, he throws off the last feelings of his lingering complaint: when, as an heir of immortality, he comes of age, and obtains the inheritance of the saints in light. Thus, whatever may be the manner of his death, for *him* "to die is gain." And what gain? Can the tongue of men or of angels express what the Christian by dying gains—In exemption? In residence? In fellowship? In knowledge? In holiness? In pleasure? For when he closes his eye on the sorrows of life, he "shall not see evil any more." When he leaves this polluted earth, he has a better, even a heavenly country. When the earthly house of this tabernacle is dissolved, he has a building of God, a house not made with hands, eternal in the heavens. When he leaves the wicked world, and the defective church, he joins the spirits of just men made perfect, and the innumerable company of angels. Now he sees through a glass darkly, then face to face. Now, when he would do good, evil is present with him. Now, the consolations of God are often small with him. Then he will be presented faultless before the presence of his glory with exceeding joy. For when that which is perfect is come, then that which is in part shall be done away. But it doth not yet appear what we shall be.

"In vain my feeble fancy paints
The moment after death;
The glory that surrounds the saints,
When yielding up their breath.

One gentle sigh their fetters breaks;
We scarce can say, They're gone!
Before the willing spirit takes
Her mansion near the throne.

Faith strives, but all its efforts fail,
To trace her in her flight;
No eye can pierce within the veil
Which hides that world of light.

Thus much (and this is all) we know—
They are completely blest;
Have done with sin, and care, and wo,
And with their SAVIOUR rest."

And is it for *such* we put on sable attire, and go mourning all the day? Is this thy kindness to thy friends? If you loved them, would you not rejoice because they are gone to the Father? Are they not now, from the most excellent glory, ready to exclaim, "Weep not for us, but for yourselves and children—you are the proper objects of pity, not we. You who are still in the conflict, not we who have gotten the victory. You who are yet in the bond, not we who are delivered from the burden of the flesh. You who rise in the morning to cares that perplex you; fears that dismay you; disappointments that vex you; infirmities that depress you;—not we who are for ever with the Lord."

Ah! my brethren, if all this be true, what reason have we to adore the undeserved and infinite goodness of God. We cannot think too highly of this attribute; and it is well for our consciences that

the proofs of it are so numerous and obvious. The earth is full of his riches. In the various seasons, he crowns the year with his goodness. He daily loadeth us with his benefits. He gives us all things richly to enjoy. But what would all these have been, with destruction at the end? Who remembered us in our low estate? Who turned the curse into a blessing? Who converted the avenue to hell into the gate of life? Who caused the spoiler to enrich us? and made the last enemy an inestimable friend?

Let us not also forget the way in which this change is accomplished; the mediation of the Lord Jesus. Here is the mystery. We who were poor could never have been rich, if he who was rich had not for our sake become poor. Because the children were partakers of flesh and blood, he likewise himself took part of the same. He bore our sins in his own body on the tree: and died that we may live. He abolished death, and hath brought life and immortality to light through the gospel. He therefore says, "If a man keep *my* sayings, he shall not see death." He has indeed to pass through the state; but the bitterness of death is past. *He* has only to finish his course with joy: to fall asleep in Jesus; to depart to be with Christ, which is far better.

—But, my dear hearers, will this be the case with us? Let us not think the inquiry needless, or incapable of solution. Here people often show their ignorance and presumption. They talk of the desirableness of death; but expose themselves to the censure of the prophet, "Wo unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness?" When some of you wish you were dead, what is it in reality, but wishing you were damned? You are just as near to hell as you are to death; and the one is as sure as the other.—Be not therefore deceived. Whatever privations or sufferings you are now enduring, it is not better for *you* to die than to live. Much as you complain, these are only the beginning of sorrows, the earnest and foretastes of everlasting lamentation and mourning and wo. What says the voice from heaven? "Write, blessed are the dead that die in the Lord." These are all blessed; but these only. As for those who are not in Him, they are not under grace, but under the law. And, "as many as are under the law are under the curse." His righteousness is not theirs to justify them. His Spirit is not theirs to sanctify them. They have no title to glory. No meekness for it. No capacity for its services. No susceptibility of its joys.

Finally. Let us now turn the medal. We have been speaking of the death of the Christian—but mark the wicked man, and behold the ungodly! What is his end? The answer would seem too awful for declamation; and we should not even present the scene, but to heighten the subject by contrast; and to prevent, if possible, your realizing it in your own experience. We therefore endeavor to save with fear; and knowing the terror of the Lord, would persuade men. And in this work of apparent severity, but real compassion, the sacred writers go before us. "What," says Peter, "shall the end be of them that obey not the gospel of God?" "The Lord," says David, "shall laugh at him, for he seeth that the day is coming. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. I was perplexed and pained at the sight of their prosperity, until I went into the sanctuary of God: then understood I their end. Surely thou didst set them in

slippery places; thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."

Does the dying sinner look back upon the past? "Vanity of vanities," says the reviewer, "vanity of vanities, all is vanity." His life appears a succession of fancies, dreams, and impositions. Nothing seems real—but his sins. These—his neglect of prayer, his forgetfulness of God, the profanation of his Sabbaths, the contempt of his word and commandments—these, in their number and aggravations, revive and reproach—and conscience keeps them in view.

—What satisfaction or relief can the present afford him? Every thing in his outward condition may be agreeable; but what is this to a wounded spirit? Righteousness delivers from death, but riches profit not in the day of wrath. What is honor to one who knows he is ready for the worms? Can flattery sooth the dull cold ear of death? What is the consolation of being praised where we are not—while we are miserable where we are!

What does the future promise? He is separating from every thing he loves, to enter a state in which he has no hope, after which he has no desire, and from which he has no escape—a state of thought without the possibility of diversion; of passion without the means of gratification; of society without friendship; of enmity without restraint; of accountability without excuse; of retribution without mercy; of loss without recovery; and of misery without end? Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. In many cases fear magnifies; and when the evil comes, the reality falls far short of the apprehension. But here the event infinitely exceeds the foreboding. It is a fearful thing to fall into the hands of the living God. No wonder therefore the death of the sinner is represented in the Scripture as the effect of compulsion—"The wicked is driven away in his wickedness." "He shall be driven from light unto darkness, and chased out of this world." Some of these scenes are kept secret—perhaps they are misunderstood. They are ascribed to a dis-tempered imagination. The terrified victim is supposed to be in the phrensy of delirium. Some, by the composing draught, are stupefied, who would otherwise drive and keep every attendant from the room. Yet the reluctance and anguish and horror, are sometimes known; and make an awful impression for the time. But suppose there is nothing of this; and the sinner dies, as it is often expressed, like a lamb; the delusion is but for a moment.—He instantly sees his mistake. But the immutability of his state renders the knowledge as dreadful as it is unavoidable. His disappointment is an unspeakable aggravation of his misery; and the consequences are remediless.

O! that you were wise, that you understood this, that you would consider your latter end! Then surely you would not give sleep to your eyes, or slumber to your eyelids, till you had a good hope through grace, that you were delivered from such a doom.

—But you think the end is not near; and distant things do not impress. You put away the evil day. But can you put it *entirely* away? Yea, can you really put it *far* away? How long do you think of living? Fix the period. Place it at three-score years and ten—place it at four-score years—it is soon cut off, and you flee away—whither? What will become of you *then*?

But how uncertain is your reaching this period! At what age, in what place, in what condition, in

what employment, have not men died? On what are you relying to escape a death which has unexpectedly and prematurely carried so many of your connections and neighbors down to the dust? On youth? On strength?—What is your life? "It is even a vapor that appeareth for a little time, and then vanisheth away." "Every man at his best state is altogether vanity." O! Thou, in whose hands our breath is, and whose are all our ways, so teach us to number our days, that we may apply our heart unto wisdom.

And, my brethren, what is this wisdom? What is the one proper and rational part which creatures, circumstanced as we are, have to act? Is it not to prefer the soul to the body, and eternity to time?—Is it not to agree with our adversary while we are in the way with him; lest at any time the adversary deliver us to the judge, and the judge deliver us to the officer, and we be cast into prison? Is it not to flee for refuge to the hope set before us? Is it not to make the concern of Paul supremely and immediately our own? "That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

LECTURE XI.

THE CHRISTIAN, IN THE GRAVE.

"*If I wait, the grave is mine house.*"—JOB xvii. 13.

THIS was in answer to the opinion and advice of his friends. They had repeatedly intimated, that if he repented, and reformed, and prayed to God, he might surely reckon upon a speedy restoration to health, and a peaceful abode, and a prosperous condition. "If thou wouldest seek unto God betimes, and make thy supplications to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase." "If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.—And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee."

Now, says Job, if I were to do this, and wait for the accomplishment of your promises, I should be disappointed. Not that it would be in vain for me to serve God; but he would not appear for me in the way of which you speak. He will not deliver me from my present afflictions in this world; or recover me from the disorder under which I am ready to expire—No. The case is mortal and desperate—"If I wait, the grave is mine house."

This leads us to make two remarks. The first connects itself with a passage which he presently uttered, and which has given rise to much dispute. I refer to his noble confession. There are some who contend, that he means only to express his hope of a temporal redemption, or the revival of his former greatness. But, in answer to this poor and low interpretation, not to observe the solemnity of the introduction, and the grandeur of the sentiment and

diction, it is plain, not from a few, but many declarations, that Job entertained no expectation of being restored in this life. "The eye that seeth me shall see me no more. For now shall I sleep in the dust, and thou shalt seek me in the morning, and I shall not be. My breath is corrupt, my days are extinct, the graves are ready for me. My days are past, my purposes are broken off, even the thoughts of my heart. And where is now my hope? as for my hope, who shall see it?" *"If I wait, the grave is mine house."* He must therefore have reference to the most glorious of all events when he says, "O that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The second remark is, that when Job said, *"If I wait, the grave is mine house."* he was mistaken. Instead of a speedy dissolution, which he obviously looked for, "the Lord turned his captivity, and gave him twice as much as he had before. And after this, Job lived an hundred and forty years, and saw his sons and his sons' sons, even four generations." How often, in the risings of His grace and of his providence, does he not only deliver, but surprise his people. The day seemed setting in with clouds and darkness; but at evening time it was light. "We would not, brethren," says Paul, "have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." David, also, was soon able to refute his own unbelieving conclusion: "I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplication when I cried unto thee." And is there a Christian here, but can acknowledge, to his praise, that he has been better to him than his fears; and done for him exceeding abundantly, above all he was once able to ask or think?

—Yet Job's recovery, with regard to life, was not a cure. He was only *reprieved*. The sentence was left suspended over him still—"Dust thou art, and unto dust shalt thou return." And *thus*, the words were true in his case—"If I wait, the grave is mine house:" and his house it was. And thus, my dear hearers, the words furnish a motto for each of you. Whatever be the object of your hope, here is your destination. You may wish, and you may wait; but here is the end of all your solicitudes. Whatever is your present abode, here is your last. You may now occupy a strait and mean tenement, or a large and splendid mansion: but you will neither be incommoded with the one, or delighted with the other, long—Here is the residence to which you are all hastening—hastening even while I speak—*The grave is mine house*. Let two things engage our attention.—Let us

I. CONSIDER WHAT IS AWFUL AND REPULSIVE IN THE GRAVE.—And

II. WHAT THE CHRISTIAN CAN FIND TO RELIEVE IT.

I. CONSIDER WHAT IS AWFUL AND REPULSIVE IN THE GRAVE.

..... "The grave, dread thing;
Men shiver when thou'rt nam'd. Nature appalled
Shakes off her wonted firmness. Ah! how dark

Thy long extended realms, and rueful wastes,
Where naught but silence reigns, and night, dark night."

—This is fine, but Job excels it. "Before I go whence I shall not return, even to the land of darkness and the shadow of death. A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." What a solemn grandeur pervades this representation! What an evidence does it furnish of Burke's observation, that obscurity is a source of the true sublime; and that, even in poetry, a powerful impression may be made, where no distinct imagery is represented.—Let us take three views of the grave; they are all awful and affecting.

First, We may regard it as a *monument of human guilt*. What error can be named, that is not connected with diminishing apprehensions of sin? Hence we must seize every opportunity of producing the needful conviction, that it is an evil and bitter thing; evil with regard to God, and bitter with regard to ourselves. Men think lightly of it, but it is more poisonous than the gall of asps. They cannot be induced to hate it, and fear it: and yet they may constantly and easily see its hateful and fearful effects. If they will not believe in the hell that it has prepared for the devil and his angels in another world, they cannot deny the desolations it has produced among the children of men in this. Once all that moved upon the earth was buried in the deluge—Could you have witnessed the spectacle without horror? But the same sin which then destroyed all the human race at once, acts no less fatally now in killing them all successively and individually. The time is nothing; the execution is the same. Earthquakes, and wars, and pestilence, and famine, are of more rare occurrence, and few comparatively can view the effects: but you can all trace the ravages of disease; you can all see men going to their long home, and the mourners going about the streets. Repair to some Golgotha. Enter a church-yard. Throw your eye over the inscribed stones, and the turfed hillocks; think of the undistinguished mass on which you tread—and then ask the question, which Jehu asked when he saw the remains of the sons of Ahab—"Who slew all these?" Why every burying ground, according to its size, is a jail with so many cells, some holding one, and some more prisoners: and they who are lodged there are not confined in consequence of a debt due to nature, but to the justice of God. There is no grave in heaven; there *was* no grave in paradise; and there would have been none in all the earth, but for sin. Man was indeed originally capable of dying, as his experience soon evinced; yet no accident without, and no malady within, would have endangered his being, or diminished his vigor, but for sin. While innocent, he was immortal—not from the inherency of any immutable properties of nature, but from the divine appointment and preservation, of which the tree of life in the midst of the garden was either the means or the pledge. "The wages of sin is death." "By one man sin entered into the world, and death by sin, and so death came on all, because all have sinned."

Secondly, We may view it as a *state of extreme degradation*. Of whatever we are invested with, we must be despoiled at the gate of the grave. Even the costly and tempting attire that ministered so much to the vanity of the wearer, and the danger of the beholder, is here stripped off; and if any substitute be allowed, it is the shroud and the winding-sheet—though thousands are denied even these. "We brought nothing with us into the world, and it is certain we shall carry nothing out." "As he

came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand." "For when he dieth he shall carry nothing away: his glory shall not descend after him."

What is any condition without society? But the grave forbids all intercourse, all interview. Says Hezekiah, with tears, "I shall behold man no more, with the inhabitants of the world."

Here the man boasts of his relations. There he says to corruption, thou art my father, and to the worm, thou art my mother and my sister.

There all his active functions, and the feelings which they engendered or subserved, have ceased. "The living know that they shall die; but the dead know not any thing. Also their love and hatred, and envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." His business, his profession, descends to his successor, or passes to his rival. Even his religious exercises are there abandoned. "In death there is no remembrance of thee. In the grave who shall give thee thanks? Shall the dust praise thee, shall it declare thy truth? Shall thy loving-kindness be declared in the grave?" "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"

The body itself, that fine piece of divine workmanship, so fearfully and wonderfully made, is here broken and thrown by as a vessel wherein is no pleasure. The hands have forgotten their enterprise. The cherubic tints have left the cheek, cold and palid. The bright eye is quenched in darkness; and the tongue that excited so much emotion is muteness itself. Nor is this all. There is enough in the body, even while living, to prevent all glorying in the flesh. It had its humbling appetites and infirmities: it was the seat of diseases which sometimes required all the force of duty and friendship to discharge the offices of humanity. See Job covered with sore biles from the crown of his head to the sole of his foot, sitting among the ashes, and scraping himself with a posherd. But let the anatomist take off from a human body that translucent veil, the skin; and then observe the hideous and shocking spectacle of flesh, and sinews, and muscles. View the skeleton, when every thing is removed from the dry bones. But see the body in the various stages of decomposition and putrefaction—What an exhibition of expense and finery is that funeral! Why all this pomp and artifice? It is in honor of the deceased. Why then do you not show to the multitude of gazers, "the Principal concealed, for whom you make the mighty stir?" You dare not. You have been obliged to enclose, and solder, and coffin him up. What tears bedew the grave at parting! Why then do you part? Why not take and preserve at home "the deceased angel?" You dare not—The form is intolerable. You must bury your dead out of your sight, and shut too the door, and inscribe over it—

"How loved, how valued once, avails thee not,
To whom related, or by whom begot—
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be."

Thirdly, We may notice it as an *universal receptacle*. "I know that thou wilt bring me to death: and to the house appointed for all living."

Then, how large its *extent*! Though the memorials of death do not every where meet your sight: and particular spaces are properly appropriated for interment; and some of them are very capacious and crowded: yet there is scarcely a spot, that holds not some portion of humanity. You feel as you march over a field of battle: you feel as you walk through a church-yard, especially in the darkness

of the night. But are the dead only there? Perhaps some one has been turned to dust beneath the pew in which you are now sitting. Perhaps your house stands, and your garden blossoms, over the remains of some who were once as active as you. What walk can you take, and not trample on the ashes of those who are gone before?

"What is the world itself? Thy world?—A *grave*."

Where is the dust that has not been alive?

The spade, the plough disturbs our ancestors;

From human mould we reap our daily bread.

O'er devastations we blind revels keep.

Whole buried towns support the dancer's heel.

As nature, wide our ruin spread; and death

Inhabits all things but the *thought of man*!"

Then, how *numerous its victims*! How soon the power of calculation fails in reckoning up the myriads that do occupy, and will occupy this dark abode. Seven hundred and fifty millions constitute the population of the globe. These, in less than a century, will be all lodged in the grave. Yet what are these to the multitudes which will follow, and to the immensities that precede!—"Every man shall draw after him, as there have been innumerable before him!"

Then, how *impartial its demands*! Infinitely diversified as the ways of human life are, here they all approximate and unite. The paths of glory lead but to the grave. Here come the nobles with their titles, and princes with their crowns, and scholars with their volumes.

"Why all this toil, the triumph of an hour?"

What, though we wade in wealth, or soar in fame,

Earth's highest station ends in—Here he lies!

And dust to dust concludes her noblest song!"

"One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them." There lies the babe that perished in the porch of life; and there the thrice greyheaded Parr. The beautiful and the deformed, the rich and the poor, there meet together. "There the prisoners rest together: the small and the great are there; and the servant is free from his master." "Do not all go to one place? All are of the dust, and all turn to dust again!"

Then, how *painful its separations*! If it be appointed for all living, then must it entomb the friend that is as thine own soul; the child of thy love, the wife of thy bosom, the guide of thy youth. There Mary goes to the grave to weep over Lazarus. There David cries, "I am distressed for thee, my brother Jonathan." Who has not sustained some bereavement? Who has not some spot the dearest on earth, and rendered sacred by a deposit more precious than gold? Thus every man feels an interest in the grave. It is to him the residence not of strangers and foreigners, but of kindred who detach him hence. What do I here, and what have I here? I am related not to the living, but the dead—There lie all that bound me to earth. "Lover and friend hast thou put far from me, and my acquaintance into darkness."

Then, how *personal its claims*! If it be appointed for all living, it must require me. I may escape a thousand other things that befall my fellow creatures; but I must follow them here. I see, in *their* end, the emblem, the pledge, the certainty of my own. No privilege can exempt me here. I am going the way of all the earth. "If I wait, the grave is mine house."

But surely there is one exception to be found. We read of a peculiar people, and who are not to

be numbered among the nations. They are the children of God: and if children, then heirs, heirs of God, and joint heirs with Christ. The Christian, is not *he* free? No. There is no entering heaven but under ground.

Yet, even in those things in which the Christian seems confounded with others, he is really, he is divinely distinguished. The Christian can view the grave with an eye of faith, as well as of sense. He can view it not only in connection with that sin which has reigned unto death, but in connection with that grace which reigns through righteousness unto eternal life. Though he cannot escape it, he need not dread it. He is prepared to meet it: to encounter it; to vanquish it; to triumph over it; to insult it; to say, "O grave, where is thy victory?"—Let us pass to the

II. Part of our subject, and consider WHAT THE CHRISTIAN CAN FIND TO RELIEVE THE SCENE.

People seem to have found a kind of satisfaction when entering the grave, from the thought that they are going to join their connections. Hence, as well as from the pride of distinction, sprang the mausoleums of the great, a kind of family-tomb. Hence, among the Jews, the frequency of sepulchres in their gardens; where they seemed still to retain the departed near them; and maintain a kind of communion with them; and feel soothed at the thought of blending with them, in the exclusive and endearing abode. Hence Ruth said to Naomi, "Where thou diest will I die, and there will I be buried." Jacob said, "I will go down into the grave to my son." "I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place." "And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite." "In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place; there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Nor was this only the language of faith, but of nature. In vain I am told there is no reason in the thing, since there is no conscious community in the grave. There are beautiful insects, too fine for dissection: yet there is in them all the reality of organization. There are sentiments to be felt rather than explained—instincts of the heart; it is nature—it is the God of nature that speaks in them. We often feel most forcibly an impression whose cause is hidden and undefinable. What occurs to the mind in a kind of distinct proposition may be met, and argued, and repulsed; but a principle whose influence is really, yet secretly and unaccountably exerted, resembles those invisible laws in the natural world, whose agency we can neither deny nor withstand. To which we may add, that whatever tends to diminish the gloom of the grave, and to render it more inviting, is to be cherished, and not despised. But we have something superior to all this. There are five things which a Christian should think of with regard to the grave. Jesus himself has been in it. It is a place of repose. It receives only a part of the man. It will not be able to retain this always. It must not only restore it, but restore it improved.

First, When you think of the grave, remember that *Jesus himself has been there*. How far did he, who is all your salvation and all your desire, carry his humiliation! He descended into the lowest parts of the earth. As Jonah was three days and three nights in the whale's belly, so the Son of man was three days and three nights in the heart of the earth. He not only died, but was buried, according

to the Scripture. And hereby he not only said, See how certain my death is; but, Are you afraid to enter the grave? I will go in before you, and render it safe and attractive—Yes, the Lily of the Valley, and the Rose of Sharon, was laid there, and has left a long perfume. Whenever I am committing the remains of a believer to the tomb, I seem to hear the angels saying, "Come, see the place where the Lord lay."

"The graves of all his saints he blest,
And softened every bed;
Where should the dying members rest,
But with the dying Head?"

Secondly, When you think of the grave, remember, *It is a place of repose*. Hence Job adds, "I have made my bed in the darkness." But who sleeps the less sound for the darkness? The darkness aids our slumber. And who, after the fatigues of the day, dislikes or dreads the refreshment of night? The sleep of a laboring man is sweet. He lies down and forgets his sorrow, and remembers his misery no more.

God has a hiding-place for his people even in *life*; and often says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thee also for a little season, until the indignation be overpast." But here the clouds return after the rain; and as long as earth is their abode, bonds and afflictions abide them. Therefore, says Job, "O that thou wouldst hide me in the grave; that thou wouldst keep me secret until thy wrath be past; that thou wouldst appoint me a set time, and remember me!" God takes away his people from the evil to come. He foresees it; but they do not. He therefore lays hold of them, and places them in a sheltered retreat. And you often clearly see, after their removal, what some of your connections would have suffered had they continued here a little longer. Ah! says one, whose purposes are broken off—his very heart desolated within him—Ah! what should I have escaped, had I been allowed an earlier retirement. "For now should I have lain still and been quiet; I should have slept: then had I been at rest." Yes—from the snares and vexations of the world; from the reproaches and persecutions of the ungodly; from the perfidy or weakness of friends; from the temptations of the Devil; from the conflicts of flesh and spirit: *there* all will be peace; all will be quietness; all will be assurance for ever. "*There* the wicked cease from troubling, and there the weary are at rest."

Thirdly, When you think of the grave, remember that *it has only a partial empire*; it only receives what is *corporeal and mortal*. Here we are not going to enter into metaphysical reasonings. We understand but little of the connection of spirit, with matter; yet why should we doubt the possibility of its existence separate from it? Are we not conscious of some mental operations, in which the body seems to take no share? And when the powers of the body are suspended in sleep, is there not something that sees without eyes, and hears without ears? Do we not even then dream? and often with an amazing degree of activeness?

The heathens seemed to allow that something in man could exist, and would either suffer or enjoy independently of the body—for of the revival of the body they never had the least notion. But we turn at once to the Scriptures, the only source of satisfactory information in a case like this. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Hear the statement of the Apostle: "Absent from the body, and present with the Lord." And his own wish expressed to the Philippians: "I long to depart to be with

Christ, which is far better;" *i. e.* far better for *him*, though to abide in the flesh was more needful for *them*. Now if he did not believe that his soul would be immediately with Christ, his desire is perfectly unintelligible. For by dying, he would have been no sooner with Christ, than he would by remaining alive, as to time; nor so near, as to enjoyment; for here he had access to him and intercourse with him. How undeniably is this distinction admitted by our Saviour, and made the rule of his most solemn admonitions. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." To which we may add his promise to the thief on the cross; which, though often tortured, still refuses to support any other principle; "Verily, verily, I say unto thee, this day thou shalt be with me in Paradise."

This being premised and proved, we observe, that the souls of believers are in their bodies, as the lamps of Gideon in the pitchers: at midnight the pitchers are broken, and the lamps shine forth, and the victory is obtained. 'This, to drop the metaphor, this is the ground of consolation taken by the Apostle: "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

Fourthly, When you think of the grave, remember that *its reign is not only limited as to subject, but as to duration*. Even the body, which it does receive, will not, cannot be retained by it always; therefore the Apostle adds, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The grave is called our long home, not because it is far off, for we live in the very neighborhood; but because our stay there will be long, compared with our stay in our present home. This, indeed, will not apply to all. Some at the last day will have been buried only a year, or a week, or a day. The sexton will be performing his office on some at the very instant; and the re-animated corpse will burst the coffin before it be confined in the grave; and the attendants be all changed in a moment, in the twinkling of an eye. But *you* will lie there till the heavens be no more. *Many* will have been found dwelling there for thousands of years. Yet whatever be the length of the occupancy, it will have an end, and all the inhabitants will be sent forth.

And why should it be thought incredible that God should raise the dead? With God all things are possible. But you say, appearances do not render it probable. We see nothing more of the body we inter; yea, we know it dissolves and returns to dust. Yet was not that oak once an acorn? Did not that beautiful insect once lie in its little mummy grave? But it burst its confinement, and now owns the air and sky. What do men produce from the rudest elements? Show a stranger to the process, a figure of glass; and then place him before the bare materials from which it is deduced. "How are the dead raised up, and with what body do they come?" Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." But how decisive is the testimony of the Scripture! The doctrine is found even in the Old Testament. Our

Saviour found it in the Pentateuch; and deduced it from the declaration of God at the burning bush: "I am the God of Abraham, and of Isaac, and of Jacob. God is not the God of the dead, but of the living;" for all live unto him—purpose and accomplishment being the same with him. In Isaiah we read, "Thy dead men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Many have supposed, with much probability, that here is a promise of the resurrection of believers through their union with Christ. But if the evidence of this supposition be not strong enough to bear such an argument, it is undeniable, that the deliverance of the people of God from a state of the lowest degradation and hopelessness, is here held forth by an image taken from the resurrection of the dead.—And Ezekiel employs the same image in the vision of the dry bones, raised to union and life. And what can more clearly prove that the doctrine of the resurrection of the dead was in those days a known and popular sentiment? For an image employed to represent any thing in the way of allegory or metaphor, whether in poetry or prophecy, must be generally and well understood, or the end of its appropriation is defeated. In the New Testament, it is more than merely admitted. It is every where affirmed, and reasoned from, as an important principle. And how commonly the notion and belief of it prevailed among the Jews, appears from the language of Martha; "I know that he shall rise again in the resurrection at the last day." And from the defence of Paul before Felix; "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Here also we have it in fact and example. Several were raised again: and one of them after he had lain in the grave four days, and the process of corruption must have more than commenced. But Jesus himself arose; and he is not only an instance, but a pledge. If ever an event was proved, it was at the resurrection of Christ. But if Christ be preached that he rose from the dead, how say some that there is no resurrection of the dead? But now is Christ risen from the dead, and become the first-fruits of them that sleep. His resurrection is the claim, as well as the proof of ours—"Because I live, ye shall live also." Our nature was revived in his person; and thus we are quickened with Christ, and raised up, and made to sit with him in heavenly places.

But every man in his own order: Christ the first-fruits; *afterwards* they that are Christ's, at *his coming*. Our Saviour repeatedly said, "I will raise him up at the last day." For this is the period appointed for the resurrection: and the reason of the appointment, in a measure, appears. If each body was raised in succession previously, the order of nature and Providence would be perpetually invaded, and miracles would be constantly required. And not only for this reason, but also for the greater honor of the Redeemer, this greatest and sublimest exertion of Almightiness is reserved for the appearing of the Lord Jesus Christ. Then he shall come to be glorified in his saints, and to be admired in all them that believe. *Then*, O Death! he will be thy plagues; *then*, O Grave! he will be thy destruction; and repentance shall be hid from his eyes.

Finally, Remember, to complete your comfort, that *what you resign to the grave will not only be restored, but infinitely improved*. As Egypt was compelled not only to allow the Israelites to depart, but to send them away enriched; and as Cyrus not only gave up the captives from Babylon, but ordered

them to be helped with silver and gold, and with goods, and beasts, beside their own free-will offerings to the house of God; so will it be in the resurrection. Believers will not only leave the grave as they entered it—they will be, not only delivered, but exalted; they will not only have life, but have it more abundantly.

I deem this an important part of our subject: you will therefore allow me a little enlargement. Whoever has looked over the early attacks on Christianity will have observed, that the pagan philosophers not only denied the doctrine of the resurrection, but affected to condemn the thing itself. They considered it a bane, rather than a benefit; and represented it as imprisoning us again, and burdening us again, after the soul had been freed from its fetters and load. And some Christians really seem to be almost like-minded. Few appear to consider it a prize; at least, such a prize as Paul did when he said, "If by any means I might attain unto the resurrection of the dead." And the reason is probably this. They now know the disadvantages of the body, and are insensibly led to judge of the future by their feelings at present. And indeed if the bodies raised up were no better than those laid down, the resurrection would excite but little eagerness of desire. But what saith the Scriptures? Do not the sacred writers supremely lead forward your minds to this, and point your highest hope, not to the intermediate state, but to your re-embodied?—"He shall be recompensed at the resurrection of the just." "I am persuaded that he is able to keep that which I have committed to him against that day." Man, in his primeval state, was incarnate: and if hereafter we could attain perfection and happiness without our bodies, what need would there be for their re-production from the dust? Yet, according to the views and feelings of many, this grandest exertion of divine power seems to be entirely, or almost, unnecessary.

But let us not be wiser than our Maker. However incapable we may be of reasoning convincingly upon the subject, there must be an accession of perfection and happiness to be enjoyed in a state of reunion with the body, unattainable in a separate state. The life of a mere spirit must differ much from its subsistence in a corporeal organization. Without the latter, it can hardly connect itself, for want of a medium, with the material universe, the new heavens and the new earth. It must be a stranger to the pleasures that depend on our senses and passions; and also those which arise from imagination. Was it not a privilege for Enoch and Elias to enter heaven embodied? "But their bodies were changed." It is allowed. And ours will be changed also; for flesh and blood cannot inherit the kingdom of God. And what a change must that be, that *can* fit us for such a state! We are therefore not to think of our future incarnation by our present. The body then will not be a prison, a burden; it will not be a hindrance, but a help; and will even subserve the soul in knowledge, holiness, benevolence, and enjoyment.

There are two ways by which the Scripture elevates our conceptions of the resurrection body. The first is, to compare, or rather contrast it with the body we now have. "So is the resurrection of the dead. It is sown in corruption, it is raised in incorruption." Not only incapable of defilement, but of dissolution, of declension, of injury: impassive; immortal. "It is sown in dishonor; it is raised in glory." No longer composed of base elements, subsisting on gross supplies, subject to the same laws with the beasts that perish, employed in low and degrading toils and pursuits. "It is sown in weakness; it is raised in power." No longer fatigued with a little exertion, and requiring long

insensibilities of sleep, and frequent returns of food, to renew its strength and keep it fit for action: but capable of serving Him in his temple day and night, without languor, and without repose. "It is sown a natural body; it is raised a spiritual body." Not a spirit, but spiritual. Not spiritual in its essence, but in the refinement of its senses, and indulgences, and functions, and use. For "There is a natural body, and there is a spiritual body."

The second is, to hold forth the conformity it will bear to the body of our Saviour. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "It doth not yet appear what we shall be; but this we know, that when he shall appear, we shall be like him, for we shall see him as he is." And this likeness takes in the body as well as the soul. What a body was that, which after his resurrection could render itself visible and invisible at pleasure; which walls and doors could not exclude; which moved with the ease and expedition of thought; which ascended up on high without impulsion; which appeared to Saul, and at noon-day shone above the brightness of the sun; in which he is now worshipped by all the angels of God; and in which he will judge the world in righteousness, and reign for ever and ever! But this, O believer, is the model of thy destination. "We look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

—Let this assurance and confidence lead us to bless God for revelation, and the explicitness of its discoveries. With us the darkness is past, and the true light shineth. And what does it leave undiscovered that is important to our safety, or our welfare, or our comfort? Whatever reasonings and conjectures the Heathen had with regard to a future state, it is well known they gave up the body. No one for a moment ever supposed that the grave could re-open, and the *dead* arise. When Paul was at Athens (where the immortality of the soul was frequently asserted,) and preached unto them Jesus and the resurrection; even the men of science, forgetting the gravity that became their character, "mocked!" and said, "What will this babbler say?" But there is not a peasant or a child in our land of vision, but knows that the *dead*, small and great, will stand before God.

—This prospect should comfort you in the loss of your connections. You are not forbidden to feel—"Your grief becomes you, and your tears are just." Jesus wept. But "Weeping must not hinder sowing." "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "But they were so dear!" They were. But they are much dearer now. They have left all their imperfections, and all their sorrows behind—

"They sleep in Jesus, and are blest:
How sweet their slumbers are;
From suffering and from sin released,
And freed from every care."

And this is not all. "Martha! Thy brother shall

rise again. Rachel! You weep for your child, and refuse to be comforted, because he is not."—"Why was this loved babe born? why was I torn with pain at his birth, and again rent with anguish at his death? What purpose has his brief history answered? What has now become of him?" These and a thousand other inquiries which the busy mind will ask, could never have been answered, but for this book—never so precious as in the hour of trouble. There the mystery is explained. There, you learn, that a sparrow falleth not to the ground without your heavenly Father; that the present is only the threshold of existence; that the soul of this infant is now in the Shepherd's bosom, and that his body will not perish, but be seen again, "all heavenly and divine." "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and thy children shall come again from the land of the enemy." O ye children! who are yet spared, and are now responsible for your conduct; let this comfort be put into our hearts with regard to you. Remember your Creator. Live and die in the Lord; and then, though we lose you for a moment, you shall be restored to us, equal to the angels, and be the children of God, being the children of the resurrection. And you, parents! endeared by so much affection, and whose venerable looks remind us of separation; fear not to go in good time. We will rock the cradle of your age; and comfort you on the bed of languishing; and kiss your cold cheeks, and close your eyes, and lay you in the dust—But we shall see you again; and our heart shall rejoice, and our joy no one taketh from us.

—And let this animate you when looking towards your own grave. And surely some of you *must* be thinking of it. Your complaints, your infirmities, your years, *must* lead you to ask, How long have I to live? Well! if you are a Christian, you have every reason to think of it with resignation and pleasure. God says to you, as he did to Jacob trembling on the confines of Egypt, "Be not afraid to go down: I will go down with thee; and I will bring thee up again." He will watch over your sleeping dust, and he will bid it rise. If it be trying to part with your companion the body, remember it is only for a time; and it will be restored to you in the image of God's Son. Say then, "I am not following cunningly devised fables. I build upon a rock. It is true, sin takes away my health and breath, and lays my body down in the grave. But I hear *Him* saying among the tombs, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die. At the sound of this, I take courage and go forward. I am not stumbling over a precipice, uncertain where I shall fall, and not knowing that I shall ever rise. I descend into the grave by a gentle flight of steps, leaning on my Beloved and my Friend—I choose to die. It is thou, my God, my Saviour, who callest me; and I give up my life into thy hand, assuredly persuaded, that thou art able and willing and engaged to return it." This is not empty declamation. I have taken the very language from the lips of a dying saint—I stood by—and after she had surveyed her reduced and wrinkled hands and arms, she ended her address—and life too, a few moments after—with the words of the sweet Psalmist in our British Israel:

"Oft have I heard thy threatenings roar,
And oft endur'd the grief:
And when thy hand hath press'd me sore,
Thy grace was my relief.

By long experience I have known
Thy sov'reign pow'r to save;
At thy command I venture down
Securely to the grave.

When I lie buried deep in dust,
My flesh shall be thy care;
Those with/ring limbs with thee I trust,
To raise them strong and fair."

—But what is all this to some of you, my brethren? Let me speak freely; and do not consider me as your enemy because I tell you the truth. Who of you have not frequently been at the grave of a neighbor, a friend, a relation? Sometimes you have been deeply impressed there. But how soon did the impression wear off; and you renewed your pursuit of the world, as eagerly as if you had never heard, never seen, never felt that all was vanity and vexation of spirit.

What do you think of your own grave? Perhaps the thought never enters your mind; or if it does, you deem it an impertinent and hateful intruder; and you drive it from you, as you would a serpent. Some of you have been led down very nearly to the grave, by perilous accident or disease. And how did it appear? Did it not seem an awful thing to enter an invisible and changeless state? Did you not turn your face to the wall and weep? If ever you prayed, was it not then? "O spare me a little, that I may recover strength, before I go hence and be no more." Where now are the confessions and vows of that hour? Perhaps the very scene is rendered disagreeable by your apostasy from your convictions—your endeavor to forget it—and you shun the Christian, and the minister you called in, because they are now witnesses against you.

Here's an awful case. And what can you do? If you wait, the grave is your house—and you know you must enter it. You may play the infidel; you may deny the truth of the gospel; but it is useless to deny that you are on the borders of the grave—you may reason about it; you may look up and curse God and your King. But you cannot escape. Perhaps you would be shocked to be unburied; but this is not likely to be your case. You may have a good grave—a much better grave than many of your neighbors; and it will afford your body ease; and in this sense, the clods of the valley will be sweet about you. But is there not a spirit in man? Where will your soul be while your body is resting in the grave? Yea, and how is the body to be disposed of at last?

The Lord Jesus will raise *you*, as well as his people; but his agency will have a very different principle. The resurrection of the godly will be performed by him—as their Lord and Redeemer, under the administration of grace; but the wicked will be raised by him as the Ruler and the Judge, under an administration of law; for they are under the law, and not under grace. They refused the ransom, and died in their guilt; and the grave received *them* as criminals in charge, bound over to justice—for as many as are under the law, are under the curse; and as they live, and die—so they rise the same.

There is also a difference in the bodies revived. What the bodies of the righteous will be, you have heard; but they that sow to the flesh shall of the flesh reap *corruption*. The evils attached to *your* bodies will not be left in the grave, but will cleave to them for ever; and they will inherit the seeds of disease, and the principles of deformity; and they will have the same raging appetites and passions—but all unindulged.

The conditions following also differ. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth:

they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Thus both the chief butler and chief baker were released at the same time, and from the same confinement—the one to be advanced, and the other to be executed. The grave, to the believer, is an avenue to heaven. It is the dress-chamber, in which the church puts on her beautiful garments, to arise and meet the Lord in the air. But to others, it is the condemned cell in which the malefactor is lodged till he is led out to punishment. That can hardly be called a deliverance, that releases a man from a bad condition and consigns him to a worse. It would be well if the bodies of the wicked could remain where by death they are deposited: but this is impossible. The bodies—those bodies which you have so indulged, so pampered, so adorned: the bodies which death delivers to the worms, the resurrection will deliver to the flames!

And where are you now? Take the hemp or the steel, and destroy yourself. Ah! this too is impossible. The soul is instantly before God. You have got rid only of one part of you. And even the part you have demolished, will be re-animated and rendered invulnerable—and you shall seek death, but shall not find it; and shall desire to die, but death shall flee from you.

—But why do I thus address you? It is that, by awakening your consciences from a fatal security, I may in time dispose you to ask, "What must I do to be saved?" I am sure of this, that I would not have enlarged upon your awful condition, had I not believed that there is hope in Israel concerning this thing; and that none of you are excluded from it, unless those who exclude themselves. But so it is. The Saviour stands before you in all the combined forms of power and of pity. He is able—he is willing to save unto the uttermost. Seek him while he may be found. Call upon him while he is near. Wait for no qualifications to recommend you to his gracious notice. He requires none. If Paul and Silas were here, they would say, "Believe on the Lord Jesus Christ, and thou shalt be saved." Plead not, as an objection, your unworthiness. This should only increase the earnestness of your application. Behold the number and the character of those who have obtained mercy. Read his word: and hear him not only allowing, but inviting and commanding you to approach, with the assurance, "him that cometh unto me, I will in no wise cast out." Obey his voice. Commit yourselves into his hands. And you shall never come into condemnation, but shall pass from death unto life. And though even then, if you wait, the grave is your house, it will only be a peaceful and temporary residence to sleep in; and you will finally enter another house—a building of God, a house not made with hands—eternal in the heavens.

LECTURE XII.

THE CHRISTIAN, IN HEAVEN.

"Who hath brought life and immortality to light through the gospel."—2 Tim. i. 10.

Did the heathen then know nothing of life and immortality before? They had their schools and their philosophers. Some of them acquired great distinction and fame. Their sagacity and learning were deep and extensive. They were enriched by a long succession of preceding discoveries and improvements. In the various arts and sciences they much excelled; and he that would see a fine piece of statuary must fetch it from the ruins of Greece and Rome. But, as to the things of God,

we are assured by one who was well qualified to judge, "They were vain in their imaginations: their foolish heart was darkened. And professing themselves wise, they became fools."

They had, indeed, their surmises concerning a future state; they brought forward some strong probabilities in its favor; and aided in their reasonings by hints of unacknowledged tradition, some fine and worthy sentiments escaped from them. But they never taught life and immortality as a doctrine; they never employed it as a principle and motive. They had no authority to publish it to others: and not one of them was sure of the thing in his own mind. And, as Paley well remarks, "Conjecture and opinion are not knowledge: and in religion, nothing more is known than is proved." Thus the world by *wisdom* knew not God; and if this was the case with the wise and the learned, what was it with the common people, with the old, with children, with the busy and engrossed, who could only eat their bread by the sweat of their brow? The apostle, therefore, speaking of the Gentiles, says, they were left, "If haply they might feel after Him, and find Him"—an expression borrowed from the blind, who grope for their object, and their way, uncertain of success, and in danger of hurting themselves by their own efforts.

But did not the *Jews* know? We make no scruple to say, they did. To them pertained the oracles of God. He gave his word unto Jacob; his statutes and his judgments unto Israel; and dealt not so with any other people. David said, "Thou shalt guide me with thy counsel, and afterward receive me to glory." Jacob, even in death, was "waiting for the salvation of God." How explicit was the profession of Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, although my reins be consumed within me."

—How, then, could "life and immortality be brought to light through the gospel?" We answer. The word gospel may be taken two ways. The one more general, for revelation at large; and thus it is to be understood when it is said, "The gospel was preached to the Jews, but the word preached did not profit them." And thus it is to be understood when it is said, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The other is more restricted, and signifies the evangelical dispensation: commencing with the ministry of our Lord, and including not only the discourses which he personally delivered, but all the inspired communications of the apostles. Now, if we take the word gospel here in the former sense, the meaning is, that it brought life and immortality to light *really*. But if taken in the latter sense, then the meaning is, that it brought life and immortality to light *pre-eminently*. And it must be confessed that this is the more common acceptance of the term, and so it is required to be taken in the passage before us. The dawn was visible before; but now the day appeared. To the Jews the Sun of Righteousness was below the horizon; on us he has risen with healing under his wings; and Christians are all the children of the light and of the day: God having provided some better thing for us, that they without us should not be made perfect. Hence our Saviour said to his disciples—not comparing them with the Gentiles, but with their own nation: "Many prophets and righteous men have desired to see the things that ye see, and have not seen them; and to hear the things which ye hear, and have

not heard them. But blessed are your eyes, for they see, and your ears, for they hear."

Therefore, while for a knowledge of life and immortality we repair to the Scripture *only*, we must look *peculiarly* into the New Testament, where we are furnished with clearer decisions, and ampler representations; and above all, with illustrations and pledges, in a risen and glorified Saviour.—Here again, the unrivalled excellency of Christianity appears. How unsatisfactory, how cold, how mean, how gross, how absurd, how disgusting, are the intimations of Deism, the Elysian fields of Pagan poetry, the rewards of Hindooism, the paradise of Mohammedism—when placed by the side of the "life and immortality brought to light through the gospel!"

Through the discoveries of this gospel we are going to finish our series of Lectures, by viewing the Christian in his final destination. You have seen him—In CHRIST, the source of all his principles, and consolations, and hopes. You have seen him—Withdrawing into his CLOSET, and dealing much with God alone. You have seen him—Leaving his retirement, and stepping into his FAMILY, and with his house serving God. You have seen him—Joining himself to God's people; and walking in the CHURCH in all the commandments and ordinances of the Lord blameless. You have seen him—In the WORLD, but not of it. You have seen him—Safe and sanctified in PROSPERITY. You have seen him—Supported and comforted in ADVERSITY. You have seen him—In his SPIRITUAL SORROWS hanging his harp on the willows. You have seen—The JOY of the Lord his strength. You have surveyed him—In the valley of the shadow of DEATH; and have seen that his end is peace. You have seen him though—Laid in the GRAVE, not left there; but rising into newness of life. And now you are to view him—In HEAVEN. Four things will engage your attention. The

I. REGARDS THE DEGREE OF OUR PRESENT KNOWLEDGE OF THE HEAVENLY WORLD.—The

II. THE MANNER IN WHICH THE SCRIPTURE AIDS US IN CONCEIVING OF A SUBJECT SO VAST AND DIFFICULT.—The

III. ITS PRINCIPAL CONSTITUENTS.—And

IV. THE INSTRUCTIONS AND IMPRESSIONS WE SHOULD DERIVE FROM THE CONTEMPLATION OF THE CHRISTIAN IN THE POSSESSION OF IT.

I. REGARDS THE DEGREE OF OUR PRESENT KNOWLEDGE OF THE HEAVENLY WORLD.

Have you never, my brethren, when perusing the sacred writings, been struck with a kind of contradiction? Here, in one place, you say, I read that "life and immortality *are* brought to light;" and in another, I am told of "the glory that *shall* be revealed." In one I am assured, that "eye hath not seen, nor ear heard, nor have entered into the heart of man the things which God hath prepared for them that love him." And yet in another it is said, "God hath revealed them unto us by his Spirit." But this apparent contradiction supplies us with the fact we are remarking; and the apostle John has fully expressed it when he says, "It doth not yet appear what we shall be; but this we know, that when he shall appear we shall be like him, for we shall see him as he is." That is, we know something of it; but much, very much, remains concealed.—We have some developments in the sacred pages, and in the illuminations of the Holy Ghost—

Yet we are able only to survey
Dawnings of beams, and glimmerings of day;
Heaven's fuller affluence mocks our dazzled sight;
Too great its swiftness, and too strong its light.

Of the full disclosure of the heavenly world, there is a moral and a natural prevention. It would not be proper, if it were possible; and it would not be possible, if it were proper. Let us explain.

The only wise God has attempted even our senses to our present condition. The measure in which we possess them, is admirably fitted to the functions and enjoyments of life. It is easy to perceive that if our feeling was more exquisite, it would annoy us; and that if our hearing was increased, it would prove our inconvenience; and that if our eye was to become microscopic, we should be afraid to move. It is precisely the same with our knowledge. This is adjusted in conformity to the claims of our present sphere of action and happiness. We are now in a mixed state, where sorrow is necessary as well as pleasure; and darkness as well as light. Some duties, if they do not entirely result from our ignorance, are enforced by it. Witness the admonition of the Saviour: "Watch, *for ye know not* the day or the hour wherein the Son of man cometh." We are in a course of trial and discipline; where the grand principle of our training is confidence; where we are to walk by faith, and not by sight; for we are to honor God by trusting in him; and to follow the example of our father Abraham, who "by faith, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed, and went out, not knowing whither he went"—satisfied with his Guide, and the assurance he had received; and leaving all the inquiries which restless curiosity, and proud reasonings, and conferring with flesh and blood, would have gendered, as unworthily a thought.

We may venture to affirm, that if heaven was now fully laid open to our view, it would be so impressive and engrossing, as to render every thing here insignificant and uninteresting, and loosen and detach us from all our present engagements. St. Pierre tells us of his returning to France in a ship that had been absent several years in the East Indies. "And when," says he, "the crew approached their native country, they were all eagerness to discern it. Some of them mounted the rigging: some of them employed the glass. By-and-by an exclamation was heard, 'Yonder it is!' Then they became thoughtful, and listless. But when they drew nearer and began to discover the tops of the hills and towers, that reminded them of the spots on which they had been brought up; they knew not how to contain themselves. They dressed themselves in their best apparel; they brought out the presents designed for their connections. But when the vessel entered the harbor; and they saw their friends and relations on the quay, stretching forth their hands to embrace them, many of them leaped from the ship, and other hands were employed to bring it to its moorings." Ah! Christians, could you see the better country from which you were born, and to which you are bound—could you behold your connections there, ready to receive you; your station would soon be deserted, and other agents would be wanted to carry on their concerns.

We go further! and we say that the full disclosure of heaven would not only derange the present order of things, but endanger, injure, and destroy the very being to whom it was presented. Our physical powers have their limits; and from many instances in the Scriptures, we see the effects of an excess of excitement or impression. Accustomed as she was to grandeur, the queen of Sheba, at the sight of Solomon's glory, had no more spirit in her. Jacob fainted away when he saw the wagons to convey him to his son Joseph. When the angel approached Daniel, there was no strength in him, for his comeliness was turned in him to corruption. And though John had often reclined on his bosom,

when the Saviour appeared to him, he fell at his feet as dead. No; we have not eyes to see that brilliancy now; we have not ears to endure that melody now; we have not frames to bear up under that weight of glory now. "Flesh and blood cannot inherit the kingdom of God."

The full knowledge, therefore, is no more practicable than it is expedient. We have no adequate medium of receiving the communication; and heaven entering the mind now, is like the sun entering the house through a few little crevices, or the sea flowing through the hollow of a straw.—There is an amazing force in language, as we see in some most powerful and affecting works: but words, however chosen, can no more express heaven, than paint can do justice to light, or heat, or joy. All our modes of apprehending and feeling, are not refined and exalted enough to take a complete hold of an object so peculiar and spiritual.—Even our thoughts, that seem to "leave dull mortality behind," here labor and strive in vain: and one of the sublimest understandings that ever soared, even also when inspired, could only exclaim, "Oh! how great is the goodness which thou hast laid up for them that fear thee."

This, however, is not to be taken absolutely. With all our deficiencies, we are not ignorant of the reality of this glory; nor are we unfurnished with such a *degree* of information concerning it, as our duty and our welfare allow and require.—And we proceed,

II. To observe how the SCRIPTURE AIDS US IN CONCEIVING OF A SUBJECT SO DIFFICULT AND VAST.

It does this four ways.

First, It enables us to conceive of it *negatively*. Thus it tells us what it is not, removing from it every thing we know and feel to be dreadful, or trying, or distressing. And such representations we are prepared to understand and to feel, by a sad and common experience. For often in a world like this, our most lively apprehension of good is the removal of evil; and our most inviting notion of joy is the cessation of grief. Hence the sacred writers assure us, "They shall hunger no more, nor thirst any more. Neither shall the sun light on them, nor any heat. There shall be no more curse. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away."

Secondly, It enables us to conceive of it *figuratively*. Figures are like dress; they are now used for ornament, but they were introduced from necessity. They were originally used not to embellish, but to explain; and we want them for the same purpose still. How can the mind, while incarnate, any more discern than operate, but through the senses, the mediums of all sensation and reflection? How can we reach the distant, but by the intervention of what is near? How can we understand what is difficult, but by the application of what is familiar? How can we hold communion with things unseen and eternal, but by means of those which are seen and temporal? What wonder therefore that the wisdom of God should have levied a tax on all that is inviting in the intercourses of life, and in the productions and appearances of nature, to afford us emblems and illustrations? What wonder that we should read of rivers of pleasure: of trees of life; of robes and crowns; of feastings and mirth; of treasures and triumphs—and a thousand other images serving to hold forth a little of the better and enduring substance?

Thirdly, It helps us to conceive of it *comparatively*. It is a blessed change Christians now expe-

rience in passing from death unto life. Now are they the sons of God; and they have the Spirit of adoption. They have tasted that the Lord is gracious; and they know the things that are freely given them of God. But though the sacred writers view grace and glory as inseparable, and indeed consider them as the same in kind, they remark the difference there is in degree. Here the new creature is in its infancy; there it comes to the measure of the fulness of the stature of Christ. Here we are faithful over a few things; there we are made rulers over many things. Here we are saved by hope; there we possess the reality. Here we walk by faith; there by sight. Now we have the first-fruits of the Spirit; then the whole harvest. Now we have the earnest; then the inheritance.

The Christian is therefore led from his present experience to his future attainments; and there is no way of his conceiving of heaven so affecting, as to take his best views and frames now, and to imagine them perfect and perpetual. He can learn more from one hour's communion with God, than from all the books he ever read. There are ordinances, in the use of which he is sometimes filled with all joy and peace in believing; and he can say,

"If such the sweetness of the streams,
What must the fountain be;
Where saints and angels draw their bliss
Immediately from Thee?"

There are spots in his walks rendered sacred by his meeting his Lord and Saviour, and talking with him as a man talketh with his friend. In his vernal or autumnal retreats from the haunts of men, he has sat beneath the branches of his favorite tree, and has felt a perfect sympathy with all that is innocent and beautiful around him; and every thing earthly has been reduced to its just level in his regards; and the world has been conquered, having nothing to tempt and nothing to terrify; and even death has been frownless; and, ready to be dissolved, he could sing,

"O that the happy hour was come,
To change my faith to sight!
I shall behold my Lord at home
In a diviner light."

Finally, It helps us to conceive of it *positively*.—Telling us plainly, "That the upright shall dwell in his presence. That blessed are the pure in heart, for they shall see God. That when He who is our life shall appear, we shall appear with him in glory. The righteous shall go away into life eternal."—Yet what does this mean? What does it include?—And what

III. ARE THE PRINCIPAL CONSTITUENTS OF THE HEAVENLY STATE.

Here we will not trifle, or pry into things which we have not seen. We shall not therefore enlarge on many topics which have commonly been connected with the subject; and the reason is, either because they are not so explicitly revealed, or because they are not so important in themselves, as those articles which we are going to enumerate.

It has been asked, Are there degrees in glory?—We are persuaded there are. All analogy countenances the conclusion. We see diversities and inequalities pervading all the works of God. We know there are gradations among angels; for we read of thrones and dominions, principalities and powers. And though all Christians are redeemed by the same blood, and justified by the same righteousness, we know that there are degrees in grace. We know the good ground brought forth in some places thirty

in some sixty, in some a hundred fold. And the Apostle tells us, "Every man shall receive his own reward according to his own labor." But here we approve of the old illustration—however unequal in size these vessels may be, when plunged into this ocean, they shall all be equally filled.

It has been asked, Shall we know each other in heaven? Suppose you should not; you may be assured of this, that nothing will be wanting to your happiness. But O, you say, how would the thought affect me now! *There* is the babe that was torn from my bosom; how lovely then, but a cherub now. There is the friend, who was as mine own soul, with whom I took sweet counsel, and went to the house of God in company. There is the dear minister—whose preaching turned my feet into the path of peace—whose words were to me a well of life.—There is the beloved mother, on whose knees I first laid my little hands to pray, and whose lips first taught my tongue to pronounce the name of Jesus! And are these removed from us for ever? Shall we recognize them no more?—Cease your anxieties. Can memory be annihilated? Did not Peter, James, and John know Moses and Elias? Does not the Saviour inform us that the friends, benefactors have made of the mammon of unrighteousness, shall receive them into everlasting habitations?—Does not Paul tell the Thessalonians, that they are his hope, and joy, and crown at the coming of our Lord Jesus Christ?

Some would ask, Where is heaven? The universe is immense; but what particular part of it is assigned for the abode of the blessed, we cannot determine. It will probably be our present system renovated. May we not infer this from the words of the Apostle Peter—"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat—Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

But is it a *place*? Our Lord has a body like our own; and this cannot be omnipresent; and wherever he is corporeally, there is heaven—"Where I am, there shall also my servants be." Enoch and Elias have bodies; all the saints will have bodies; and these cannot be everywhere. We read of "the hope laid up for us in heaven." Of "entering into the holy place." "And I go," says Jesus to his disciples, "to prepare a place for you." But though it is really a place, we must chiefly consider it as a state. Even now, happiness does not essentially depend on what is without us. What was Eden to Adam and Eve, after sin had filled them with shame, and sorrow, and fear? But Paul in prison was infinitely happier than Cæsar on the throne of the nations.

What then are we allowed to reckon upon as the grand component parts of this exalted state? You may reckon upon

—*Pre-eminent knowledge.* This is a world of action rather than of science; and the wiser men are, the more readily will they confess, that their present knowledge is unspeakably less than their ignorance. In whatever direction they attempt to penetrate, they are checked and baffled. Laboriousness attends every acquirement; and doubts and uncertainties diminish the value of every possession.—The difference between the knowledge of Newton and the most illiterate peasant, will be far exceeded by the difference between the knowledge of the Christian on earth and in heaven. "The light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days, when the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Now they understand as children, then they will know as men.

Now they see through a glass darkly, but then face to face. Now they know in part, then they will know even as they are known. How delightful the thought—amidst my present perplexities and obscurities, and under a sense of the penury of my talents, and in the want of means and opportunities of improvement, that "Messiah cometh who is called Christ; and that when he is come, he will tell us all things." You may reckon upon

—*Perfect purity.* This announcement has little attraction for those of you who never saw the beauty of holiness, and never abhorred yourselves, repenting in dust and ashes. But O! to a Christian it is worth dying for, to leave behind him the body of this death; this law in the members warring against the law of his mind; this inability to do the things that he would; this presence of evil ever with him; this liability, this proneness to sin, even in his holy things—tarnishing every duty, wounding his own peace, and vexing and grieving the Spirit of his best Friend. To be freed from the enemy, and to have nothing in me that temptation can operate upon! To be incapable of ingratitude, and unbelief, and distractions in duty! To be innocent as the first Adam, and holy as the second!—What wonder, the Christian exclaims, with Henry, "If this be heaven, O! that I were there."—You may reckon upon

—*The most delightful associations.* We are formed for society. Much of our present happiness results from attachment and intercourse. Who knows not "the comforts of love?" Yea, and who knows not his sorrows also? We must weep when the objects of our affection weep. The arrows that pierce our friends wound us also. We tolerate, we excuse their imperfections, but we feel them. And the thought of absence—separation—death—is dreariness, pain and anguish. Hence, some have been ready to envy the unrelated, unconnected individual, whose anxieties and griefs are all personal. But it is not good for man to be alone in any condition.—It is better to follow the course of providence; to cherish the intimacies of life; to improve and to sanctify them; and under the disadvantages which now mingle with them, to look forward to a state where the honey will be without the sting, and the rose without the thorn; and attachment and intercourse without the deductions arising from pain, and infirmities, and pity, and fear. In the Revelation, heaven is always presented as a social state.—You have now few holy companions; the many are going another way. But, says John, "I beheld, and, to a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And you will have access to them all. You will there have the most *endeared* society; for it will include those to whom you were so tenderly related by nature, or pious friendship, and at parting with whom you sorrowed most of all, that you should see their face and hear their voice no more; and also those you left behind you with reluctance and anxiety in a world of sin and trouble. With these, your fellowship, after a brief separation, will be renewed, improved, and perfected for ever. The society will also be the most *dignified*; and without its present embarrassments. There are now personages so superior, that you seem reduced to nothing at the thought of them. You esteem and admire them; and wish to hear, and see, and mingle with them; yet you shrink from the presence of such genius, wisdom, and goodness. But you will feel nothing of this, when you sit down with Abraham, and Isaac, and Jacob, and Moses, and with

prophets, and apostles, and martyrs, and reformers in the kingdom of God. Nor will *saints* only be your companions; but those glorious beings who never sinned; who excel in strength; who are proverbial for their wisdom; who are your models in doing the will of God on earth; who are your ministering spirits, invisibly watching over you in your minority—the innumerable company of *angels*. And though they will not be able to say, He hath redeemed us, unto God by his blood; they will cry with a loud voice—though you will endeavor to be louder—“Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”—You may reckon upon

—The most *glorious employment*. I should as soon think that heaven was a nursery of vice, as a state of inaction. Indolence is no more irreconcilable to virtue, than perfectly incompatible with happiness.

“A want of occupation is not rest.

A mind quite vacant is a mind distressed.”

All the powers conferred by a wise Creator necessarily imply their application and use: and the more life any being possesses, the more energy and activeness will distinguish him, unless he is in a state of perversion or restraint. But what are the employments of heaven? Dr. Watts has speculated much on this subject. Some of his conjectures are probable, and all pleasing. But we dare not follow him. Of this we are sure, that there will be none of those mean and degrading toils which arise now from the necessities of our nature, or from luxury and pride. Neither will there be any of those religious exercises which pertain to a state of imperfection. Repentance will be hid from our eyes. There will be no more warfare and watchings. Neither will there be any more prayers with strong cryings and tears. Yet it is said, “They serve him day and night in his temple.” And their powers will be equal to the work; for neither the fervency nor the duration of the service will produce exhaustion or languor. The common notion of always standing up and singing, is too childish to be entertained.—We have no doubt but that there may be stated assemblies for adoration and praise. But Christians are said to be still praising him now; and they do this, not by acts of worship only, but by performing his will, by filling up their stations in life properly, and promoting the welfare of all around them: and his work even here is honorable and glorious.

—On the *presence and sight* of the Saviour, in whom dwelleth all the fulness of the Godhead bodily, you may reckon; and you *will* reckon—and reckon *supremely*—if you are a Christian. “Ah!” says Paul, “I long to depart, and to be with Christ, which is far better.” “We are confident, I say, and willing rather to be absent from the body, and present with the Lord.” What would every thing be in his absence! Could the place, the company, the harps, be a substitute for him? But here is the consummation—you shall “serve him and see his face.” You need not envy those—who knew him after the flesh; *you* will have access to him; you will see the King, and see him in his beauty. He is now with *you*. He knows your soul in adversity; and comes to you as a friend, and helper, and comforter. But you are now in prison. His visits, when he looks upon you through the bars, and brings you supplies, and communes with you in the cell, are relieving. They solace the confinement; you wish them multiplied; you expect them with joy. But the best of all these visits will be the last, when he will come not only to you, but *for* you: when he will open the doors of the dungeon, and knock off the fetters, and take you home to his pa-

lace. Then you will be *with him*: you will “walk with” him “in white;” you will “eat and drink at his table in his kingdom;” you will “be for ever with the Lord.” It is hardly necessary to say, that you may reckon upon

—The most *exquisite enjoyment*. This will spring abundantly from all the foregoing sources, and especially the last. It will far transcend every feeling we have had of delight and ecstasy here. The state itself is expressed by it. “Enter thou into the joy of thy Lord.” Jude says, we shall be “presented before the presence of his glory, with exceeding joy.” And says David, “In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.” For you may reckon upon

The *perpetuity* of all this. “Permanency,” says the poet, “adds bliss to bliss.” But here it is absolutely indispensable even to the happiness itself: for the greater the blessedness, the more miserable we should feel if it were in danger. Who in the possession of such a prize, could exist under the thought of losing it? How careful therefore are the sacred writers never to leave out this *essential* attribute, in any of their descriptions. If it be life, it is “eternal” life. If it be salvation, it is “everlasting” salvation. If it be a kingdom, it is a kingdom that “cannot be shaken.” If it be a crown, it is a crown of “glory, that fadeth not away.”

To which we may add, that you may reckon not only on the eternity, but the *increase*. Who could think of being doomed to remain stationary? How irksome would any condition be, in which there could be no possibility of advance and improvement? But your faculties will not be confined to a circle of sameness: they will be free; they will break forth on every side. How much more do the angels know now than once; and yet still they desire to look into the Saviour’s sufferings and glory. How often will there be new songs in heaven, or fresh exclamations of admiration and praise, from fresh discoveries and displays of the perfections of God, in his works and ways. Every finite being is capable of accession; and in knowing, and doing, and attaining, and enjoying, there will be an infinite progression before us.

If with this account of heaven you are dissatisfied, be assured, the Lecturer is still more so. Who, upon such a subject, can speak worthily? I will therefore no longer darken counsel with words without knowledge, but conclude by calling upon you,

IV. TO BEHOLD THE CHRISTIAN IN HIS FINAL DESTINY, AND TO REMARK THE INSTRUCTIONS AND IMPRESSIONS THAT SHOULD ARISE FROM THE CONTEMPLATION.

Behold him there, as a *monument of divine grace*. What was he *once*? He will not be unwilling to look to the rock whence he was hewn, and to the hole of the pit whence he was digged. He will acknowledge that by nature he was a child of wrath even as others; condemned by the law of God; a fallen, guilty, depraved creature; his powers all defiled and desolate; helpless and ready to perish. But what is he *now*? Redeemed; justified; renewed; quickened together with Christ; raised up and made to sit with him in the heavenly places. And *whence* is all this? Is it by his own worthiness, or righteousness, or strength, that he has made himself whole? “This people,” says God, “have I formed for myself; they shall show forth my praise.” Here he has placed them to display in their salvation the freeness, the power, and the fulness of his grace—that in the ages to come he might show the exceeding riches of his *grace* in his kindness towards them by Christ Jesus. And falling in completely with this design, they cast their crowns at his feet and exclaim, “Not unto us, O Lord, not

unto us, but unto thy name, give glory, for thy mercy and thy truth's sake. By the grace of God I am what I am. Not I, but the grace of God which was with me."

Behold him *THERE*, and see the conduct of God towards him in this world explained and vindicated. It will be acknowledged that though God does much for his people here, yet the relation in which he has been pleased to place himself, implies and requires far more than he *now* performs. A future state of munificent liberality is therefore necessary. To this he appeals, and by this his promises are to be estimated. Hence says the apostle, "Wherefore God is not ashamed to be called their God, seeing he hath prepared for them a city." Here, while the wicked prospered, and had more than heart could wish, the righteous were poor, and oppressed, and afflicted; plagued every morning, and chastened every moment. And you were ready to ask, If they are his, why are they thus? You were so perplexed at the strangeness of his providence towards them, that your feet were almost gone, and your steps had well nigh slipped. But even then, he told you that his ways are not our ways; he told you that his people were under an economy, a very small part of which falls within your inspection; he told you that the dispensations you complained of were not yet terminated: he said, "Judge nothing before the time, until the Lord come." But here is the full answer. Look at them now. All that was darkness, is now illuminated: all that appeared disorderly, is now arranged: all that seemed evil, is now acknowledged good. Now we have the clue, and the difficulties are loosened. Now we have the end, and this justifies the means. We now see by what his dispensations towards them were regulated, and in what they have resulted. They were chastened of the Lord, that they might not be condemned with the world. The trial of their faith was much more precious than that of gold that perisheth, because it was to be found unto praise, and glory, and honor, at the appearing of Jesus Christ. The light afflictions which were but for a moment, have worked out for them a far more exceeding and eternal weight of glory. They themselves are more than satisfied. They acknowledge that he hath dealt well with his servants. They exclaim, He hath done all things well. "Marvellous are thy works, Lord God Almighty; just and true are all thy ways, O thou King of saints."

—Behold the *GLORIFIED* Christian, and see the *justification of his choice*. Here, his fellow-creatures despised him, or affected to pity. If they allowed him to be sincere, they reproached him as weak, and considered his life a system of restraints, and privations, and sacrifices. Even then wisdom was justified of all her children. Even *then* they were conscious that reason itself bore them out in their preference. Even *then* they were not ashamed of their self-denial or sufferings, for they knew whom they had believed; and were persuaded that he was able to keep that which they had committed unto him against that day. Even *then* they rejoiced in the testimony of their consciences, and the secret smiles and whispers of their Lord and Saviour. But the world knew them not. They were princes in disguise. Their titles were refused, and their honors and riches were turned to scorn. And they bore this with firmness and patience—for they saw that their day was coming. And lo! now it is arrived. Now they shine forth as the sun in the kingdom of their Father. Now is the manifestation of the sons of God. Now their enemies return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. And oh! how changed their sentiments and their language now. "We fools counted their

life madness, and their end to be without honor! Now are they numbered with the saints, and their lot is among the children of God."

—Contemplate him *WHERE* he is, and *inquire whether you will be a partaker of the same blessedness*. Is it not astonishing that you can put such a question from you, as if it was the greatest impertinence, from week to week, from year to year, though in the midst of life you are in death, and after death is the judgment? And is it not strange that others can remain in a state of indecision, with only such a peradventure as this to support their peace—*Perhaps I am in the way to heaven, and perhaps I am in the way to hell!* What is your real condition with regard to that eternity, on the verge of which you are? Have you a *title* to glory? This results from relationship: "If children, then heirs; heirs of God, and joint heirs with Christ." Have you any *meetness* for the inheritance of the saints in light? Without this you cannot see the kingdom of God—not only for want of permission, but for want of capacity. Threatenings are not necessary to exclude—your disposition bars you out. The excellency of the state cannot make you happy without an adaptation to it: your contrariety of temper and taste would make you miserable. "God has wrought us," says the apostle, "for the self-same thing." Has he done this for you? Have you any thing in you that is congenial with heaven? Heaven is a holy place. Are you hungering and thirsting after righteousness? It consists in the presence and adoration of Christ. Are you at home now when you are saying—"Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion. There all religious distinctions will be done away; and the question will be, not where you have worshipped, but only how. Can you now rise above a party and say, "Grace be with all them that love our Lord Jesus Christ in sincerity?" Many of you do not hope for heaven; do not desire it. You cannot hope for it, you cannot desire it—unless you can love and enjoy its ingredients now.

—Let the *CONTEMPLATION* bring you upon your knees, and be *this your prayer*: "Remember me, O Lord, with the favor thou bearest unto thy people. O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, and glory with thine inheritance." O! how shall I plead with you for this purpose? By what motives can I urge you to make it your immediate and prevailing concern?

Need I remind you of the importance of the object? Glory! Honor! Immortality! An eternity, an infinity, of blessedness!

—Need you to be told that it is placed within your attainment—that you are allowed, invited, commanded to seek the kingdom of God and his righteousness, with an assurance of success? And if you perish, what an aggravation of your misery will this produce! When an event is unavoidable, you may lament, but you feel no self-reproach. When you suffer innocently, conscience even commends you; you feel a little of the spirit of a martyr; you claim on your side a God of judgment, and believe that in due time he will appear on your behalf. But here you will be speechless. You will feel that *you* have destroyed yourselves. Your misery will be your greatest *sin*. Every month will be stopped; and you will be found guilty before God. Guilty of what? Of transgressing his law. Yes—but still more of neglecting so great salvation, of rejecting the counsel of God against yourselves, and judging yourselves unworthy of everlasting life.

And allow me to ask, for what is it that you are determined to sacrifice this attainable and infinite

boon? Are you not spending your money for that which is not bread, and your labor for that which satisfieth not? You condemn the folly of Esau, who for one morsel of meat sold his birth-right. You reproach Adam and Eve, who lost the garden of Eden for a taste of the forbidden tree. But you are making a far worse, a far viler exchange. You are sacrificing all the glory of God and the Lamb—I again ask, for what? You would be losers if you gained the whole world. But are you gaining empires? provinces? estates? Are you gaining reputation? The esteem of the wise and good? Health? Peace of mind? Support in trouble? Freedom from fear? Sin ought to yield you much, for it will cost you dear. But the way of transgressors is hard. There is no peace to the wicked. When you lie down in sorrow, how will you answer the question, "What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death." Remember also the alternative.

—For missing this, there is nothing but a certain fearful looking for of judgment and fiery indignation to devour the adversary. If you are not with the sheep at the right hand, you must be with the goats at the left. If you hear not the sentence, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," you must hear the doom, "Depart ye cursed, into everlasting fire, prepared for the devil and his angels."

Lastly. Let us look and hail those who can make the prospect their own. We talk of happiness! Can any thing equal the state of those who can humbly and confidently say, "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God?" Many are in adversity and tribulation; and yet have no such prospect. All is fighting against them, and they have no refuge. Their thoughts are broken off; even the purposes of their hearts, and their earthly schemes, laid desolate; yet they have nothing better before them. Yea, conscience tells them, this is only the beginning of sorrows; the short preface to a long roll written within and without, with lamentation, and mourning, and wo. But to the upright there ariseth light in the darkness. He sees the storm beginning to clear up: and he knows that no cloud shall return after the rain. "I reckon," says he, "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." Soon, want will be followed with fulness.—Soon, the wormwood and the gall will be succeeded by the cup of salvation.

"Yet a season, and we know

Happy entrance shall be given;

All our sorrows left below,

And earth exchanged for heaven."

With this prospect, how superior is he to the envied, the indulged, the successful man of the world. He has his portion in this life; but, says the Christian, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." His good things are temporal; mine are eternal. He is leaving his; I am advancing to mine. Every hour diminishes the value of his hope; but every moment adds interest to mine.

Nor need the Christian envy the man of claims

merely intellectual. Wisdom indeed excelleth folly, as much as light excelleth darkness. Money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it. But what wisdom? It was a fine reply of the converted astronomer, who, when interrogated concerning the science which he had been idolizing, answered, "I am now bound for heaven, and I take the stars in my way." How humiliating is it to reflect, that the treasures of learning and science depend upon the brain; that an accident of disease may abolish them; or that, at most, they are limited to the life that now is, and which we spend as a shadow.—Whether there be knowledge, it shall vanish away—unless it be the excellency of the knowledge of Christ Jesus our Lord—for this life is eternal.

In much wisdom also, there is much grief; and he that increaseth knowledge, increaseth sorrow. Some of the most expansive and cultivated minds are the most miserable. Nor is it difficult to account for this. Genius implies a sensibility which strangers intermeddle not with. It is attended with a keenness of feeling, that renders the possessor like a sensitive plant, that shrinks at every touch. He lives in a world of imagination, as well as a world of reality. He views nothing simply and purely. Every thing is dressed up to his conceptions; the beautiful in preternatural tints, and the evil in preternatural horrors. His thoughts are sentiments. He feels intensely; and nothing very intense can continue. Then follows a void which is irksome, and a listlessness which is intolerable, and which are sometimes productive of fatal effects. In Madame de Stael's Memoirs of her father, we have the following remark: "I have a proof," says Mr. Necker, "of the immortality of the soul in this; that it is at least after a while desirable; and essential to our happiness. By the time we have reached threescore years and ten, we have looked around us, and become familiar with the whole scene: and though not satisfied, we are sated. Then we feel our need of a new residence; a new sphere of activity; and new sources of employment and enjoyment." This is a striking remark; and we may observe, that if at such a period, religion with its motives and promises is not present to the mind, the man wearied of existence, and feeling every thing here to be vanity, is likely to become the victim of an insupportable oppression, and in a moment of rashness may welcome self-destruction. Have we had no instances of this?

—Here the Christian is guarded; here he is provided for. As this world palls upon him, an other opens to his view. This prospect enlivens the solitudes which bereavement and decays of nature have produced. This prospect becomes a substitute for the scenes and charms which have faded and fled. This prospect entertains and engages, now the days are come in which he says, I have no pleasure in them. The outward man perisheth, but the inward man is renewed day by day. His heart and his flesh fail; but God is the strength of his heart and his portion for ever. He departs; but he leaves what is not his rest, what is polluted, what is nigh unto cursing, and whose end is to be burned—while he enters a creation where every thing that is new, and marvellous, and pure, and attractive, and beautifying, says, Arise, and come away. And the hour that obscures and quenches for ever all other glories, immortalizes him.

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MEMOIRS

OF

THE LIFE AND CORRESPONDENCE

OF THE REVEREND

✓
CHRISTIAN FREDERICK SWARTZ.

TO WHICH IS PREFIXED A SKETCH

OF THE

HISTORY OF CHRISTIANITY IN INDIA.

✓
BY

HUGH PEARSON, D. D. M. R. A. S.

DEAN OF SALISBURY.

NEW-YORK:

THOMAS GEORGE, JR. 162 NASSAU STREET.

1835.

TO
THE RIGHT REVEREND
DANIEL,
LORD BISHOP OF CALCUTTA,
THE FOLLOWING MEMOIRS
OF
THE VENERABLE AND APOSTOLIC SWARTZ,
THE SCENE OF WHOSE LABORS
FORMS PART OF THE EXTENSIVE DIOCESE
OVER WHICH
HIS LORDSHIP HAS BEEN SO HAPPILY CALLED TO PRESIDE,
ARE,
IN TESTIMONY OF A LONG AND MOST ENDEARED
FRIENDSHIP,
AFFECTIONATELY INSCRIBED.

PREFACE.

It has long been a subject of regret with all who take an interest in the diffusion of Christianity among the heathen, more particularly in our Eastern empire, that a fuller account of the venerable Swartz, the most celebrated missionary of modern times, than has hitherto appeared, should not have been presented to the world. The general outline, and the more prominent events of his history, together with various extracts from his journals and letters, have, indeed, been extensively circulated, both in this country and on the continent; but his commanding views and principles as a Christian teacher, the interior springs and motives of his conduct, together with much both of his public and private correspondence, and with many important and interesting particulars of his life, more especially with reference to some of the native princes, and to the government of India, and its grand and instructive impression as a whole, have been as yet but imperfectly and partially communicated.

One of Mr. Swartz's most eminent fellow-laborers, the late Mr. Gericke, long cherished the intention of thus honoring the memory of his revered predecessor. "I think it my duty," he observes, in a letter to a mutual correspondent in England, "to write the life of our late worthy friend, Mr. Swartz, though he himself was against it, and never would consent to commit to paper any particular passages in his life, which Dr. John and myself often begged him to do; but my time is too much taken up, both with the business I always had, and with the care which I have, since Mr. Swartz's death, of his congregations between Tanjore and Cape Comorin. I intend, however, to do it still, if God spares my life. In the mean time, I have satisfied my German friends with a narrative of his last days and dying hours. I had only to write what I saw and heard, being then with him at Tanjore." The preceding extract was written about three years after the death of Swartz, and in little more than two years from that time, Mr. Gericke was himself removed from the world, without accomplishing the work for which he was in many respects peculiarly qualified.

The same cause which prevented this excellent man from fulfilling so gratifying a duty, equally precluded Mr. Kohlhoff, the pious coadjutor and successor of Mr. Swartz in the mission at Tanjore, from doing more than transmitting to the Society, in whose service he was engaged, an enlarged and detailed account of the closing scene in the life of his venerable friend and father.

The late Dr. Buchanan, when requested, while at Calcutta, to write the life of Swartz, replied, that independently of his want of leisure, the good missionary had left no papers, and had ever deprecatd posthumous praise. When, however, a few years afterwards, he visited Tanjore, he was so impressed and animated by what he saw and heard of Mr. Swartz, amidst that flourishing scene of his labors, that he made many inquiries of Mr. Kohlhoff and his brethren respecting their eminent predecessor, and engaged them to transmit to him the result of their recollections and researches. About three years after his return to Europe, Mr. Kohlhoff and Mr. Horst fulfilled this promise, by sending to Dr. Buchanan some valuable materials for the biography of Swartz, comprising a narrative of his life from his birth in 1726 to the year 1758, compiled

chiefly from the missionary accounts published in Germany, together with copies of several of his manuscript sermons. In transmitting these documents, Mr. Horst expressed his hope of sending the rest of the narrative in the following year. This design, however, was unhappily frustrated by his own premature decease; and Mr. Kohlhoff was too much occupied with the labors of the mission to be able to fulfil his intention. To the materials thus imperfectly furnished from India, Dr. Buchanan added a series of extracts from the Reports of the Society for promoting Christian Knowledge relative to Mr. Swartz; but his various labors in the cause of Christianity in India, and the failure of his health, prevented him from making any further progress in this work.

From the period when my attention was first directed to the promotion of Christianity in India by the prize Essay, proposed by Dr. Buchanan to the University of Oxford, I have been deeply interested in the character of the apostolic Swartz. Finding, therefore, while preparing the life of Dr. Buchanan, that he had collected some materials for that of the great missionary, I requested the executors of that zealous and munificent friend of missions, to allow me the use of those papers in compiling a fuller memoir of Mr. Swartz. This request having been kindly granted, my next object was to add to the collection from every quarter. My first application was to the Society for promoting Christian Knowledge, conceiving that its manuscript records might contain much that would illustrate the spirit and character of its revered missionary. It was, however, stated in reply, that the Society was not aware of the existence of any such papers; and that whatever it had deemed proper for publication in the letters of Mr. Swartz, had been regularly printed in its annual reports; a reply, the correctness of which, however it may excite surprise or regret, is confirmed by the absence of any other incidents than those contained in the published reports, in the sketch of the life of Swartz by another member of the Society,* to whom, as it appears from his acknowledgments, permission of access to its archives was some years afterwards liberally afforded.

Failing as to this source of additional materials, I had recourse to my much esteemed friend the Rev. Dr. Steinkopff, at that time foreign secretary to the Bible Society, to procure from the German missionary correspondence, published at Halle, such extracts from the journals and letters of Mr. Swartz, as he might deem best calculated to promote my object in a memoir of his life and character. Dr. Steinkopff most readily undertook this task; and after making various inquiries of his friends at Halle, engaged the assistance of Mr. Falcke, a native of Hanover, who had been recommended by the Rev. Dr. Knapp, professor of divinity in that university, to be employed as a missionary by the Society for promoting Christian Knowledge, in making the proposed selections.

This pious young man was detained for several months in England, in the year 1821, by a severe accident, during which time he completed a series of such extracts, the translation of which was superintended by Dr. Steinkopff. He was afterwards admitted to holy orders by the Lord Bishop of Lon-

* The Rev. E. W. Grinfield.

don, and embarked for India, where he arrived about the middle of the following year, and was stationed at the Society's mission at Vepery, near Madras. There he labored for some time with Christian simplicity and benevolence; but, to the great regret of the congregation, died prematurely in the year 1824. The selections translated for my use extended from the year 1760, up to which period my previous materials reached, to 1796, and comprised the short account of the life and death of Mr. Swartz, published by Dr. Knapp, at Halle, in 1799, in his "Recent History of the Protestant Missions for the Conversion of the Heathen in the East Indies."

It is necessary to give the preceding account of these extracts from the German missionary correspondence, in consequence of the appearance, a few years afterwards, of a work entitled, "Remains of the Rev. C. F. Schwartz, consisting of his Letters and Journals, with a sketch of his Life." This publication, though deficient in narrative, afforded to the English reader fuller details of the proceedings of that eminent missionary, and particularly of his intercourse with the heathen, than had been previously known. It was, however, restricted to his journals of five years, from 1768 to 1772, with an account of his journey to Hyder Ali at Seringapatam, in 1779, and a few letters to his friends at Halle and in London. The Sketch of Mr. Swartz's life prefixed to the "Remains," was no other than that which has been already mentioned as published by Dr. Knapp, to which were added some extracts from the Reports of the Society for promoting Christian Knowledge, and from the sermon preached by Dr. Kerr, at Madras, on occasion of the opening of the monument erected there to the memory of the revered missionary, by the Court of Directors of the East India Company.

While, therefore, the volume just referred to partially anticipated the history of the few years which it embraced, it left a wide field, before and after, almost untouched, which it was my anxious wish to occupy. Various circumstances contributed to retard the completion of this undertaking; but it may not be unsatisfactory to observe, that the delay has been the occasion of rendering it more worthy of the subject, and of general reception, than it could have been by an earlier publication.

To the kindness of the late Mrs. Chambers, widow of William Chambers, Esq. formerly of Madras and Calcutta, and one of the earliest and most esteemed correspondents of Mr. Swartz, by means of my highly valued friend, the Rev. D. Wilson, now so deservedly elevated to the see of Calcutta, I am indebted for a series of letters from the excellent missionary to Mr. and Mrs. Chambers, and to one of their near relatives, extending from the year 1769 to 1793, which, written with the confidence and affection of the most endeared and intimate friendship, display in the clearest and most unaffected manner, the genuine sentiments and feelings of his heart.

Another much attached friend of Mr. Swartz, William Duffin, Esq., of York, added considerably to this store of his Christian correspondence. Some of the letters to this gentleman appeared in an early volume of the *Christian Observer*, as did those addressed by the benevolent missionary to the children of the late Colonel Wood. They now appear, with some additions, interwoven into the history of his life, and are thus rendered both more interesting and more instructive.

My acknowledgments are justly due to the Right Honorable John Sullivan, for the communication of the letters of Mr. Swartz written to him in the years 1781 and 1785, during the eventful period when he was the Resident at Tanjore. I regret

that it has not been in my power to obtain from his worthy successor, John Hudleston, Esq., during many years a member of the Court of Directors, his correspondence with the venerable missionary. That gentleman was Resident at Tanjore at the time when one of the most important public incidents of his life occurred. I refer to the adoption of the late Rajah of Tanjore, by the reigning prince, and the appointment of Mr. Swartz as his guardian.

Though I should gladly have enriched my work with the private letters in the possession of Mr. Hudleston, their loss, so far as the interesting transaction in question, is concerned, has been amply compensated by the liberality of the Right Honorable Charles Grant, President of the Board of Control, and of the Honorable Court of Directors of the East India Company, through the kindness of one of its members, N. B. Edmonstone, Esq., who allowed me the fullest access to the records of our Indian government. To those distinguished persons I beg to offer my warmest thanks, as well as to B. S. Jones, Esq. under-secretary to the India Board, and to Thomas Fisher, Esq., searcher of the records at the India House, who afforded me the readiest facilities and the most valuable assistance in extracting from those authentic sources of information many very important letters and documents, illustrative at once of the ability, integrity, and eminent usefulness of the pious missionary, and of the high and honorable principles, and the beneficent influence, of our East Indian authorities, both at home and abroad.

To Colonel Blackburne, who in early life was well acquainted with Mr. Swartz, and who during many years immediately succeeding his death filled, with great ability, the station of Resident at the court of Tanjore, similar acknowledgments are due, for his kindness in permitting me to peruse some private memorials of the principal transactions in which Mr. Swartz was engaged during the reigns of the Rajahs Tuljajee and Ameer Sing, as well as for some interesting anecdotes connected with his history.

I have deemed it expedient to introduce the following Memoirs by a brief sketch of the history of Christianity in India, from its origin to the period when Swartz arrived. The delay which has unavoidably occurred in the publication of this work, renders it not unnecessary to observe, that this preliminary part of it was written several years before the appearance of Mr. Grinfield's "Sketches of the Danish Mission on the Coast of Coromandel," compiled from the manuscript records which have been already mentioned. My own materials for this introductory sketch were derived chiefly from Niecamp,* and La Croze.† To Mr. Grinfield's little volume I with pleasure refer the reader for a somewhat varied account of the early brethren of that mission. A few inaccuracies occur in it respecting Mr. Swartz; but in a more recent compilation, in addition to some erroneous statements, a sentimental and romantic air is attempted to be thrown around one, the very elements of whose character were truth and simplicity.

While correcting the last sheets of this work another small volume has appeared, entitled, "Memoirs of the Rev. Joseph D. Jernicke, a fellow laborer of Schwartz at Tanjore, interspersed with many original letters and notices of Schwartz."—In this publication also, such is the necessary consequence of protracted preparations, a few of my translations from the German correspondence are

* *Historia Missionis Evangelicæ in India Orientali*. Histoire, &c. from p. 5. Halæ, 1747.

† *Histoire du Christianisme des Indes*.

anticipated. To the merits of the devoted and indefatigable Jernicke it will be seen that I have borne ample testimony, and cordially recommend to the perusal of those who love genuine and exalted piety, this fuller record of his labors, and of his Christian connection with the admirable Swartz.*

It only remains for me, in concluding these prefatory observations to express the heartfelt delight, and, I trust, the edification, which I have derived from my long engagement in compiling the following Memoirs of him, of whom it may be justly said, as of a distinguished Roman of old, "Plurimæ consentiunt gentes, primum fuisse virum"—or in language more appropriate to his character, "whose praise is in the gospel throughout all the churches." I can truly add, with one of the editors of Archbishop Leighton's works, "that I have never spent an hour either in transcribing or correcting for the press the letters or journals of this wonderful man, for such I would deliberately call him, without feeling, amidst the interruption which such an employment would naturally occasion, some impressions which I could always wish to retain." May this record of the excellence of one who, to adopt the glowing expressions of a son† of his most intimate friend, "gained the love and veneration of his heathen neighbors, and ensured the grateful admiration of the Christian world," be accompanied by that heavenly blessing, by which alone it can be rendered subservient to the great purpose for which he lived? May many go forth to preach the gospel to the heathen, animated by the same spirit, and be crowned with the same success! And may the sacred cause to which Swartz was so eminently and so consistently devoted, triumph over the ignorance, superstition, guilt, and misery, which oppress the fairest portions of the earth in which real Christianity is unknown, until that divine and saving truth universally prevail, not only in India, but throughout the world!

Deanery, Salisbury, Dec. 2, 1835.

ADVERTISEMENT.

In the preface to the first edition of these Memoirs, it will be seen that the author expressed his regret at having been unable to procure the Correspondence of the venerable Swartz with Mr. Hudleston. He has now the satisfaction to state, that on the recent demise of that highly respected gentleman, the whole of his papers relative to Mr. Swartz came into possession of his executor, the Rev. H. H. Hayes, who, with the most obliging liberality

and kindness, immediately communicated them to the author.

On the perusal of these much-desired documents, it was particularly gratifying to him to find, that his own previous researches had anticipated all the leading facts which they contain relative to the great missionary. Mr. Hudleston's papers, as it was natural to suppose, chiefly refer to the two years from March, 1785, to February, 1787, during which he was the Company's Resident at the court of Tanjore, and at the close of which the remarkable circumstances attending the request of the dying Rajah, Tuljajee, to Mr. Swartz, to become regent of the country, and guardian of his adopted son, took place, as detailed in the following Memoirs.

Various other points connected with Tanjore and its native princes are adverted to in these valuable letters, of which, had they been earlier communicated, the Author would have gladly availed himself in the body of his narrative; but having from various public and private sources obtained all the substantial information which they contain, it would be superfluous to repeat it.

It is, at the same time, most satisfactory to him to find his statements in every instance confirmed by the unquestionable authority of Mr. Hudleston. The veneration of that estimable servant and director of the Company for the character of Mr. Swartz, and his testimony to the high value and importance of his influence and example both to the Government and the natives of India, as displayed in the papers confided to the author, far exceed the conceptions, exalted as they were, which he had previously formed of that eminent and extraordinary person; and it is only an act of justice to the memory of Mr. Hudleston to declare, that his correspondence with his revered friend contains proofs of his own integrity and disinterestedness as a public servant, and of his benevolent and zealous regard to the welfare of the princes and natives of India with whom he was officially connected, which are highly honorable to his character.

It appears from his papers, that Mr. Hudleston was the author of the inscription on the monument erected by the East India Company to the memory of Mr. Swartz, at Madras, which comprises, in fact, an epitome of his character and labors; and that he for some time cherished the intention of writing a memoir of his life, which he probably at length abandoned, from his failure in obtaining adequate materials for the work.

The author has only to add, that he has selected some letters and extracts from Mr. Hudleston's papers, which, as he is unable to introduce them in chronological order, he has inserted in an Appendix, and which, like every other part of Mr. Swartz's correspondence with his friends, will tend still farther to illustrate the wisdom, piety, and beneficence of that most perfect exemplar of the Christian and the missionary, which has been exhibited since the primitive and apostolic age.

Deanery, Salisbury, April 20, 1835.

* In this edition of these Memoirs, I have inserted a few passages from the letters of Swartz, introduced into this interesting little volume, together with various additional extracts from the German Missionary Correspondence.

† The learned and pious Dr. Doddridge.

‡ The late Sir C. H. Chambers.

INTRODUCTORY SKETCH.

Extensive propagation of the Gospel during the first four centuries—Subsequent decline—Slumber of the middle ages—Maritime discoveries of the Portuguese—Syrian Christians—Armenian Christians—Roman Catholic Missions—Zeal of the Dutch—Danish Mission—Ziegenbalg and Grundler—Patronage of the Tranquebar Mission by the Society for promoting Christian Knowledge—Schultz, and other Danish Missionaries—Establishment of a Mission at Madras—Introduction of Christianity into Tanjore—Mission at Cuddalore—Capture of Fort St. George by the French—Mr. Fabricius—Roman Catholic Churches and Mission Houses at Vepery and Cuddalore, granted to the Protestant Missionaries at the peace, in 1748—State of the Danish Mission previously to the arrival of Swartz—Recapitulation.—A. D. 400—1750.

THE propagation of the gospel during the first four centuries after the Christian era, presents a most important and interesting subject of contemplation to every reflecting mind. A new and divine religion had revealed to mankind the knowledge of the will of God, the good tidings of a Redeemer, and the promise of immortal life and happiness. Opposed as its spiritual principles and its moral precepts were to the prevailing philosophy, no less than to the multiplied superstitions and the corrupt passions of the Gentile world, the miraculous powers which distinguished the primitive ages of Christianity, and the piety and zeal of its early disciples, succeeded, under the guidance and blessing of its divine author, in diffusing its influence with a rapidity, and to an extent, far exceeding that which has been witnessed at any subsequent period. It pervaded every province of the Roman empire, and even penetrated to regions beyond its widely extended boundaries; and while it tended to ameliorate the character of polished nations, and to civilize the most barbarous people, it communicated to both, blessings infinitely more valuable than any which refer merely to the transient interests of the present world.

The progress of the gospel during several succeeding centuries was slow and limited; while, in too many instances, the pure light of divine truth became gradually obscured, and in others utterly overwhelmed and extinguished, by error, superstition, and barbarism.

It was not till the tenth century, that Christianity made any effectual impression on the eastern and northern states of Europe, nor was it before the commencement of the fifteenth, that it finally triumphed over Paganism in that quarter of the world. In the mean time, the conquests of the Turks and Tartars in Asia and Africa opposed an invincible barrier to the progress of the gospel in those continents; while the darkness and slumber of the middle ages paralyzed the efforts of European Christians for its extension in any part of the globe.

The maritime discoveries of the Portuguese towards the close of the fifteenth century, by opening a new world to the nations of Europe, appeared to rouse their dormant energies in propagating the knowledge of Christianity. On the coast of Africa, in America and its islands, and in the islands and maritime provinces of Asia, the Spaniards and Portuguese, armed by the authority and stimulated by the zeal of the court of Rome, distinguished themselves in this sacred cause. The progress of the Reformation, by giving an effectual check to the ambition of the Roman pontiffs, and by depriving them of a considerable part of their spiritual dominion in Europe, might perhaps have tended to

increase their ardor in the propagation of their religion in distant quarters of the world. Their efforts were powerfully seconded by the institution of the order of Jesuits, in the year 1540: a certain number of that celebrated society having been, from its commencement, devoted to the purpose of extending the pale of the Romish church in heathen nations.

When the Portuguese, at the commencement of the sixteenth century, first established themselves on the coast of Malabar, they found a community of native Christians who welcomed their arrival, and were prepared to receive them as friends and brethren. These were the Syrian, or, as they have been generally called, after the Portuguese designation, the St. Thome Christians; whose uniform tradition respecting their origin, represents them as descended from the converts of the apostle St. Thomas in India, during the first century. The correctness of this tradition, notwithstanding some remarkable corroborations of its truth, has been generally doubted.* Certain, however, it is, from authentic ecclesiastical records, that a Christian church, episcopal in its constitution, and deriving a succession of bishops from the patriarchs of Babylon and Antioch, has existed on the coast, from Cape Comorin to Cranganore, and in the interior of Malabar, more than fifteen hundred years. Every circumstance relative to the history of the Syrian Christians, indicates their remote origin; while their situation, surrounded by the darkness of Hindoo superstition and idolatry, in the midst of which they have, during so many ages, faithfully, though feebly, preserved the light of heavenly truth, renders them in a high degree interesting.

Such was the estimation in which they were held, and such the influence which they had obtained so early as the ninth century, doubtless from the general superiority of their moral character, that the native princes of Cochin and Travancore, in whose territory they were principally established, granted them various civil privileges, and their clergy ranked next to the Nairs, or nobles of the country. For a long period they enjoyed an independent government, under their own native princes; and even when, in process of time, they became again subject to a heathen sovereign, they continued to be governed in civil as well as ecclesiastical concerns, by the bishop of Angamala.†

It cannot be a subject of surprise that corruptions, both in faith and practice, should in the course of ages have crept into this ancient church. We accordingly find that the opposite errors of Nestorius and Eutyches concerning the person and natures of our Lord, together with various superstitious ceremonies and irregular observances, have prevailed among them. At the period, however, when the fleets of Portugal first visited the shores of India, the St. Thome Christians, though tainted

* Bishop Heber and Archdeacon Robinson incline to favor the claim of the Syro-Malabar church to this apostolic origin. "Journal," vol. ii. 278, and the "Last Days of Bishop Heber," p. 317, in which the arguments of Paulinus, from his "India Orientalis Christiana" in its support are abstracted. For the less ancient traditions, see Tillemont and La Croze.

† Gibbon, vol. viii. p. 347.

with the Nestorian heresy, were entirely ignorant of the great western apostasy, knew nothing of the usurped supremacy of the Pope, and had never heard of the worship of the Virgin Mary, of transubstantiation, purgatory, or any of the peculiar errors and corruptions of the Church of Rome. A circumstance so fatal to the proud and exclusive pretensions of that see, could not but excite the jealousy and alarm of its bigoted adherents. Hence it was, that no sooner had the Portuguese established themselves on the coast of Malabar, than the Romish clergy, and especially the Jesuits, who, with a zeal worthy of a purer faith, had flocked to make converts in this newly discovered territory, instead of embracing the Syrian Christians as brethren, and endeavoring by mild and benevolent methods to correct what might have been really erroneous in their creed, to improve their general character, and to protect them from the oppression of the neighboring heathen princes under which they found them suffering, determined on compelling them to submit to the Papal jurisdiction, and to conform to the tenets and ritual of the Church of Rome. After a long series of intrigues, artifices, and persecutions, Menezes, archbishop of Goa, who presided at a synod convened in the year 1599, at Diamper, near Cochin, succeeded in persuading the Syro-Malabaric churches to acknowledge the supremacy of the Pope, and to submit to the Romish jurisdiction. The archbishop, at the same time, expunged the alleged Nestorian errors from their liturgy, and with the bigotry and intolerance which characterized all his proceedings, committed to the flames the ecclesiastical books and ancient records of the Syrian church.

The triumph, however, of Menezes, was partial and temporary. The churches in the interior yielded only a forced and apparent compliance with his decrees; and about sixty years after the synod of Diamper, the conquest of Cochin by the Dutch, and the expulsion of the Portuguese from the greater part of the coast of Malabar, afforded them the opportunity of shaking off the Romish yoke, and of regaining their ancient ecclesiastical independence. This they have ever since maintained under a metropolitan bishop of their own nation, while the more numerous churches, chiefly on the coast, have continued their connection with the Papal see; and except that they have been permitted to retain the Syriac language in their liturgy, are in strict conformity with the Romish church. The numbers of these native Christians, comprising both the purer Syrian and the Syro-Roman churches, have been estimated at about two hundred thousand.

The independent part of the Syrian Christians, who possess about fifty churches among the hills of Malayala, having, upon their emancipation from the Portuguese dominion, acknowledged the jurisdiction of the Jacobite patriarch of Antioch, very naturally admitted the doctrine of that church, in direct opposition to their former Nestorian error. In either case, however, the tenet seems to have been little more than verbal. The apostles' creed was the only one recited in their service; nor did they, in fact, essentially differ from the Catholic doctrine respecting the divinity of the Son of God.

Upon the subject of the sacraments, and in their liturgical offices, they doubtless fell into many errors and superstitions; but considering their long seclusion from any more enlightened Christian community, the secession of the larger portion of their brethren to the Romish church, and the incessant persecutions to which they were exposed, the destruction of their books, and their consequent want of education, it is only wonderful that they have retained so much scriptural knowledge, and present so striking and favorable a contrast, not only to the

heathens around them, but to the Roman Catholics, from whose power they have been so happily extricated.

Next in antiquity to the Syrian Christians are the members of the Armenian church, who, dispersed as they are throughout Asia, and engaged in commercial pursuits, are to be found in every part of India. They differ in various respects both from the Greek and Latin church, and may in general be said to be free from essential error and corruption. They have places of worship at the three presidencies of Calcutta, Madras, and Bombay, as well as in the interior of the country, and are supplied with ministers from Persia, and occasionally visited by bishops and archdeacons, under the superintendence of the patriarch of Echmiatzin. The numbers of the Armenian Christians in India do not exceed a few thousands, nor have they ever appeared anxious to extend the pale of their communion.

The zeal of the Portuguese clergy, and of the various missionaries of the Romish church, among whom the justly celebrated Francis Xavier holds the most distinguished place, effected the conversion of thousands of the natives of India to the Roman Catholic faith. The greater number of these converts were at Goa, and Cranganore, and in other stations on the coast of Malabar, under the more immediate influence of the Portuguese government; but the missions in Madura and Mysore, in Marava and the Island of Ceylon, on the coast of Coromandel and in the Carnatic, were, if we may credit the reports, more particularly of the Jesuit missionaries, eminently and extensively successful. Many deductions must undoubtedly be made with respect to the numbers of Hindoo converts thus asserted by the missionaries of the Romish church. But even admitting to whatever extent the success of their exertions, the Anti-Christian and unworthy methods to which the Jesuits had recourse, and the merely external and nominal profession of Christianity with which they were for the most part contented, tend to reduce to a very low scale the estimate of their labors, in what must otherwise be deemed a noble and most important enterprise.

The expedient resorted to by Robest di Nobili, chief of the Jesuits' College at Madura, in the sixteenth century, and one of the most eminent followers of Xavier, of adopting, together with his clergy, the dress, habits, and manners of the Brahmins, is a striking instance of those unwise and equivocal attempts to conciliate the Hindoos, by compromising the truth and simplicity of Christianity. This learned and zealous man, with the same well-intentioned, but mistaken policy, composed a work in Sanscrit, consisting of dialogues between a Christian and a Hindoo, in which, though the preponderance of argument is in favor of the Christian, the Hindoo, in order to convince his countrymen of the folly of idolatry, is made to reason powerfully in support of the principles of pure theism. A translation of this work having been transmitted from Pondicherry to the king's library at Paris, Voltaire, presuming it to be the genuine production of a Hindoo, triumphantly appealed to it as a decisive proof, that it was unnecessary and superfluous to urge the doctrines of Christianity upon a people who were already so well informed as to the tenets of natural religion.

The failure of all such worldly expedients on the part of the Romish missionaries in India, is fairly acknowledged by the Abbe Dubois; who, however, strangely attributes it, not to the refusal of the divine blessing to a method of proceeding so contrary to apostolic principles and practice, but to the effect of the divine predestination!

The decline of the Portuguese dominion on the

coast of Malabar, naturally diminished the influence and the success of the Roman Catholic missionaries in India; while the zeal of the Dutch, more especially in Ceylon, though liable in some measure to the objection which has been urged against the missions of the Church of Rome, as to the worldly policy and the culpable facility with which converts to their respective communions were too frequently encouraged, augmented to a very large amount the numbers of professed Christians in that island.

Though the piety and zeal of Protestants had often excited an anxious desire to propagate the pure and reformed faith of the gospel in heathen countries, its establishment and defence against the hostile attempts of Popish adversaries at home, together with the want of suitable opportunities and facilities for so great a work, combined during the first century after the Reformation, to prevent them from making any direct or vigorous efforts for this purpose. A regard to sound policy, as well as the sense of duty, had, as we have just seen, prompted the Dutch to accompany their conquests with laudable endeavors to promote Christianity in India; but it was reserved for the Danes to be entitled to the high honor of setting the first example of an institution for the express purpose of communicating to its native inhabitants that inestimable blessing.

The crown of Denmark had, since the year 1621, by the cession of the Rajah of Tanjore, been possessed of the town of Tranquebar, and a small adjoining territory, on the coast of Coromandel. The Jesuits had long before built a church there, but had done nothing towards the propagation of Christianity among the natives; while the Danish merchants, occupied only with the interests of commerce, were altogether indifferent to their religious condition. Such was the state of things when, at the commencement of the eighteenth century, Frederick IV., King of Denmark, on the suggestion of the Rev. Dr. Lutkens, one of his majesty's chaplains, who had proposed the subject to him when only prince regent, determined, notwithstanding the advice of some who thought the design premature and ill-timed, to establish a mission for the conversion of the heathen at Tranquebar. With this view the king directed an application to be made to the celebrated Dr. Francke, professor of divinity in the University of Halle, in Saxony, whose well known devotion to the cause of religion, and recent establishment of the Oriental College of Divinity in that place, peculiarly qualified him for such a task; requesting him to recommend from among his pupils those whom he might deem best calculated, by their learning and piety, to lay the foundation of this important work. Dr. Francke made choice of Bartholomew Ziegenbalg, a young man of eminent talents and religious excellence, who had been educated at Halle under his own immediate superintendence, and who happening to be at Berlin when Dr. Lutkens was inquiring for suitable persons to be employed as missionaries, joyfully accepted the proposal. He was soon afterwards joined by his friend and fellow student, Henry Plutseho, who was actuated by a similar desire of engaging in the first Protestant mission to India. These pious men, having received holy orders from the bishop of Zealand, embarked at Copenhagen on the 29th of November, 1705, and after a pleasant voyage, arrived at Tranquebar on the 9th of July, 1706.

Here, notwithstanding their commission from the king of Denmark, the missionaries, instead of being kindly received, were discouraged and opposed by the Danish authorities. Undismayed, however, by the various difficulties which surrounded them, and fortifying themselves by the study of the word of God, particularly of the Acts of the Apostles, and by prayer, these excellent men entered without de-

lay on the arduous undertaking. Their first object was to acquire the knowledge of the Portuguese language, which, from its introduction two centuries before, was now generally understood by the natives, and then of the Tamul, the vernacular language of the country from Madras southward, and the greater part of the extremity of the peninsula, and of the north of Ceylon. Such was their zeal and diligence, that in the course of a few months they had acquired a sufficient knowledge of both languages, to enable them to catechise the native children in two schools which they had established, and which they supported out of their own slender funds.* Zeigenbalg particularly devoted himself to the study of the Tamul; and such was his extraordinary proficiency, that he not only acquired a very extensive acquaintance with the books written in that language on Hindoo mythology and history, but soon began to converse fluently with the natives on moral and religious subjects.

The first fruits of his labors in this interesting field was the conversion of a young man of high caste, named Modaliapa, who, while assisting Zeigenbalg in acquiring the knowledge of Tamul, became gradually convinced of the errors of idolatry, and of the truth of the divine religion which he saw so admirably exemplified in him and his fellow-missionary. After much reflection and intercourse with these pious men, he at length delighted them by declaring that he was "willing to live and die with them; desiring nothing more than a bare maintenance in this world, if he might but partake of the blessings and promises of the gospel." When Dr. Buchanan visited Tranquebar, in 1806, precisely a century after this cheering event, he found in an apartment in Zeigenbalg's house the registers of the church, in which the name of this first heathen convert was inscribed.

The conversion of this young man, and of a native female of rank, appears to have excited considerable attention, and to have been reported to the Rajah of Tanjore, who sent an officer with assurances of friendship, and the offer of a guard to accompany them, if they should be disposed to travel into the interior of his territories. This, however, they did not at that time think it expedient to accept.

In the month of May, 1707, the missionaries publicly baptized several of their catechumens in the Danish church at Tranquebar, on which interesting occasion Zeigenbalg preached in Tamul on the conversion of the heathen, and the best method of diffusing the knowledge of the gospel. A few days afterwards, they conferred on one of their converts the office of a catechist, to assist them in the instruction of his native countrymen; and on the 14th of June, notwithstanding their slender means for such an undertaking, they commenced the building of a church for the use of the mission. Such was the blessing with which this pious design was attended, that with the assistance of those who were friendly, and even of some who were at first opposed to it, the building was completed in the month of August following, and consecrated in the presence of a large assembly both of Christians, heathens, and Mohammedans. This church was built of stone, and in the midst of the native population, a little out of the town. Here the missionaries regularly preached both in Portuguese and Tamul twice in every week; and here, after baptizing some additional catechumens, and administering the holy communion, they laid the foundation of a numerous and flourishing church, composed of converts well pre-

* The account of the early labors of Zeigenbalg and his brethren of the Danish mission, particularly in the study of the Tamul language, by Niecamp and La Croze, is highly interesting and instructive.

pared and instructed in the principles of the gospel, and for the most part duly accrediting the sincerity of their Christian profession.

Being deeply convinced of the importance of early instruction, the missionaries lost no time in establishing a school for the education of such native Tamul children as they could collect for this purpose, some of whom they contrived to clothe and feed at their own expense. To this they shortly added a Portuguese school. The zeal and diligence of these devoted men were scarcely ever exceeded. In a letter from Ziegenbalg to Dr. Lutkens, he gives a striking sketch of his varied and laborious occupations during each day. Passing from his early devotions to the explanation of Luther's catechism in Portuguese, he proceeded to the study of Tamul, and then to conversation and reading with a native poet, for the purpose of perfecting himself in that language. After some short refreshment and repose, he catechised the children, then returned to the study of the Tamul, and afterwards joined in an exercise of piety with some German residents at Tranquebar. "All the evenings," he adds, "we converse with each other respecting our work, and the best means of advancing it. After supper, I review the business of the day, and examine my own heart, and conclude with singing and prayer." Can it be surprising that a man thus piously and ardently engaged should be eminently successful, or that he should too soon be exhausted by such incessant exertions?

Amidst the blessing of God which followed their various labors, the faith and patience of these pious missionaries were severely tried by the loss of two considerable remittances from Europe, by the shipwreck of the vessels on board of which the money had been embarked, and still more by the continued opposition of the European inhabitants. To such a height had this arisen, that at one period the excellent Ziegenbalg was even arrested by the Danish governor, and detained in prison for four months, during which his firmness and activity of mind were as conspicuous as his resignation to this unjust and disgraceful proceeding.

The disinterestedness and self-denial of the missionaries, combined with the assistance of some charitable individuals, enabled them to defray their increasing expenses until the month of July, 1709, when a most seasonable and important supply reached them from Europe by the arrival of three new missionaries, Messrs. Grunder, Bøving, and Jordan, bringing with them a considerable sum of money, together with a variety of stores for the use of the mission. The persecution which the missionaries had so long suffered from the Danish residents was at the same time considerably checked by the authoritative interference of their royal patron, the King of Denmark, who sent out his positive commands to the governor of Tranquebar, to assist and encourage their pious labors to the utmost of his power.

It was in this year that the Danish mission became first known in England, by the translation of some letters from the missionaries, addressed to one of their friends in London. The attention of religious persons was powerfully excited by this interesting publication, particularly that of the Rev. Mr. Boehm, chaplain to Prince George of Denmark, one of the earliest members of the Society for promoting Christian Knowledge, which had been then a few years established. A present both of money and books was immediately sent by the Society to Tranquebar, and a brief but cordial notice of the mission was inserted in the report of its proceedings for that year. Such was the commencement of the disinterested and important patronage afforded to the Danish mission by that venerable

Society; which, while it reflected the highest honor on its members, contributed so effectually to the extension and support of Christianity in India.

In 1710, Ziegenbalg undertook a journey to Madras, to ascertain what prospect there might be of gaining access to the heathen, either by the way and in the neighboring country, or in the town itself, with a view to their conversion to Christianity.—The congregation at Tranquebar entreated him with tears not to quit them, or to return as soon as possible. At Chillumbrum, quitting the territory of Tanjore, he entered what were then the dominions of the Great Mogul, and proceeded to Porto Novo and Cuddalore, and from thence to Fort St. David; and on the tenth day, having touched at St. Thomas's Mount, arrived at Madras in the evening. There he was kindly received by the Rev. Mr. Lewis, chaplain to the factory, with whom the Society for promoting Christian Knowledge were in correspondence on the subject of the Danish mission. During his stay at this place, Ziegenbalg made many inquiries respecting the religious wants of its inhabitants. "Madras," he writes, "is advantageously situated for spreading Christianity, if the English who command there would but second our endeavors, or join with us in propagating the gospel in the East. I found here a letter from Mr. Boehm, wherein he gives us some hope that the English might perhaps be prevailed on in time to concern themselves in so promising and worthy a design."

In the course of the three following years, independently of a considerable sum collected by a general contribution* among its members, and transmitted to the missionaries, the Society printed, principally for their use, an edition of the Portuguese New Testament, and sent out to them a printing-press, a fount of Roman and Italic types, and a large quantity of paper for printing. The fate of the press was remarkable. The vessel in which it was embarked was captured by the French, and carried to the Brazils, where the printer who had charge of it died; but the press, which lay concealed in the hold of the vessel, having been repurchased by the Society, was in the following spring safely landed at Madras. About the same time, the missionaries received from Germany a fount of Tamul characters. They afterwards succeeded in casting superior Tamul types at Tranquebar, and attempted the manufacture of paper, and were thus enabled to print a variety of books and tracts, which were eminently useful in the dissemination of Christian knowledge. Of these the most valuable and important was the translation of the New Testament into the Tamul language. Ziegenbalg had early conceived the design of this great undertaking, and commenced it in the year 1708, as soon as he had acquired a sufficient knowledge of the language to write it with correctness and elegance. His translation was completed in 1711, but the printing of it was delayed, for the purpose of rendering it more perfect by the most careful revision, till the year 1714, when it issued from the press at Tranquebar. The Romish missionaries had printed various tracts in Tamul, but they were chiefly catechisms, the lives of saints, or other legendary tales of their church. After two hundred years, in which they had professed to preach the gospel, it was reserved to Ziegenbalg to be the first to translate the inspired record into one of the most prevalent languages of India. "May God Almighty," said he, addressing the Society for promoting Christian Knowledge on transmitting a copy of this translation, "prosper our labors by his heavenly blessing, and grant that his Holy Word, like an

* La Croze, tom. ii. liv. 7.

incorruptible seed, may be scattered among these nations, to preserve them from eternal destruction!"

The King of Denmark had, in the year 1711, granted to the missionaries at Tranquebar a pension of two thousand crowns, and in 1714 his majesty* founded a college at Copenhagen, for the purpose of superintending and supporting the interests of the mission. The number of converts now amounted nearly to three hundred, the greater part of whom had been received into the church by baptism.—The schools contained upwards of eighty children, who were nearly all supported as well as instructed by the missionaries; and the number of persons employed in the service of the mission, including school-masters, catechists, and others, exceeded twenty. This increasing charge, and the consequent labors and responsibility which resulted to the missionaries, together with the difficulties with which they had long struggled, induced Ziegenbalg to determine on a voyage to Europe, whither his friend Plutschow had already returned, for the purpose of more effectually promoting the important work in which he and his colleagues were engaged.

Having, therefore, consigned to the care of Grundler the concerns of the mission, and satisfactorily arranged their differences with the Danish governor, he embarked in the month of October, 1714, and was accompanied by a young native convert. With his assistance Ziegenbalg occupied his time during the voyage in translating part of the Old Testament into the Tamul, and in composing a grammar of that language in Latin, which was printed at Halle, in 1716, and is still highly esteemed by Oriental scholars. On the 1st of June, 1715, Ziegenbalg arrived at Bergen, in Norway, from whence he repaired to Stralsund, in Pomerania, for the purpose of presenting himself and his Hindoo companion to the King of Denmark, who was then personally engaged at the siege of that place. After a most gracious reception by that monarch, who conferred upon him the title of "Inspector of the Missions," he proceeded to Copenhagen, where he was most cordially welcomed, and made some arrangements with the Danish East India Company of considerable importance to the mission at Tranquebar. His next visit was to Professor Francke, at Halle, who took the liveliest interest in his labors, and who, both by his counsels and his contributions, was one of the principal supporters of his mission. While at that place, he married a lady to whom he had been long attached, and then pursued his course to England, where he landed towards the end of the year. Here he was received with the cordiality and respect to which he was so justly entitled. He had the honor of being presented to King George I. who made many inquiries respecting the mission, and assured him of his royal patronage. The Archbishop of Canterbury,† and the Bishop of London, treated him with the highest consideration and kindness. By the former of these prelates he was introduced to the Society for promoting Christian Knowledge, and received a congratulatory address in Latin, to which he returned an admirable reply in Tamul, immediately adding a translation of his speech into Latin. The Society made Ziegenbalg a liberal present both of money, paper, and books; and the Directors of the East India Company having generously given him a free passage on board one of their ships, he embarked at Deal

on the 4th of March, and after rather a dangerous voyage, during which he improved his knowledge of the English language, landed at Madras on the 10th of August, 1716, where he was most hospitably received by the governor, and the Rev. Mr. Stevenson, chaplain to that Presidency. This excellent person had much at heart the propagation of the gospel in India, and an admirable letter from him to the Secretary of the Society for promoting Christian Knowledge, dated in Dec. 1716, occurs in the Society's Reports, on the chief impediments to this important work, the reasons which induced him to hope for success in it, and the methods which he thought most likely to promote it. In this letter, Mr. Stevenson, bears a most satisfactory testimony to the labors and the success of the missionaries at Tranquebar; and though much of this information is now familiar to those who have at all considered the subject, and some of his suggestions have been long since carried into effect, this sensible and pious address may still be read with interest and advantage.

After a few days' refreshment at Madras, Ziegenbalg rejoined his excellent colleague, Grundler, at Tranquebar, and resumed with renewed vigor the arduous work of his mission. They immediately instituted a seminary for the education of native youths, to be employed as catechists and school-masters; and shortly afterwards, at the suggestion of the Society for promoting Christian Knowledge, and with the assistance of Mr. Stevenson, and the approbation of the Governor of Madras, they established Tamul and Portuguese schools at Madras and Cuddalore. In the course of the following year, 1717, the church at Tranquebar having been much injured by an inundation, the missionaries built a second, and appropriated the old one to the instruction of catechumens and the burial of the dead. Ziegenbalg was incessantly occupied in the translation of the Bible into Tamul, in journeys to some of the neighboring districts, and in religious discussions both with Hindoos and Mohammedans.

Amidst these labors he occasionally corresponded with the friends of the mission in Europe, and received from them the warmest assurances of approbation and support. Encouraged by the condescension of King George I., he addressed a letter to that monarch on the duty and expediency of diffusing the gospel in the British colonies in India. In reply to this communication, Ziegenbalg received a letter from his royal patron, strongly expressive of his majesty's interest in the success of the sacred cause in which he was engaged.*

But the labors of Ziegenbalg were drawing rapidly to a close. In the autumn of the year 1718, the health of this indefatigable man began to fail. He languished for a few months amidst great weakness and pain; and with a faint hope of relief from travelling, he commenced a journey along the coast. Having reached Cuddalore, he found his end approaching, and sent for his friend Grundler, to whom on his arrival he expressed the most humble yet exalted hope of heavenly happiness; and having received the holy communion, and requested a favorite Lutheran hymn to be sung, he expired in perfect peace, on the 23d of February, 1719, in the 36th year of his age, deeply lamented by his excellent colleague and the native converts, and esteemed and regretted even by the Pagans themselves.

The character of Ziegenbalg was indeed truly admirable. His exalted piety, and ardent zeal, were

* An abstract of the King's instructions to the Missionary College is contained in the volume of letters from Ziegenbalg and Plutschow to their friends in Europe. They are highly creditable to the piety of that excellent monarch.

† Dr. Wake.

* This, and a subsequent letter from his majesty to the Danish missionaries, together with a truly apostolic letter from Archbishop Wake, were introduced by Dr. Buchanan in his Ecclesiastical Memoir, and in his Christian Researches.

regulated by the soundest judgment, and tempered by dispositions and manners so kind and amiable, that he attracted and conciliated all around him; while his unwearied activity, patience, and perseverance, enabled him to overcome difficulties which to many would have proved insuperable, and to establish his mission upon the most solid foundation. His translation of the New Testament into Tamul, is alone sufficient to immortalize his name; and has proved, as he fervently implored, when he commenced this great undertaking, a source of incalculable and endless blessings to succeeding generations in India.

The loss sustained by the death of Ziegenbalg, was in some measure repaired by the arrival, in the month of September following, of three new missionaries, Messrs. Schultz, Dahl, and Keistenmacher, who had embarked on board an English East Indiaman, after a short visit to this country, during which they experienced the usual kindness and munificence of the Society for promoting Christian Knowledge. Such an accession to the mission was peculiarly seasonable and critical, the health of Grundler having already suffered a severe shock, and being still extremely feeble and precarious. He exerted himself, however, with almost prophetic diligence and vigor in preparing his new colleagues for their various labors, as if anticipating the approaching conclusion of his own. This excellent man survived his beloved friend Ziegenbalg little more than a year. He had projected a distant journey, for the purpose of preaching the gospel, and in prosecution of this design had even embarked for Cuddalore; but finding himself unable to proceed, he returned to Tranquebar, where his illness rapidly increased. On the 15th of March, 1720, Grundler performed his last public service, and three days afterwards resigned his pious spirit into the hands of his Redeemer, and was interred in the Mission Church, near the remains of his departed colleague.

Schultz now became the superior of the Danish mission, and proved himself worthy of following his admirable predecessors. The severe losses which it had recently sustained, excited the hopes of its Roman Catholic adversaries in India, that it must be abandoned, and awakened the apprehensions of many even of its European friends.

The piety and energy of Schultz and his fellow missionaries were, however, fully equal to this trying emergency. They labored diligently in the acquisition of the native languages, in which they were soon able to catechize and preach; and instead of yielding to despondency, they enlarged the sphere of their labors. Aided by the liberal contributions of the governors of Madras and Fort St. David, and of other friends both in India and Europe, they increased the number of their schools, and of their publications from the press, and resumed the visits of their predecessors to the neighboring towns and villages. Within five years from the death of Ziegenbalg, one hundred and fifty converts were added to the church.

In the year 1724, three additional missionaries, Messrs. Bosse, Pressier, and Walther, who had been selected by Professor Francke, and had sailed under the auspices of the Society for promoting Christian Knowledge, arrived at Tranquebar. They were charged with a letter to Mr. Schultz, from Archbishop Wake, in which the venerable primate, after expressing his satisfaction at this augmentation of the mission, recommended him to select from the native converts those who might appear to be the best qualified, and to associate them, in case of necessity, in his evangelical labors. Such was the ardour of the new missionaries in the study of the Portuguese and Tamul languages, which they had

commenced during the voyage to India, that within three months after their arrival, they were able to enter upon their duties both as catechists and preachers.

Among the objects to which Schultz had directed his most earnest attention was the continuation of the translation of the Old Testament into Tamul, which Ziegenbalg had conducted only as far as the book of Ruth. He commenced this arduous undertaking early in the year 1723, and regularly devoted to it six hours every day. Schultz was well acquainted with the original Hebrew, and consulted most of the European versions. He was assisted by a learned Brahmin and other well informed natives, and the translation underwent a careful revision by his colleagues. This important work was concluded in 1725, and the first part of it was immediately committed to the press. In 1727, the printing was completed, when the delight of presenting to the native converts the whole Bible in their own language, made him forget all the toil and pains which it had cost him; while, in common with every other laborer in this sacred service, he had been abundantly repaid during its progress by those copious communications of divine wisdom and strength, with which a more intimate acquaintance with the Word of God had enriched his mind.

Having finished this great undertaking, early in the year 1726, Schultz, leaving to his colleagues the care of the mission at Tranquebar, determined on a visit to Madras, and embarked for Cuddalore, where he preached in German, Portuguese, and Tamul. Continuing his journey by land, he omitted no opportunity of instructing the natives in the towns and villages on his way, and arrived at Madras on the 8th of May. Here he was hospitably received by the English chaplain, and spent some months in zealous endeavors to promote the knowledge of the gospel in that city and its neighborhood. Amongst other labors, Schultz re-established the school founded by Mr. Stevenson, which had been entirely abandoned, for the instruction of native children.

At the commencement of the next year died the learned and pious Professor Francke, of Halle, who had contributed materially to the establishment of the Danish mission, and who, more than any other person in Europe, had labored zealously and successfully in its support. On the death of this able and excellent man, the Mission College at Copenhagen requested his son, who succeeded him in the professorship at Halle, to continue the correspondence which his father had so beneficially carried on in behalf of the mission. About the same time, his majesty King George I. addressed a second most gracious and encouraging letter to the missionaries at Tranquebar, who also received a considerable present in money, together with paper for the printing of the Tamul translation of the Bible, from the Society for promoting Christian Knowledge.

In the year 1728, the same venerable Society, on the recommendation of Mr. Schultz, undertook the sole patronage and support of a mission at Madras. With the assistance of the governor and council, a house was purchased in the Black Town for the use of the mission, of which Schultz took charge, and to which he immediately removed. There he preached constantly in the Tamul, Telinga, and Portuguese languages; and besides the superintendence of schools and other zealous labors, translated parts of the Bible, together with various tracts on religion, into Telinga and Hindostanee. The jealousy of the Roman Catholic priests, no less than of some native teachers, as in other places, excited considerable opposition, in some instances leading to open violence, against Schultz himself, as well

as some of the Madras converts; but they were protected by the governor, their numbers gradually increased, and under the blessing of God, the new mission prospered.

In the mean time, an opening had been providentially afforded for the introduction of Christianity into the kingdom of Tanjore, by means of a subaltern officer in the service of the rajah of that country, named Rajanaiken. This young man, whose father and grandfather were Roman Catholics, had been baptized in that church; and being ardently desirous of religious knowledge, he had learned to read when he was about twenty-two years of age. From the Roman Catholic legends, and from the priests themselves, he derived little or no satisfaction; but happening to visit a pandaram* of his acquaintance, who possessed a copy of Ziegenbalg's Tamil translation of the four Gospels and the Acts of the Apostles, he was so delighted with the discovery, that he read it night and day, and transcribed a considerable part of the volume before he found that he might be permitted to retain it. About two years afterwards, having been sent on military duty to the neighborhood of Tranquebar, he met with an address of the missionaries to the natives, which induced him first to open a correspondence with them, and then to visit them. In consequence of the instruction which he thus received, Rajanaiken became convinced of the errors of Popery, and cordially embraced the reformed doctrines; and such was the zeal of the new convert, that he immediately began to instruct his countrymen, both Pagan and Roman Catholic. The first fruits of his labors were three of his own soldiers, who were in the course of that year baptized at Tranquebar.

The example of Rajanaiken was soon followed by that of others. Surappen, a native who had been converted to the Roman Catholic faith, and was at that time employed as a catechist, perceiving the errors of the Romish church, sent his son Sattianaden to Tranquebar, to be instructed in the purer principles of the gospel. Surappen was in the mean time actively engaged, notwithstanding the opposition of the Roman Catholic missionaries, in making proselytes to the Protestant faith. A few months afterwards Sattianaden conducted more than fifteen converts to be baptized at Tranquebar; and having offered his services in the propagation of the gospel, the missionaries established him as a catechist in the kingdom of Tanjore.* Though no undue means were resorted to by the Danish missionaries or their catechists, in the exercise of their Christian ministry, the jealousy of the Roman Catholics was so much excited by their progress, that they persecuted the father of Sattianaden till they compelled him to return to the communion of their church, and even refused the rites of sepulture to his grandmother, though she died in the Roman Catholic faith.

Rajanaiken was also exposed to their persecutions. He was now in the service of the prince of Marava, and being confirmed in his attachment to Christianity by frequent visits to Tranquebar, he was unwearied in his endeavors to communicate it to his companions. He succeeded in convincing several who had embraced the Roman Catholic doctrines of their errors, and amongst others two inferior officers. The Popish catechists attempted in vain to regain them to their church. In a discussion upon religion, Rajanaiken supported his sentiments by such forcible appeals to the holy Scriptures, that his adversaries were unable to reply to them. He then, together with his two friends, determined on quitting the military service, and,

though at the sacrifice of his worldly interest, embraced that of the mission. The Roman Catholic priests became, in consequence, more bitter than ever in their persecution of the Protestant converts, circulated the most calumnious accusations against Luther and the reformed doctrine, and even excited their followers to various acts of personal violence against Rajanaiken and his family. Their opposition, however, not only failed in checking the progress of the mission, but even tended to promote its success. Numbers both of Pagans and Mohammedans, as well as Roman Catholic Christians, resorted to Tranquebar for instruction; the access to the kingdom of Tanjore, which had been closed against Ziegenbalg, was effectually opened, and a journey shortly afterwards undertaken by Mr. Pressier into that country was attended by the happiest effects. At the same time, Mr. Schultz and Messrs. Walther and Bosse preached with success along the coast of Coromandel.

In the course of the following year died Malejappen, the schoolmaster who had accompanied Ziegenbalg to Europe. He was an excellent translator, and much attached to the interests of the mission. Several other natives, who died about the same period, gave the most satisfactory evidences of their faith in the gospel.

The progress of the missions, both at Tranquebar and Madras, now requiring additional help, two new missionaries, Messrs. Worm and Reichsteig, were appointed to the former, and a third, Mr. Sartorius, was taken under the immediate patronage of the Society for promoting Christian Knowledge for the service of the latter station. They arrived at Madras in August, 1730, and were received by Mr. Schultz with cordial delight and joy. Messrs. Worm and Reichsteig, after a stay of three weeks, pursued their journey to Tranquebar; Mr. Sartorius remained at Madras, and applied with such diligence to the study both of the Portuguese and Tamil, that he soon acquired a facility in speaking those languages, and was able to converse with the natives of the neighboring villages.

The Madras mission, which had been supported by the late governor, Macrae, was equally favored by the protection of his successor, Mr. Pitt; and towards the end of the year 1731, Mr. Schultz received a most encouraging letter from the Archbishop of Canterbury, accompanied by a present of four hundred and twenty pagodas, which enabled him to repay a sum which he had borrowed, and to establish a second school for native children. In acknowledging this liberal donation, Schultz took occasion to solicit of the Society for promoting Christian Knowledge still further assistance in the work of the mission. Mr. John Ernest Giesler, of Halle, was in consequence recommended to the Society, and together with Mr. Cnoll, who was appointed to act as physician to the mission, embarked at Deal in July, 1732, and safely reached Madras.

Thus strengthened, the missionaries at that presidency proceeded with fresh vigor in their various labors, and the blessing of God evidently accompanied them. Amongst others, in conjunction with their brethren at Tranquebar, they visited Mr. Engelbert, the chaplain at Negapatam, and assisted him in his zealous endeavors to promote Christianity in the Dutch settlements on that coast. In these attempts Mr. Worm was particularly distinguished by the ability with which he conversed with the natives, convinced them of their errors, and conciliated their confidence, and in many instances he was successful in persuading them to embrace the gospel.*

The missionaries having long derived essential

* A Hindoo devotee.

† Niecamp, vol. ii. p. 197

* Niecamp, vol. iii. p. 33—35.

assistance from the labors of the native catechists, and the numbers of converts in the neighboring districts being now very considerable, deemed it highly expedient to provide for the discharge of the higher functions of the ministry by one of their own countrymen. For this important purpose they selected one of the catechists named Aaron, a man of respectable family, who had been baptized by Ziegenbalg, and who had for many years been distinguished both by his personal piety and by his talents and usefulness as a teacher. At the close of the year 1733, the missionaries from Madras united with their brethren at Tranquebar and the chaplains of the Danish factory, in ordaining him to the work of the ministry, according to the rites of the Lutheran church. He was at this time about thirty-five years of age, and his long white pastoral robe, like that of the Syrian clergy, corresponded with the mild and amiable character of his appearance and manner. The mother and sister of Aaron had also embraced Christianity. The duty of the new minister was to preach and administer the sacraments alternately in a district of Tanjore, comprising several congregations of Christians; and such was the success with which he labored, that in the course of the following year he had been the instrument of converting no less than fifty of his countrymen to the faith of the gospel. The services of the catechists, particularly of Rajanaiken, had been at the same time eminently beneficial.

The translation of the Bible into the Hindostanee language, which had been completed in 1732 by the learning and diligence of Mr. Schultz, though not printed till some years afterwards, was a work from which the missionaries anticipated much advantage in their labors in that quarter.

Mr. Sartorius having, in his late journey to Tranquebar, spent some days at Fort St. David, the governor expressed his readiness to assist in forming a mission in that neighborhood. On communicating this intelligence to the Society for promoting Christian Knowledge, Mr. Schultz was directed in the next despatch to take measures for that purpose. That zealous missionary having at the same time reported the want of adequate accommodation for preaching the Word of God in the only house then occupied by the mission at Madras, the Society immediately obtained the consent of the Court of Directors to build a church and two schools at that presidency, under the superintendence of the governor of Fort St. George and the agents of the Society. Instructions were accordingly sent to their correspondents to commence those buildings, in the hope that though their present remittances would not be sufficient for so considerable a work, the providence of God would enable them to complete it the following year.*

The attention of the missionaries at Tranquebar was in the year 1735 directed to the practicability of extending their Christian labors to Bengal, and they had written to request the assistance of their friends in England in carrying this design into execution, and had received their cordial acquiescence, when it was painfully interrupted by the premature loss of two of their number, Messrs. Reichsteig and Worm. These excellent men had been companions on the voyage to India, and had during nearly five years been zealous and indefatigable in the discharge of the laborious and self-denying duties of the mission. They died at Tranquebar within three weeks of each other, leaving a very powerful testimony to the truth and value of the principles and promises of the gospel. Mr. Worm, who had been a pupil of the celebrated Buddæus, professor

of divinity at Jena, was a man of superior talents and acquirements, and admirably qualified to promote the cause of Christianity in India. His loss was therefore severely felt by his colleagues; but amidst the regret of being thus early called from the service of his Lord upon earth, and of being separated from an affectionate wife and an infant daughter, he expressed in striking terms the peace which he enjoyed, and his lively hope of future happiness. His widow and child, however, survived him only a few weeks.*

Among the literary labors of the missionaries at this period, besides the printing of the Portuguese Bible, were a grammar in Tamul and German, and a History of the Church, composed by Mr. Walther in Tamul, and printed in 1735. The latter work was occasioned by a request of the catechist Rajanaiken, to be informed as to the origin and progress of the errors of the Church of Rome, in order that he might be better prepared to reply to the objections, and to refute the false opinions of the Roman Catholics. This ecclesiastical history, which overturned the pretended antiquity of the Romish Church, and which was extremely useful to the country catechists, was particularly designed for the instruction of the pupils of the seminary, who were to be educated as catechists and schoolmasters. About the same time, Mr. Sartorius completed the Tamul Dictionary which had been commenced by Ziegenbalg.

The presents sent to the missionaries at Tranquebar and Madras, from the Society for promoting Christian Knowledge, amounted, in the year 1736, to no less a sum than £1,500, and in the following year to £1,700 sterling; while the collections in Germany, Denmark, and Sweden, on several occasions, exceeded three thousand crowns. The zeal and liberality of professor Francke, of Halle, in promoting these subscriptions, are frequently mentioned in their reports.

The mission which the governor of Fort St. George had promised to support, was in the year 1737 established by Messrs. Sartorius and Giesler, at the neighboring town of Cuddalore. The missionaries had often preached there; and though at first the native inhabitants were indisposed to hear them, great numbers were in process of time persuaded to embrace the gospel. This branch, however, of the Madras mission did not long enjoy the benefit of Mr. Sartorius' labors. That active and valuable missionary died the next year, and was buried at Cuddalore; all the English gentlemen there attending his funeral. His loss was particularly felt, on account of his remarkable skill in the Tamul language; the most learned natives acknowledging that he spoke it like a Brahmin. The death of Mr. Sartorius was followed by that of Mr. Presier, at Tranquebar, after twelve years of faithful and effective service in that mission. The loss, however, of these pious men was happily repaired, by the arrival of three new missionaries, viz. Mr. Wiedebræck, and Messrs. Obuch and Kolhoff, who had studied for some years at Halle. The mission was farther strengthened, by the embarkation, in the year 1739, of Mr. Kiernander, who had been a teacher in the Orphan House, and was recommended by Professor Francke to succeed Mr. Sartorius in the mission of Cuddalore. He was accompanied by Messrs. Fabricius and Ziegler, from the Royal Mission College at Copenhagen, whose immediate destination was to Tranquebar. By the ship in which these missionaries sailed, thirteen chests, valued at £1,500, including, besides books, and printing and other paper, foreign silver for the use of the mission, were sent as usual, free of freight,

* Report of the Society for promoting Christian Knowledge.

by the kindness of the Court of Directors of the East India Company.

In the year 1740, Mr. Schultz, in addition to the preparation of some native youths for the service of the mission, as catechists and schoolmasters, accomplished the important point of commencing a Tamil school for the children of heathen parents, under a Christian schoolmaster. He began with eight boys, sons of merchants and tradesmen at Cuddalore, and indulged the hope that this measure would not only lead to a more intimate acquaintance with the inhabitants, but, by the blessing of God, tend to the introduction of Christianity among the natives.—In this year the missionaries and catechists at Tranquebar were remarkably favored by the numbers added to their congregations. They also nearly completed their new school buildings; while at Cuddalore the mission under the care of Mr. Giesler was gradually prospering.

With the approbation of the Mission College at Copenhagen, they, at the close of the year, ordained the catechist Diego, who had long been most diligently and faithfully engaged in that humble but useful employment, to assist the native preacher, Aaron, who was now become infirm, and unable to perform his ministerial duties to a large congregation.*

The general cause of the mission sustained a great loss in the year 1742, by the return to Europe of Mr. Schultz, in consequence of ill health, after more than twenty-years' residence in India. By this event the mission at Madras was deprived of a laborer of great learning, piety, and zeal, whose services from its establishment had been peculiarly valuable, and who marked his own attachment to its interests, by generously presenting the house in which he resided for the use of the mission. His place was immediately supplied by Mr. Fabricius, who entered upon the arduous duties of that station with that deep humility and dependence on the providence and grace of God, which formed the best security for the success of his labors.

The enlargement of their missions had now for some time pressed heavily on the funds of the Society for promoting Christian Knowledge; and they even began to fear that they should not be able to meet its increasing expenditure. They were, however, encouraged by "a most friendly and Christian letter from professor Francke, full of good-will towards the missions at Madras and Cuddalore," and remitting £250 towards their support. Animated by this seasonable aid, they requested that excellent man to provide two additional missionaries for those stations, trusting, as they piously declared,† "that the same wise and good providence of God which had hitherto blessed them in all their undertakings to spread the pure gospel of his Son Christ Jesus in all parts of the world, would raise up benefactors to contribute whatever might be wanted towards it." Accordingly, in the following year professor Francke sent out, at his own charge, the Rev. Messrs. Breithaupt and Klein, to Tranquebar; and out of his affectionate regard to the Society for promoting Christian Knowledge, he remitted a further sum of £300 towards the support of the two missions at Madras and Cuddalore.—Two years afterwards, the same liberal and zealous benefactor sent an additional donation of £200; on which occasion the Society expressed its earnest wishes for the general diffusion of the truly Christian spirit which animated that distinguished friend to the cause of missions.

The annual reports of the Society at this period

* Reports of the Society for promoting Christian Knowledge.

† Reports of the Society.

contain many gratifying statements of the successful labors of the missionaries. The two native preachers, Aaron and Diego, in their travels through the villages of the district which had been assigned to them, were eminently useful; and so numerous were their converts in some of them, that it became necessary, according to the custom of the country, to appoint a Christian warden or superintendent over them. The former of these pious men finished his course in June, 1745, after eleven years of diligent service as an itinerant pastor and teacher, having, during that period, been the means of converting many hundred souls. His end appears to have been hastened by his journeyings and fatigues; and such was his amiable character, and his holy and exemplary conduct, that he was almost equally lamented by the missionaries and by his native countrymen.

The death of Mr. Obuch, one of the missionaries at Tranquebar, followed shortly after that of the pastor Aaron. He was, according to the testimony of his colleagues, a most faithful and affectionate brother, conscientious in the discharge of his duty, and persevering in it even to the disregard of life, so that he might fulfil the ministry which he had received, and finish his course with joy.

The war between France and England, which commenced in 1744, having extended to India, in September, 1746, a French fleet appeared off Madras; and having landed a body of troops, after a bombardment of five days, Fort St. George was compelled to capitulate. The French commander at first promised to protect the mission; but soon afterwards, having ordered a great part of the Black, or native Town, to be levelled with the ground, for the purpose of improving the defence of Madras, the Mission House was destroyed, and the church converted into a magazine. Upon this unexpected calamity, Mr. Fabricius retired with the children of the mission school to Pulicat, a Dutch settlement in the neighborhood, where the governor gave them a kind and hospitable reception. Here, with the assistance of a catechist and two schoolmasters, he took charge not only of the Christians who were with him, but of the converts near Madras, constantly visiting the villages around him to disseminate the principles of the gospel. On the restoration of peace in 1748, Mr. Fabricius returned to Madras, and through the good offices of Admiral Boscawen, the English mission, after some delay, obtained possession of a spacious church at Vepery near the town, with the houses and gardens attached to it, which had belonged to the Roman Catholic missionaries, but from which they had been expelled, on account of their treasonable communications with the French during the war. It is due to the memory of Mr. Fabricius, to notice his zeal and charity during this critical period, in abating nearly one third of his salary, and living himself in the simplest manner, carrying the fruits of his self-denying economy to the account of the mission fund. The Romish church at Cuddalore was at the same time transferred by the governor of Fort St. David to Mr. Kiernander, by the name of Christ's Church, for the use of the missionaries of the Society for promoting Christian Knowledge, and as a place of public worship for the increase of the Protestant religion.

Having thus reviewed the origin and progress of the missions at Tranquebar and Madras, up to the year in which the venerable subject of the following memoirs embarked for India, a brief recapitulation of the actual state of the missions at that period, and of the success which had attended their various labors, may properly close this preliminary sketch.

It appears by the returns regularly made to the

Mission College at Copenhagen, and to the Society for promoting Christian Knowledge, that from the arrival of Ziegenbalg in 1706, to the year 1750, the numbers of the converts at Tranquebar, and in the towns and villages of the neighboring districts, to which the missionaries and their catechists and teachers had access, amounted to nearly eight thousand; and that from the year 1728 to the same period, the converts at Madras and Cuddalore, and along the coast of Coromandel, might be estimated at more than one thousand. Of these a very small proportion were proselytes from the Roman Catholic faith; though such is the general ignorance of the converts from heathenism by the missionaries of that church, that, with the exception of a few unmeaning forms, they could scarcely be considered as differing from their pagan countrymen. A few instances occurred of conversion from the Mohammedans, but their well-known prejudice and bigotry rendered these extremely rare. The great majority of the Protestant converts were native Hindoos or their children, chiefly, as might be expected, though by no means exclusively, even at that period, of the lower castes of the inhabitants.

It is not intended to be asserted that all these converts were well-informed and consistent Christians; but one of the principal features in the history of these Protestant missions is, the unwearied diligence and the scrupulous care and conscientious fidelity, with which the missionaries and other teachers labored to prepare their catechumens for baptism, and to instruct their congregations in the doctrines and precepts of the gospel, and the primitive discipline which they exercised over them. Their periodical reports afford many unquestionable proofs and most interesting memorials of the faith and piety of their converts, many examples of Christian virtue, and many instances of opposition and persecution, "for righteousness' sake," sustained with a steadfastness, meekness, and patience, well worthy of the purest ages of the church, the genuineness and authenticity of which cannot fairly be doubted. Many a death-bed scene also is recorded in these reports,* in which the dying Hindoo, and not unfrequently the *female* convert, expressed with intelligence, humility, and ardent gratitude, the heartfelt penitence, the holy dispositions, and the heavenly hopes of the true Christian. Even where the instructions and exhortations of the missionaries failed of producing

any effectual change of religious profession, there was often a strong conviction on the native mind of the folly of idolatry, and the truth of Christianity as a divine revelation; and a very general impression was evident in its favor from the unwearied and disinterested labors, and the holy and exemplary lives of the Christian teachers. Nor was this all. The dispersion of the various translations of the holy Scriptures, and the distribution of numerous tracts and treatises, printed at the Tranquebar press, tended to disseminate Christian knowledge and Christian principles, far beyond the narrow limits of the Protestant missions and their immediate vicinity, and to prepare the way for that more extensive diffusion of the gospel in India, which we have happily lived to witness.

It was under a deep sense of the important effects already produced by these establishments, that the Society for promoting Christian Knowledge, when recording the grants from the governors of Madras and Fort St. David, of the Roman Catholic churches at Vepery and Cuddalore, added its anxious expectation, that the directors of the East India Company would be disposed voluntarily to take the Protestant missions under their more immediate protection and favor, and to show some special marks of encouragement to that zeal and fidelity which the missionaries had manifested, not only for the Protestant religion, but likewise for the interest and service of the Company, particularly during the late war; concluding with an earnest hope, that all of this church and nation would enlarge their contributions to this fund, till it became sufficient to maintain such a number of missionaries and schools as might, by the grace of God, once more spread throughout the East the gospel of Christ in its original simplicity and purity, reformed from all the corruptions and abominations of popery.

These pious aspirations were, indeed, but faintly echoed by the feelings of the nation at large. Something may, doubtless, be attributed to the imperfect dissemination at that period of religious information, and still more to the little interest excited in behalf of the inhabitants of a country so distant, and comparatively so unknown, as India, at a time when the English possessions consisted of but little beyond a few commercial factories on its coasts. The Society, however, laudably persevered in its zealous endeavors to promote Christianity in the East; and in the eminent missionary, whose elevated character and important labors are to be developed in the following pages, the providence of God raised up an instrument admirably qualified to carry on its benevolent designs, during the eventful period in which Great Britain was pursuing her triumphant career towards the vast empire which she now possesses in Oriental India.

* Upon all these points the original acts of the Danish mission in German, or the admirable abridgment of them by Niecamp, either in Latin in two volumes quarto, or in the French translation of M. Gaudard, with a preface by professor Francke, may be advantageously consulted.

MEMOIRS OF THE REV. C. F. SWARTZ.

CHAPTER I.

A. D. 1726 TO A. D. 1750.

Early life and education of Swartz—His removal to Halle—Proposal to go out as a Danish missionary to Tranquebar—He obtains the consent of his father—His Ordination—Departure for England, and kind reception by the Society for promoting Christian Knowledge—He embarks for India—Account of his voyage—He arrives at Tranquebar—First occupations at the Mission.

THOUGH the honor of originating the first Protestant mission to India, belongs, as we have seen, to Denmark, it is remarkable that, from its commencement, the majority of those who have been engaged in its service, have been natives of Germany. Of this number was the distinguished subject of these Memoirs.

Christian Frederick Schwartz* was born at Sonnenburg, a small town in the Electorate of Brandenburg, now the kingdom of Prussia, on the 26th of October, 1726.† His father's name was George, and his station in life appears to have been respectable. The family name of his mother was Gruner. This pious woman died during his infancy; but on her death-bed, she in the most solemn manner informed her husband and the pastor who attended her, that she had dedicated her son to the Lord, and obtained a promise from them both, that he should be trained up in the remembrance of this sacred destination; and that if he should in due time express a desire to be educated for the ministry, they would cherish and promote it to the utmost of their power.

At the age of eight years, young Swartz was sent to the principal grammar school at Sonnenburg, where, together with the elements of classical learning, he received many good impressions from the moral and religious instructions of its rector, Mr. Helm. This excellent person particularly enforced upon his pupils the importance of private devotion, and encouraged them to offer up their petitions in language suggested by their own feelings. Swartz afterwards declared,‡ that even at that early age he used frequently to retire from his youthful companions into solitude, and there pour out his heart before God; that he found this practice highly beneficial, and that when conscious especially of having acted wrong, he could never regain tranquillity of mind, until he had earnestly implored the divine forgiveness.

* This, it is scarcely necessary to observe, is the correct orthography of his name, and that which he used in the earlier period of his life; but as, during the greater part of it, he invariably adopted, both in corresponding with his friends, and in public documents, the simpler form, probably from its more easy pronunciation, and is by this generally known, he will be thus designated in the following memoirs.

† This is the date invariably assigned in every preceding Memoir, but the author has recently ascertained that the real day of Swartz's birth was the 8th, and not the 26th of October.

‡ In Dr. Knapp's and other biographical sketches, it is said that Swartz made this declaration in a memoir written by himself; but it is well known that he never wrote or published any thing of this kind. It was probably, therefore, in some letter to a friend that this circumstance was mentioned.

On the removal of Mr. Helm by his entrance on ministerial duty, his successor neglected the religious improvement of his scholars, and Swartz became comparatively indifferent. He was about this time confirmed according to the rites of the Lutheran church; but the clergyman who examined him, was too easily satisfied with the mere verbal replies of the catechumens to his questions on the catechism, without impressing upon them the necessity of giving up the heart to God. Hence, though on partaking, for the first time, of the holy communion, Swartz was considerably affected, these pious emotions, for want of being suitably cherished, quickly subsided.

Having now acquired as much knowledge of Latin and Greek as the school of his native place could afford him, together with the rudiments of Hebrew, he was sent to an academy at the neighboring town of Custring, to pursue his studies, and to be qualified for the university. The father of Swartz, who was evidently a man of sense and piety, had always accustomed him to much simplicity and self-denial. He walked on foot with him to Custring, where he consigned him to the care of his new master, and, unlike the parents of two of his young friends from the same town, allowed him no more money than was required for his necessary expenses. Here, by associating with some thoughtless companions, his heart became still more alienated from God, though he endeavored to preserve a correct deportment. Occasionally, his good impressions were revived by the animated discourses of the Rev. Mr. Stegmann, one of the parochial ministers of Custring; but he imagined that it was not possible for him, while he remained there, to lead a religious life, having no just conception at that time of the nature of genuine piety, and not perceiving the necessity of divine strength to enable him to persevere in a Christian course. While at this place, happily for his future improvement, he became acquainted with one of the Syndics, who had formerly been a student at Halle, and who retained great respect for the professors of that university. The daughter of this gentleman, who appears to have taken a lively interest in the young scholar, endeavored to point out to him his previous errors, and to convince him of the importance of greater decision of character. She lent him several books, among which was the remarkable narrative of the rise and progress of the Orphan House at Glaucha, near Halle, entitled, "Demonstrations of the Footsteps of a Divine Being yet in the World," by the celebrated Augustus Hermann Francke. This extraordinary work made a deep impression upon his mind. It first inspired him with a wish to visit Halle, and proved, in fact, the turning point of his future destination. When reviewing, however, this period of his life, Swartz afterwards observed that he was diligent in study, but chiefly from worldly motives; and that twice in seasons of dangerous illness he had resolved to devote himself entirely to God, but that he soon forgot his good resolutions.

On his return from Custring, well prepared by his progress in learning for the university, and having exhibited in his general conduct a striking contrast to that of his two companions from Sonnenburg, his father, referring to the strict economy which he

had exercised with respect to his expenses, thus addressed him: "My dear Frederick, you may, perhaps, have sometimes repined on comparing your homely food and clothing with that of others: and possibly you may have thought that your father did not love you so much as the parents of some of your friends; but I trust that your own good sense, and the painful example of their failure, will have led you to perceive my reasons for inuring you to hardships, and never encouraging you in self-indulgence. I may now justly hope that in whatever situation it may please God to place you, you will be qualified to sustain it."—a sentiment which was virtually prophetic of his future arduous and self-denying career.

In the year 1746 Swartz proceeded to Halle, with a view of attending the Grammar School of the Orphan House; but his distinguished countryman, Schultz, who, as we have seen, had returned from the Madras mission three years before, and was then residing at Halle, advised him to enter the university at once, as he had attained his twentieth year, and was already sufficiently grounded in elementary knowledge. He accordingly followed this advice, and diligently attended the lectures of the professors Baumgarten, Michaelis, Knapp, and Frelinghausen, boarding and lodging in the mean time at the Orphan House. While pursuing his studies there, he was chosen to be preceptor to the Latin classes, and to assist in the evening assemblies for prayer, appointed by the venerable founder to be held with the attendants and servants of the institution. These pious employments were highly beneficial to him: and, together with the instruction which he received at the devotional meetings, under the direction of the Rev. G. F. Weiss, Inspector of the German School, and his intercourse with the learned and pious professor Francke, confirmed him in the determination of devoting himself to God, and established him in that truly Christian course, the excellence of which his subsequent life so strikingly displayed.

It was at this time in contemplation to print a new edition of the Bible, in Tamul, at Halle, under the superintendence of the late missionary Schultz, who was also carrying through the press a devotional tract, which he had translated into the same language, for the purpose of distribution in India. In connection with another of the students, Swartz was recommended to acquire some knowledge of Tamul, in order to qualify him to assist in correcting the printing of these works; but though the intended edition of the Bible was not eventually carried into execution, this study occupied him for several months, and probably first directed his mind towards the sphere of his future labors. While thus engaged, professor Francke, who was making inquiries for new missionaries to India, proposed to Swartz to engage in this sacred and important work; and though the idea of such an employment was altogether new to him, he determined, if he could obtain his father's approbation, to accept the call.

For this purpose he made a journey to his native place. But here every thing seemed unfavorable; for, being the eldest son, he was considered the chief prop of the family, and no member of it would believe that his father could be brought to consent to such a project. Swartz, however, stated his wishes, together with the motives which influenced him, with great seriousness and solemnity, to his father; who, instead of putting an immediate negative upon the proposal, as had been expected, replied, that he would take two or three days to consider of it, and fixed a time for declaring his determination. The important day arrived; and the family waited with divided anxiety for the de-

cision; the young candidate for this arduous undertaking afraid of a refusal, the rest equally fearing of a consent. At length, his father came down from his chamber, gave him his blessing, and bade him depart in God's name; charging him to forget his native country and his father's house, and to go and win many souls to Christ.

Having thus obtained his dismissal, he hastened his departure; and, generously resigning his patrimony to his brothers and sisters, he returned to Halle. A few days afterwards, an advantageous offer was made to him of entering upon the ministry at home; but he felt that the die was cast, and that having deliberately put his hand to the plough, it did not become him to look back. How manifestly this determination originated in the superintending providence of God, and was crowned with his blessing, the subsequent history of this eminent missionary has abundantly proved.

On the 8th of August, 1749, Swartz set out for Copenhagen, for the purpose of receiving holy orders, accompanied by two other new missionaries to India, Messrs. Poltzenhagen and Hutteman.—They reached that city on the 23rd, were examined on the 6th of September by Dr. Hersleb, Bishop of Zealand and Primate of Denmark, and ordained to the sacred ministry by Bishop Horrebo; and on the 19th they left Copenhagen on their return to Halle.

Every necessary preparation having been made for their intended voyage, the three missionaries took leave of their pious and excellent friends in that university; and it being intended that they should proceed to India by way of England, they repaired to Helvoetsluys, where they embarked, and reached Harwich on the 6th of December; the next day they pursued their journey to Colchester, and on the 8th arrived in London. There they remained six weeks, during which time they were diligently employed in learning the English language, and in preparing for their important destination. Though they were not formally presented at any public meeting of the board, the Society for promoting Christian Knowledge most kindly received and provided for them during their stay in this country. The following extracts translated from two letters of Swartz in German, to the Rev. Dr. Francke, contain some interesting particulars of their feelings and occupations from the time of their departure from Halle. The commencement of the first is very characteristic of his mind, and is dated from Kensington, 18th of December, 1749.

"God hath ordered all things well on the voyage. Our hearts (more especially mine) were very cheerful during the storming and raging of the sea; and I have frequently reminded myself of the 46th psalm with great joy. Praised be God! This ought to be the beginning, middle, and end of my letter. If God maketh this only to resound in our hearts, that he, Jehovah, our sun and shield, is with us, we can then not only be tranquil, but cheerful.

"Our occupations here have been of singular use, and a great refreshment to us. In every difficulty we could have recourse to the Rev. Mr. Ziegenhagen, the venerable chaplain of his majesty, who has behaved to us with paternal kindness, and has given us such plain directions as we, like inexperienced children, stood in need of. This was our daily occupation, to take lessons and receive instruction. Then we had also to preach a few sermons; I twice, namely, once in the royal chapel on the first day of the Nativity, and afterwards for the Rev. Mr. Pittius, of the Savoy; Mr. Poltzenhagen four times, and Mr. Hutteman three. May God bless what has been spoken in great weakness!"

The directors of the East India Company having, at the request of the Society for promoting Christian Knowledge, kindly granted the three missionaries a free passage on board the *Lynn*, Captain Egerton, they proceeded to Deal to embark in that ship. The second letter referred to is dated from that port, January 24th, 1750, in which Swartz thus writes.

"The 10th of January, according to the old style, which is yet used here, on the 21st according to the new, was the day on which we left dear Kensington, where God bestowed so much grace upon us. On the preceding evening we were from seven till ten with his majesty's chaplain, who said many things to the awakening of our hearts. He gave us the 121st Psalm for meditation on our voyage: 'I will lift up mine eyes unto the hills, from whence cometh my help.' Whatever could in any way contribute to our comfort and encouragement, that he did. On new year's day also he addressed us publicly from the pulpit from these words, 'Be not afraid, only believe.' (Mark v. 36.) At the same time he exhorted the congregation to pray for us. On the same evening he prayed again with us, commended us to the mercy of our God, and gave us some copies of his lately published Exposition of the Lord's Prayer. He then dismissed us with the cordial admonition, not to allow our brotherly love to cool. May God write all that we have heard deeply in our hearts!

"Thus we departed on the 21st of January, N.S., in the name of Jesus, accompanied by that trusty German, Mathieson, who has conducted all the missionaries from Mr. Walthers* until now. On the 23d we arrived at Deal, in perfect health and spirits. Here we lodge in a house which is only a few paces from the shore, so that from our windows we see nothing but the sea. My heart is filled with cheerful confidence, being convinced that as God has taken us under his paternal care during our late travels, so will he likewise continue to be our Protector. If we will only cleave steadfastly to him, he will also most certainly be with us, and be our faithful God. And he will graciously hear the prayers with which we know so many of his children and servants accompany us. Now, therefore, we go forth in the name of the Lord, who hath called us to be his servants and messengers among the heathen; who will also guide and bring us to the destined place."

The next letter, which was addressed to the Rev. Mr. Ziegenhagen, announces his actual embarkation.

"From on board the *Lynn*, off the Isle of Wight, near Portsmouth, Feb. 1, 1750.

"There comes a ship to bring us provisions, by which I send you a few lines. On the 29th of January we left Deal. God hath given us a favorable wind, with which we have already sailed past Portsmouth. Praised be his name, we are all well. Our cabin is below that of the captain. We are alone, for which we have thankfully to acknowledge the goodness of God. We are as conveniently accommodated as can be expected on board ship. God be praised for it! The captain is a good, plain-dealing man, and the other passengers show us much kindness. We talk English as yet very badly, but they all encourage us to speak, and no one laughs at our blunders. Several of them know a little Latin, and use their utmost endeavors to explain to us whatever we do not understand. We return hearty thanks to God for having brought us

to this ship. Hitherto he hath graciously preserved us, that no one has sustained any hurt, except that last night a sailor fell into the water; however, he was saved. The number of persons on board is about an hundred, and a few passengers. We pass our time in reading the holy Scriptures in the original languages, and other good books, and practise reading and writing English, according to your kind instruction. There are persons on board who go to India for pleasure. One of them goes for the fifth time, and says it is a very pleasant voyage.—There are also many children on board who learn navigation. Now this I have written in haste.—May Jesus bless you abundantly, and hear your prayers, and those of other children and servants of God for us? O, the Lord is faithful, and never yet forsook his people.

"C. F. SWARTZ.

The ship did not, however, proceed on its voyage so quickly as was expected. On the 3rd of February, Swartz wrote to Mr. Ziegenhagen as follows:

"Filial love requires us to make use of this opportunity of informing you of our circumstances. When we last wrote to you, we were off the Isle of Wight, and had a most favorable wind; but we were obliged to lay to for more than half a day, before the things which the ship brought us from Deal were taken on board. Towards evening we sailed, and by Monday had come already close to the Bay of Biscay. In the morning the wind veered about, and the captain found himself compelled to return to some harbor. Here the motion of the ship was so violent, that I experienced something of the sea sickness, but only for a few minutes. That day, about four, we arrived off Falmouth.—We were met by two pilots, and the captain engaged him who came first to the ship; but the other, on coming up, expressed his great dissatisfaction, not so much because he had not been engaged, as because the other had not conducted us aright. He disputed so long that the first was obliged to go away. This morning we found that the man had just grounds for his displeasure. For when it was ebb tide, our ship had not sufficient water, but struck frequently against the ground with such a crash, as if a gun was fired. At the same time there was a great storm, so that we might have sustained much injury, if God had not preserved us. Now we praise him that we were forced to return; for in this storm we should have been in the greatest danger off the Spanish coast. Thus we daily perceive that his goodness preserves us. O that we might always look only to him, rest in his will, and filially resign ourselves to it! Our captain shows us great kindness. For the rest, I pray God daily, that he would purify my heart more and more from all dross, and by his Spirit fit me for the important office for which, unworthy as I am, he has, out of mere grace, ordained me. I rest assured that you also will daily beg this grace for myself, and my dear brethren.

"C. F. SWARTZ."

The ship was detained at Falmouth by contrary winds rather more than a month; but this delay was amply compensated by its escape from the storms which, as it afterwards appeared, some others had encountered; in noticing which circumstance, many years afterwards one of the brethren at Tranquebar took occasion to observe, that during the century which had elapsed since the commencement of the Danish mission, and in the course of which about fifty missionaries had sailed to India, no vessel which contained any one of them had perished.

In the following letter addressed to professor Francke, Swartz, with a fervor and simplicity of

* In the year 1735.

expression peculiar to the German language, gives a detailed account of the continuance of their voyage, and their safe arrival in India. It is dated from Tranquebar, October 8, 1750.

"We can now joyfully relate how graciously God hath heard your supplications to his goodness for us. With undeserved grace and mercy he hath brought us, hath graciously averted all perils on our long voyage, mightily refreshed us during the course of it both in soul and body, and caused us to reach the end of it speedily and happily, in four months and four days. We could scarcely have imagined, that he would so paternally and graciously guide us. His name be humbly praised and glorified now and in eternity!

"In order to give you, reverend sir, a somewhat detailed account of this gracious guidance of our God, that you may magnify his name with us, I shall briefly relate the most important particulars from our diary, not having yet found time to copy the diary itself, which your Reverence will kindly excuse.

"How God conducted us into Falmouth harbor, and what we there noticed to his praise, you will have observed from the short letter which we wrote on the day of our departure. On the 12th of March 1750, God gave us a good wind, and every thing was prepared for sailing. But the tide being then at ebb, we were obliged to wait till the evening, as we could not otherwise get safely out of the harbor. In the afternoon, an inhabitant of the town came on board, who had been powerfully awakened by Mr. Whitefield. This man related to us many things, particularly of the minister of Falmouth—how zealous he was in the discharge of his duty. We regretted that we had not visited him; and as the stranger intimated that he would salute him from us, we sent the minister professor Zimmermann's *Treatise on the Excellency of the Knowledge of Christ*, translated into Latin, in which we wrote a few lines.

"About seven in the evening we sailed, in the name of God, out of the harbor, with a man of war, which we thought was to escort us; but the next day we learned that she was to escort the Norfolk. With this divine dispensation, we were well satisfied, believing that we should not need that convoy, if we could only say with David, (Ps. xlii. 7), 'The Lord of Hosts is with us, the God of Jacob is our refuge.' If the Lord be for us, who or what can be against us? We met a Dutch ship, from Smyrna to Rotterdam, the captain of which informed us, that he had suffered much from the late severe storms, whilst we were quietly in the harbor. On the 16th, we were met by two ships, which exhibited a sad spectacle. One of them had sprung a large leak, and drew several feet of water, so that she lay very deep, and rolled from side to side. Our captain backed the sails and sent the carpenter, with an officer, and some others, to see whether they could assist; but on their return, they declared that the vessel must sink. The other ship, therefore, kept quite close to the damaged one, that the people might save themselves.

"On the 21st of March, I had a fever, which continued till the 10th of April. As I fell away so much, the doctor was alarmed; but God helped me graciously, and soon restored to me my bodily strength. I must also confess, to his praise, that this sickness has been of great service to me. On the 22d of March, we had, for the first time, divine service on board our ship, which afforded us great pleasure. On the 29th, we passed the tropic of Cancer; and on the 18th of April, we crossed the line, for the first time. There was great joy on board, that we had not been

detained longer. On the 22d, we were in the height of Ascension. The 30th, God visibly preserved a youth from death, who had entered on board to learn navigation. A thick cable fell down from above, exactly on the spot where he was standing; but before it reached him, he perceived it and narrowly escaped. Towards evening, a ship was seen. We rejoiced at first, hoping for an opportunity of sending letters; but our joy had nearly been changed to fear, as our people began to think they might be enemies, and made preparations for defence.—Early the next morning we looked out for her, but in vain. On the 5th of May, we passed the tropic of Capricorn, and thus left the torrid zone. As soon as the trade wind ceased, we were favored with a delightful breeze from E. N. E. If we attend to the different changes of winds, we may observe agreeable traces of the admirable wisdom of God. On the 7th, we saw a French vessel, and, on our captain firing a signal gun, to desire them to wait, they did so, and we came up with her towards evening. The captains conversed with each other on their observations, and ours agreed pretty well with theirs. It was a great advantage that we could observe so well in our ship; for even in hazy weather, the sun appeared a little about noon.—The chief mate requested us to communicate the observations contained in our diaries, particularly with regard to the variation of the compass. We did so, and he gratefully acknowledged it, by giving us a fine large Cheshire cheese.* The 11th of May we had a very high wind, and the next day a calm. While we spoke of it in the evening, and sighed to God that he would have pity on us, as before, suddenly there arose a very favorable breeze. Thus God fulfilled to us what he has promised—'Before they call, I will answer; and while they are yet speaking I will hear.' So that we could praise God with joyful hearts. On the 17th of May, we celebrated the Feast of Pentecost, and heartily besought God that, by his Spirit, whom Jesus has obtained, he would fit us for the important office to which he has called us. The 19th of May, our dear brother Hutteman was seized with alarming sickness; but God most graciously blessed the use of the medicines out of the travelling chest which you gave us, so that he was fully restored to us in a few days. On the 23rd we had an unusually brisk gale; the ship inclined so much, that it shipped water, which we had not hitherto seen. However, it passed over without damage. On the 27th, we had a complete calm, so that the captain and the chief mate went out in a boat, to shoot birds; but in the following night arose a real storm, which, as it came unexpectedly, tore all the sails. When we came upon deck in the morning, they all hung in rags, and we had only one small sail hoisted.—We did not, however, yield to anxious or desponding thoughts. So faithful is God! In need he refresheth, and comforteth abundantly. The 30th or May, we had very pleasant weather, which was a great relief after the storm. On the 31st, we saw a Dutch ship. We all wished that it might approach us, but were disappointed, as it passed us at a considerable distance; but in the afternoon our joy was the greater, as we got a sight of the Cape. The mountains presented themselves at a distance, like clouds; but as we came nearer, we could see them distinctly. We praised God heartily, the more so, as we had on this very day been powerfully impressed in meditating on the words, (1 Cor. xv. 58), 'Therefore, my beloved brethren, be ye steadfast, unmove-

* This is always an acceptable present in India, and was frequently among the gratuities sent out by the Society for promoting Christian Knowledge to their missionaries.

ble, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain in the Lord.*

"From this time, we began to look out for India, and thought we had now left the worst behind. But on the 17th of June, in the night, we had a most furious storm, in which all declared we were in great danger. Even the next day it was frightful to behold, and it was much heightened by the heavy rain which accompanied the wind. Meanwhile, when the tempest was at the highest, we slept in peace and quiet: a gracious God had hidden the danger from us. On the 19th, there was a pretty strong breeze. A rope, with which a sail was belayed, happened to break, which caused the ship to heel a little, and all at once we lay on our side. The captain called out to the men at the helm to put the ship about; but they could not accomplish it. The vessel had inclined altogether to one side, and was, moreover, quite wet from the rain, so that the people fell as they attempted to walk on the deck. However, the storm at length subsided, and we sustained no material injury. In how many distresses hath not our gracious God covered us, as it were, with his wings! On the 30th of June, we passed the tropic of Capricorn a second time. Now we came again into a pleasant climate; hitherto we had sometimes very cold weather. The 4th of July the rope at the helm broke, and, as the wind happened to blow fresh, the ship fell into some disorder. On the 10th, we again crossed the line. The 13th was a most agreeable day; for we then came in sight of Ceylon. The chief mate discovered it about nine in the morning. The joy which this produced on board is hardly to be described, since the greater number scarcely expected that we should make it so directly. We said, "This hath God done!" O, how great is his goodness, and how graciously doth he hear our prayers! May the kindness which he hath showed us in this instance, serve to strengthen us in filial confidence!

"This day and the following, we enjoyed the delightful smell of cinnamon. At the same time, we had a most favorable wind, so that, during the day, we passed at a good distance by the rocks of Ceylon. On the 16th of July, we were approaching the coast of Coromandel: every one, therefore, looked out eagerly for land; but the night drew on, and we could see none. About nine, we found a bottom at fifteen fathoms; and it was remarkable that, as soon as it was found, the wind ceased. We therefore dropped the anchor. In the morning, when we looked out, we not only beheld the coast, but found ourselves right opposite to Cuddalore. We praised the name of the Lord for this paternal guidance: and whosoever delights in the traces of his gracious providence will, on hearing it, exalt his name together.

"After we had cast anchor, the natives immediately came on board. The sight of these poor people, who sit in darkness and in the shadow of death, deeply affected our hearts; and we awakened ourselves cheerfully to work at their conversion, and to recommend to them the salvation of the gospel. Now, the Lord vouchsafe to give us wisdom, grace, and strength, to accomplish this purpose, since we are most unworthy to be unto them 'a savor of life unto life.' We informed the Rev. Mr. Kiernander* of our arrival, and he sent in the afternoon a country boat to fetch us. There we took our leave of the officers and passengers, who had showed us every kindness. They were much moved at parting, and wished us every blessing in our future mi-

nistry. May the Lord do good abundantly to them all! In the evening, dear Mr. Kiernander received us, and praised the name of the Lord for all the mercy he had shown us.

"I should now give an account of our occupations during the voyage. But as they were substantially the same as those of our predecessors, that is, preparing ourselves for our duty in the best manner we were able, I shall be brief. Every morning and evening, and frequently during the day, we stirred up ourselves by joint prayer and meditation on the holy Scriptures, by which God graciously refreshed us. Afterwards, each of us, apart, used either to meditate on some passage of Scripture, or read some other devotional book. From eleven to twelve, we practised reading English together, besides what each afterwards read for himself. The German Mission Accounts hitherto edited, five volumes and a half, we have partially perused. Mr. Niecamp's Abridgment, and the first volume, we have nearly read through. This occupation we have found to be of great advantage. We also kept a diary; but as in many places it is rather illegibly written, in consequence of the rolling of the vessel, and we do not wish to send it so, we shall by the first ships send one fair copy of it to your Reverence, and one to the Mission College.

"On the 24th of July, the Rev. Senior of the Danish missionaries, Mr. Wiedebræck, came from Tranquebar to fetch us. He joined us in hearty praises to God for all his mercies. After having therefore visited several English gentlemen, we departed on the 28th from Cuddalore. Dear Mr. Kiernander accompanied us as far as the first river, and there took leave of us. On the 30th we arrived at Tranquebar in perfect health, and were most fraternally received by our dear brethren. Now hitherto the Lord hath helped us. To him be glory for ever and ever!

"Our present occupation can be described in a few words. At seven in the morning we begin, and practise Tamul almost the whole forenoon. Three days in every week Mr. Maderup comes to us at ten, and gives us a lesson in Portuguese. From two to three in the afternoon we again read Tamul. Afterwards every one remains alone till five. From five to six, I and dear brother Huttman practise speaking Tamul. We have Christopher with us, who affords us wonderful help in that language, because he talks German fluently; and where we make mistakes, he corrects us. The Rev. Mr. Zeglin is holding at this time a preparation for baptism with some heathen, at which we also attend, as we begin already to understand a little. We perceive that God helps us on from day to day. Dear brother Poltzenhagen and I live together. We do not, however, provide for our diet, as Mr. Kohlhoff has taken us to his table. In the morning and evening we excite each other by joint prayer and reading the word of God.

"This is the principal intelligence which I can at present impart to your Reverence.

"C. F. SWARTZ."

The providential escape of Swartz and his brethren from shipwreck, though not noticed in the preceding letter, crowned the mercies of their voyage. The vessel in which they sailed was lost in the river soon after their landing at Cuddalore.

Such was the diligence with which Swartz pursued the study of Tamul, that, on the 23d of November, that is, in less than four months after his arrival in India, he preached his first sermon in Ziegenbalg's Church, called New Jerusalem, from Matthew xi. 25-30. Having pointed out the invitation of Christ to all to come to him for the bless-

* The Society's missionary at Cuddalore.—See Introductory Sketch.

ings of heavenly rest and peace, and observed that they could only be obtained in the order here prescribed by the Redeemer, he earnestly exhorted all who were present not to think lightly of this gracious offer; thus exhibiting, in his first address to the heathen, the very spirit of that gospel which he was commissioned to proclaim, and which he continued unceasingly to recommend and to exemplify during his long and honorable career as a missionary in India.

CHAPTER II.

A. D. 1751 TO A. D. 1754.

Mr. Swartz enters on the Duties of a Missionary—His account of these in a Letter to a Friend—Careful preparation of Candidates for Baptism—Excursions to the Towns and Villages near Tranquebar—Specimens of Swartz's Conversations with the Natives—Letter to Dr. Struensee—Periodical Reports of the Danish Mission—Pious Custom of the Missionaries on proceeding upon a Journey—Visit of Messrs. Kohlhoff and Swartz to Cuddalore—Pastoral and weekly Conferences with their Brethren there—Return to Tranquebar.

No sooner had Mr. Swartz attained some knowledge of the native language, than he entered vigorously upon the discharge of the various duties of the Mission. Early in the year 1751, he commenced a daily catechetical exercise with the youngest children of the Tamul school, which consisted not merely in questioning them, and receiving their answers, but in explaining the principles of Christianity, in the order prescribed by the catechism, in the simplest manner, and in familiar dialogues by examples taken from common life. He also catechised the children of the Portuguese school alternately with Mr. Poltzenhagen, and preached in Portuguese alternately with him and Mr. Maderup, another missionary, who had the superintendence of the Portuguese congregation. In addition to these stated occupations, Mr. Swartz held in this year two preparations for baptism with natives, and afterwards baptized many of the candidates. These, with other interesting particulars, are related with great simplicity and piety in his second letter from India, dated September 28, 1751, and addressed to a clergyman at Halle, of which the following is an extract.

"The manifold kindness which you showed me in my university years, induces me to address a letter to you from this country; the more so, as it was you who first gave me a hint that I should, perhaps, be asked to go to India. When I think of this, and of the first distant preparations made by the divine providence, I praise and humbly thank the only wise God. It is also a sweet comfort to my heart, that I am enabled to say, 'It is thou, O my God, who hast conducted me to these parts; I have not run hither of my own accord, but would rather have declined the call, if thy unseen hand had not retained me. O therefore help, and bestow upon me all necessary wisdom, grace, and strength, for this office!'

"My gracious God has already manifested so many proofs of his paternal love towards me, that I cannot but remember the word of the Lord Jesus, which he spake to upright Nathaniel, (John i. 50.) 'Thou shalt see greater things than these.' May the Lord give me grace, that, like Nathaniel, I may use the proofs of divine goodness and mercy which I have hitherto experienced, as a solid foundation, strengthening, and confirmation of my faith. If henceforth I do not behold the glory of God, then verily unbelief will be the cause of it. At Nazareth, my Saviour did not many mighty works, because of their unbelief. Now, Lord, grant faith, and that lively faith!

"But that you may know this from more special circumstances, and adore the name of the Lord with me, I shall mention some particulars. First, I humbly praise God that, during the year I have been here, he, notwithstanding all my imperfections, hath borne with me with great patience and forbearance, hath been daily nigh unto my soul, and hath kindly refreshed me. If I have not had the same enjoyments daily, the fault was on my own side. Now this goodness, long-suffering, and patience of our Lord, I shall account my salvation, according to St. Peter's exhortation.

"As to external things, God has given me life and health, and has made the climate and the heat supportable; so that, though my breathing was sometimes oppressive, yet I have not been induced to complain. Praised be his name also for his gracious help! Whoever always reposes in the good and holy will of God, saves himself much trouble, and makes that supportable which an impatient and unsubdued self-will renders intolerable. May the Lord subdue this self-will more and more by the power of the cross of Christ!

"Concerning the language of this country, I frequently thought during the voyage—'Behold, at Halle I learned Tamul three months, and I made but little progress; how much time will be required to learn that language, even though it be only so much as to be able to express myself intelligibly!' But God has graciously removed this difficulty, which appeared to me so great; for after we had once preached, it became more and more easy.

"Soon after the commencement of the new year, I began a catechetical hour in the Tamul, or Malabar School, with the youngest lambs; and thus I learned to stammer with them. At the same time, I made almost daily excursions, and spoke with Christians and heathens, though, as may be easily conceived, poorly and falteringly. However, God helped me on from day to day.

"After I had thus practised reading and speaking for nine months, I began the first preparation on the 26th of May, 1751, and finished it on the 2d of July, when I baptized most of the converts. Each of my brethren was occupied with preparing a small number for holy baptism. When, therefore, ten days afterwards, another party came, I began the second preparation on the 12th of July, and ended it in six weeks. With these souls I hope the Lord has not permitted me to labor in vain. How they now conduct themselves, I cannot say, as the far greater part of them were from the country.

"The increase this year is very pleasing, consisting of four hundred in the Tamul congregation, including a hundred and fifty-nine children, partly of Christian, and partly of converted heathen, parents; though the real blessing does not amount to the whole of that number. God send forth faithful laborers, for the harvest is indeed great! Therefore help us, dear sir, to implore the divine assistance.

"This short account I have given you, in humble praise of our gracious God. To him alone belongeth glory, but to us shame; and if we should even suffer ignominy and disgrace for the sake of Jesus, we are unworthy of so great an honor."

The preparation of candidates for baptism, mentioned in the preceding letter, was frequent at stated periods in every year. Several of the missionaries were occasionally employed with different parties of the natives at the same time, which was the case in the year 1751, in the course of which, twenty of these preparatory lectures and instructions took place. In general, the greater proportion of such labors devolved on the junior missionaries, as soon

as they were sufficiently conversant with the native language, both for the purpose of rendering them familiar with this important employment, and of affording to the seniors more leisure for correspondence, and other laborious duties of the mission.

The utmost care was taken during these exercises to ascertain, not only the religious knowledge, but the Christian dispositions of the professed converts. Those who were slow of apprehension, or the sincerity of whose views in embracing Christianity appeared doubtful, were deferred to the next preparation. This occurred with respect to two candidates on one of the occasions just mentioned, of whom one was found to be deficient in knowledge, and the other of too worldly a mind to be admitted into the Christian church. The period of probation for baptism was sometimes extended to several months, that the missionaries might have a better opportunity of observing the moral character of the converts, and with respect to those who came from distant places, of obtaining information as to their previous conduct.

Agreeably to the practice of that comparatively early period, when there were seven or eight missionaries at Tranquebar, Mr. Swartz, as he informed his friend in the preceding letter, was accustomed to make excursions almost daily among both the Christians and the unconverted natives, generally in company with one of the elder brethren.—Four or five missionaries occasionally went out, attended by one or both of the country priests, and each missionary followed by a catechist or an assistant, and some of the school-boys of the first class. They divided themselves, either singly or in parties of two, among the neighboring towns and villages, conversing with the natives, endeavoring to convince them of their errors, and to persuade them to embrace the religion of the gospel. Various specimens will be given in these memoirs of the wisdom and ability, as well as the kindness, evinced by Mr. Swartz in such conversations. A few shall here be inserted, which may serve to show his early proficiency in the exercise of a talent peculiarly important to a missionary, and in which he afterwards so eminently excelled.

A Hindoo merchant said to him, "God has created us to the end that we should know and serve him." This Swartz confirmed, and then added with regret, that although God had given him and many of his countrymen a knowledge of the end of their creation, yet they remained in idolatry, and thus unhappily never attained it. He then declared the doctrine of Christ, and pointed Him out as the only way to the true and saving knowledge of God.

Another wealthy old merchant, who understood Danish, English, and French, said to him, "Sir, be not displeased; I wish to ask you a question. Do all Europeans speak like you?" Swartz replied, that all Europeans were not true Christians; but that there were many who were really so, and who sincerely prayed for the Hindoos, that they might become acquainted with Jesus Christ. "You astonish me," said he; "for, from what we daily observe and experience, we cannot but think Europeans, with but few exceptions, to be self-interested, incontinent, proud, full of illiberal contempt and prejudice against us Hindoos, and even against their own religion, especially the higher classes. So at least I have found it with the majority of those with whom I have had any intercourse."

This is a reproach which has been but too justly thrown upon Europeans by the unenlightened natives of India, and has ever formed one of the most powerful obstacles to their conversion to Christianity. It is, however, a reproach which, though still too frequently deserved, has of late years been con-

siderably removed by the improved character and conduct of our own countrymen; more particularly in stations of influence and authority. May it daily become less merited!

Swartz one day met a Hindoo dancing-master, with his female pupil, and told them, that no unholly persons shall enter into the kingdom of heaven.—"Alas, sir!" said the poor girl, "in that case hardly any European will ever enter it;" and passed on.

Having asked a Pandaram, or Hindoo devotee, who carried about an idol, why he did so; "For my support," said he. Swartz reproved him for his baseness, and inquired the name of his idol.—He replied by a Tamul word, signifying, "He that removes evil." Upon this, the missionary spoke to him of Jesus, as the only Saviour who took away the sins of the world.

A Hindoo pretended that he and his countrymen worshipped the same God as the Christians did, only under other names. Swartz replied, "The true God must possess divine perfections; such as supreme wisdom, omniscience, omnipotence, holiness, justice. Now, nothing of this is found in your divinities; but, by your own records, ignorance, impurity, cruelty. How can it be said of such that they are gods? You have a proverb, that where sin is, there is no excellence. Now you acknowledge the practices ascribed to your gods to be sinful; consequently, by your own confession, they are unworthy of the name." "That is very true," said the Hindoo; "but if we receive even what is false, and think it to be true in our heart, it is done to us according to our faith." "How can you adopt," answered Swartz, "a sophism, which you yourselves, on other occasions, reject? You are accustomed to say, 'If one write the word sugar, and then lick his finger, it will not on that account become sweet, though he believe it ever so firmly.'"

A native objected, "Show us any one who has embraced your religion, and has been actually saved, and we will believe you." Swartz answered, in the spirit of Abraham's reply in the parable of the rich man and Lazarus, "God has given you his word—prove and examine it. Such an evidence as you require is not the appointed way of becoming convinced of the truth; for the devil can transform himself into an angel of light."

Another observed, "I am surprised to hear you say, that if we forsake Paganism, our souls will be happy, and that if we do not, God will punish us.—What is the soul? A breath, which, when it has left the body, is blown away with other winds. You may perceive this by our holding the hand to a dying person's mouth, to feel whether there is yet breath. If there be, life is still in him. Thus breath and the soul are one and the same thing. Who then can say that wind shall be punished? What is God? Can he be seen? He is the universe. I die:—that means nothing more than that my body is resolved into its original elements—water, fire, earth, air. But the existence of such a spirit within me as you speak of, I believe not. Where is it when I sleep, when I see no one, or though one touch me, I do not feel it?" Swartz replied to each point. He reminded the objector of the *operations* of the soul, such as thinking, judging, determining; and asked, whether wind was capable of these? whether he could not by this perceive that he had a soul, which is a real being, endowed with understanding and will, and which is therefore susceptible of sorrow, anxiety, and pain. He next explained the doctrine of the resurrection. This man expressed, without reserve, the doubts which other heathens entertain; from which it appears that the errors of Spinoza are not unknown in India. Indeed they are not new, having been long since no-

ticed and refuted in Eccles. iii. 19—21, and in the book of Wisdom, ii. 1—3.

A heathen said to Swartz, "If I become a Christian, how shall I be maintained?" He replied, "Work and pray." The Gospel of St. Matthew was given to him, and on his first opening it, he lighted on the passage, chap. vi. 31—33. "Take no thought, saying, What shall we eat, &c. for after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This singular coincidence made a deep impression.

A Hindoo inquired whether there were any worldly advantages, such as money or rice, to be gained by embracing our religion. Swartz lamented his earthly mind, and informed him that the missionaries were not come to support the idle, but to show to all the way to obtain incorruptible blessings. Another said, "If I become a Christian, I shall be called an apostate, who has crept into another caste." Swartz told him, that heathens and unbelievers belonged to the caste of the devil; but that the family of God, into which those are adopted who believe the gospel, is "a chosen generation, a royal priesthood; a peculiar people." The following incidents afford a pleasing proof of the superior moral feeling of the converted Hindoo.

During an artificial scarcity, occasioned by the closing of the magazines of grain, a Christian woman said, "I have a Panaam, but could get no rice to-day; I had no other food therefore than water; but I have spiritual food which has comforted my heart."

A Hindoo came with his wife to be instructed by the missionaries, being induced by the meekness and patience with which his mother, who was a believer, had endured their reproaches. On Mr. Swartz visiting her, she told him that she prayed night and day, and put her trust in God alone; that He provided her with work, and that she was well contented, if she could sometimes only gather a few herbs, as she was then doing, for her support.

Another poor convert being exhorted not to care anxiously for the body, answered, "He that planted the tree, will he not water it? Whether he gives us life or death, we will not forsake him."

In the year 1752, Mr. Swartz conducted three numerous preparations for baptism, and continued his excursions among the neighboring villages.—No letters from him during this year are recorded in the missionary journals; and in general it may be observed, that he was averse to any extensive correspondence which might divert him from his studies and labors among the natives. From the moment that he rose in the morning, till he retired to rest, he was unremittingly employed.

In the next year, however, a letter occurs to the Rev. Dr. Struensee, then professor of divinity at Halle, afterwards superintendent-general, that is, bishop and metropolitan of the Duchy of Sleswig, and father of the unfortunate Count Struensee, prime minister of Denmark, of which the following is an extract. It is dated Oct. 8, 1753.

"Concerning my poor labors, I usually employ myself in the morning with the school children; and when I am preparing a small party for baptism, that is also done in the forenoon. In the afternoon, Mondays excepted, I commonly go out to the villages, to visit the Christians in their cottages, and to converse with heathens.

"The enclosed annual report will exhibit to you the present external state of the mission. This year Satan, by his raging, endeavored to excite the

fears of the Christians, by which many heathens were no doubt deterred from embracing the gospel. For towards the end of April last, a dissension arose between the papists and heathens in Tanjore, on account of some usages. The Rajah having been informed of it, treated the Roman Catholics with great severity; upon which many of them renounced Christianity, both verbally and in writing. Since that time, the Romish Christians in the Tanjore country have been roughly handled: in which sufferings our Christians have also been made to share in several places, though not so severely as the papists in Tanjore. May our faithful God arm us with grace, resolution, and strength!

"In July a captain of the Danish navy was sent as an envoy to Tanjore, on which occasion Mr. Wiedebræck, at the captain's earnest request, accompanied him, and had an opportunity of announcing the gospel of Christ, both in the country and in the residence itself, without hindrance. May God grant a permanent blessing upon it!"

The report alluded to by Mr. Swartz in the preceding letter, was a short account in German, on one quarto sheet, printed on the 5th of October, in every year, at Tranquebar, comprising the number of native Christians belonging to the three congregations constituting the Danish mission, viz. the Portuguese, and the two Tamul for the town and the country, which last, previous to the establishment of the missions of the Society for promoting Christian Knowledge, was divided into five districts, named after their central places; the district of Mahaburam, that of Tanjore, including the kingdom of Madura, that of Madhewipatnam, comprising the country of Marava, and that of Cum-bagonam.*

It may here be proper to observe, that the brethren at Tranquebar, having soon discovered the extraordinary talents of Swartz, gave him the superintendence of all the Christian schools and churches south of the river Caveri.

At this period, whenever the missionaries proceeded on a journey, or returned from one, when they arrived at another missionary station, or departed from it, their first and last employment was to bend their knees in prayer to Almighty God with all their brethren. In this apostolical manner, Messrs. Kohlhoff and Swartz, on the 18th of February, 1754, set out on foot on a visit to Cuddalore. Two other missionaries accompanied them a few miles on their way, and united with them in prayer at parting. They supped and slept at the house of a Hindoo merchant, who civilly received their exhortations to himself and his family.

The persecution of Christians in Tanjore still continuing, these pious men encouraged themselves by reading in Hebrew, according to their general custom of studying the Holy Scriptures in the original languages, the 74th Psalm. After their morning devotions, first with each other, and then with their servants and coolies, they proceeded on their journey, and delivered a lecture on the atonement at a place where several Christians were assembled, with a concluding address to the surrounding hea-

* The increase of each congregation, the missionaries, catechists, and assistants, the number of schools, schoolmasters, mistresses, and children, the printing press and its productions, the country priests and native teachers, with various other particulars, were also inserted in this statement. On the same day the missionaries wrote their annual reports to the king of Denmark, and to each branch of the royal family, which were transmitted directly to those illustrious personages.

then. On the next day, they represented to the Brahmins and others, in front of a pagoda at Sembankudi, the absurdity and fatal consequences of idolatry, and in the evening reached Tirucottah, where they lodged at the commanding officer's, who was very kind to them, and accommodated them with a boat to carry them down the river and across the Coleroon, and afterwards a catamaran over another river, which saved them from passing through a desert and swampy forest. The boatmen refused to hear any thing of Christianity; but stopping for refreshment in a wood, several Hindoos, and Mohammedans, and a Roman Catholic native, came round them, to whom they announced the only true God, and Jesus the only Mediator and Redeemer. A robber, one of whose feet had been struck off by the headman of Chillumbrum, begged a plaister, which the missionaries gave him, with a direction to the only Physician of the soul for the healing of his spiritual wounds. The Romish Christian made himself known in private, but was admonished of the duty of openly confessing Christ before men; and when he urged the difficulty of doing this in India, he was reminded of our Lord's words, Matt. x. 32, 33. On their way many were exhorted, and tracts were distributed. One man said, "We follow our rulers." "Then," replied the missionaries, "follow God. He is the Supreme Ruler of us all."

At the Porto Novo river, they were met by Mr. Huteman, and by Mr. Vanek, the Dutch superior, who took them to his house. On the 23d, they travelled the whole way to Cuddalore along the sea shore. A merchant of high rank in his caste, but reduced in circumstances, followed them from Porto Novo, and offered to become a Christian; but his views appearing to be interested, he was admonished to be sincere. At noon they addressed some Hindoos at a choultry, particularly some Byrages, a caste of professed and importunate beggars, and pointed out to some fishermen, how they were entangled in the net of Satan, and by whom they might be rescued. Towards evening, Mr. Kiermänder met them near Chetty-Cupam. Having strengthened each other in the Lord at the choultry, they proceeded up the river in a boat, and arrived safely at the mission house at Cuddalore. There they united in prayer to Almighty God, their reconciled Father in Christ, laid their own wants and the general distress, humbly yet confidently before him, and implored a blessing upon themselves, their brethren, and their work. They then visited the sick Portuguese schoolmaster, and conversed with the catechists, and several members of the congregation. A number of Christians having come from the country for the succeeding day's service, they explained to them the Lord's Prayer, and the form of general confession, by way of question and answer. They closed this busy day by visiting the school, and some of the mission servants.

On the 24th, being Quinquagesima Sunday, Mr. Swartz preached in the morning in Tamil, on Luke xviii. 31, on the necessity of Christ's sufferings, and Mr. Kohlhoff in the afternoon in Portuguese, during which service, the morning sermon was repeated in the Tamil school.

The next day they conversed with the native Christians who were returning into the country; and exhorted them to "keep the word of God" which they had heard, and to walk worthy of it. They again visited the sick schoolmaster, and reminded him how necessary it was to be well assured of one's state, in order to be peaceful in death.

It had been usual from the commencement of the mission at Tranquebar, for the missionaries to hold, on Tuesday in every week, a pastoral conference

on some passage of Scripture for mutual edification and encouragement. This pious custom, Messrs. Kohlhoff and Swartz did not omit during their present excursion, but from ten to twelve on the 26th, held what they called a colloquium biblicum with their brethren at Cuddalore, on Acts x. 36, 37; taking occasion, from that animating passage, to exhort each other to courage and perseverance in the great work of "preaching peace" to the Gentiles by Jesus Christ. In the afternoon, they visited by water two villages of fishermen, situated to the east of Cuddalore, between the river and the sea, and observing that the hours struck at the mission church were distinctly heard on their island, they represented to them the duty of listening to the word of salvation, which the goodness of God had thus brought so near to them.

The next day, the two missionaries, accompanied by their brethren of Cuddalore, proceeded to a small neighboring town, and sitting down in a choultry, conversed with the natives who collected round them, on the acknowledged earthly origin, and base and unworthy character of their pretended divinities, and urged the unprofitable nature of their idolatry, and the peace, purity, and immortal hope resulting from the faith of the gospel. Several succeeding days were thus occupied either in exhortations to the heathen, or to the native Christians, the catechists, the school children, and their teachers.

Having, at the request of their brethren, consented to remain two days longer at Cuddalore, they assisted at the weekly conference, the object of which was thus stated by the founder of the mission, Ziegenbalg.

"The weekly conference which we hold every Friday with all the laborers, is of the greatest utility in keeping the mission work in order. For on that day in the forenoon, we pray to God for wisdom and counsel, and each relates how he has been employed, or what has occurred in the congregations and schools, and in the printing and bookbinding offices, and in the private houses. Here every thing which might occasion disorder or detriment is adjusted, and those means are adopted which may best promote the general good. The conference being ended, the Portuguese and Tamil assistants make a report of their labors, and of whatever may be wanting, that as far as possible it may be supplied."

This useful practice was regularly observed during nearly the first century of the mission, when, for some reasons which do not appear, it was discontinued.

After the conference thus referred to, Messrs. Kohlhoff and Swartz went down to the river to a Tirkera, or Moorish hermitage, where, amongst others, they addressed a Fakir, or Mohammedan mendicant, to whom the nabob had given the place and the surrounding grounds. He acknowledged that he had three wives and four-and-twenty children, and that he was much addicted to the use of intoxicating drugs. With this man they urged the base and licentious character of Mohammedanism, and the superiority of Christian principles; he admitted the truth of their representations, and promised to visit them at Cuddalore.

On the 5th of March, the four missionaries again held a biblical conference on Acts x. 38, in which they encouraged each other humbly and earnestly to implore the communication of the Holy Spirit, that in the power of that divine grace they might, after the example of their heavenly Master, "go about doing good." Swartz concluded with an impressive prayer, that the Lord would vouchsafe to them a permanent blessing from that hour; that according to his promise he would fill them, their

brethren, and all their fellow-laborers, with his Spirit, for the sake of the great Mediator and Saviour; that he would preserve them from venturing on any service relying on their own strength, but that they might go forth in his power, that thus laboring they might never want all necessary light, strength, and blessing.

Early the next day, the four missionaries again united in thanksgiving and prayer; and in the strength of their Redeemer, entered into a covenant to be his, to serve him with all their heart, and thenceforward with renewed energy to preach the gospel to the poor Gentiles around them. "Now," said Swartz, "the Lord has heard what we have spoken before him. May he give us light, life, strength, and prosperity!" The Cuddalore brethren accompanied him and Mr. Kohlhoff a few miles, and then separated after a cordial farewell, and wishing them abundant grace and blessing.

On their return to Tranquebar they had frequent opportunities of scattering the good seed of the word of God among Peons in the Dutch service, and Hindoos and Mohammedans from the neighboring towns. Most of these were fishermen, of which class of natives, though there are many Roman Catholics in the south of the peninsula, few have ever been converted by the Protestants. The two missionaries, sometimes in brief, and at others in longer addresses, declared the nature of the true God, and the vanity of idols, the misery of sin, the inefficiency of Pagan ceremonies, and particularly of bathing in the sea, to which many whom they met were resorting, and the only effectual atonement of the cross. To those who made inquiries or urged objections, they gave suitable and often satisfactory replies, and received promises of farther attention to their instructions. To some Romish Christians they pointed out the errors of image-worship and of purgatory, and exhorted them to repentance, faith, and true godliness; and finding at one place at which they rested some Protestant converts, they preached to them, inquired as to their domestic devotions, and reproved the negligent.

On the 9th they were met by one of their Tranquebar brethren, and on approaching the mission house, the Tamul school children welcomed them by singing a metrical version of Ecclesiasticus, i. 22—24, "Now let us praise the Lord," which is in universal use among Protestants on the continent. The missionaries blessed the children, and shortly afterwards their remaining brethren met them, and united with them and with several officers of the Danish troops at Tranquebar, in the following devout and fervent thanksgiving and prayer offered up by Mr. Swartz.

"Praised be thy name, O Lord, in profound humility, for all the grace, protection, and blessing which, during the whole of our journey thou hast graciously bestowed upon us of thine undeserved mercy, for the sake of Christ our Mediator! May the seed of thy word, which we thy poor servants have sowed on our journey, spring up and produce abundant fruit, that we, and those who have received the word into their hearts, may praise and adore thy goodness to all eternity! May the union with our brethren at Cuddalore, which has been renewed afresh in thy sacred presence, be productive of abundant blessing! Our supplications, which we have jointly brought before thy footstool, with regard to ourselves and the flock entrusted to us, vouchsafe graciously to hear, and to let us perceive it, for the strengthening of our faith. And thus begin anew to bless us, and to prosper the work of our hands. Yea, prosper thou our handy-work, O Lord, for the sake of Christ, and of his bitter sufferings and death! Amen."

CHAPTER III.

A. D. 1754 TO A. D. 1759.

War in the Carnatic between the French and English—Mr. Swartz continues his usual labors and excursions—Letter to Professor Francke—Expedition of Mr. Poltzenhagen to the Nicobar Islands—His death—Letter of Swartz to a friend in Europe—Visit of Messrs. Kohlhoff and Swartz to Negapatam—Conversations with the natives—Favorable results of the journey—Second visit to Negapatam—Swartz's address to the native catechists—Capture of Fort St. David and Cuddalore by the French—Kindness of Count Lally to the missionaries—They retreat to Tranquebar—Mr. Kiernander removes to Calcutta—Mr. Hottelmann returns to Cuddalore—Death of one of the first five converts of Ziegenbalg at Tranquebar—The French army approaches Madras—Messrs. Fabricius and Breithaupt protected by Count Lally—They leave Vepery, and retire to Pulicat—An English fleet relieves Madras—The French army retreats, and the Missionaries return to Vepery.

HOSTILITIES were now raging in the Carnatic between the French and English, who were contending for the superiority in India, in which several of the native princes were involved. The interior of the country was in consequence much disturbed, particularly by the incursions of the Mahrattas, who supported the French interest. The ravages of these predatory troops spread desolation and alarm wherever they appeared, and the poor native Christians participated in the general distress; but though the operations of the missionaries were occasionally impeded, and eventually those who were stationed at Madras and Cuddalore suffered considerably, Mr. Swartz continued his usual labors and excursions.

On the 8th of July he accompanied Mr. Fabricius, who had been for some time at Tranquebar, a few miles on his return to Madras, and on leaving him he directed his course into the interior, to visit several places inhabited by some Christian families. He was attended by the assistant Martin, and while instructing the native converts, he took the opportunity of allaying the prejudices and fears of some of their unconverted neighbors, as to the education of the Hindoo children by the missionaries, and of convincing them that they could only be desirous of promoting their happiness.

In this year a captain in the Danish navy arrived as governor of Tranquebar, and shortly afterwards gave a pleasing proof of his sincere regard for religion, by redeeming a poor child whom her mother, while a heathen, had sold as a dancing girl to a neighboring pagoda, but who having subsequently embraced Christianity, was anxious to rescue her from that wretched slavery. The Danish governor paid much more than had been given for the child, sent her to the mission school, and defrayed the expenses of her education. She was afterwards baptized, and in process of time married to a respectable native Christian.

On the 17th of October, 1755, Swartz wrote to Professor Francke as follows.

"Blessed be the God and Father of our Lord Jesus Christ, the God of all true consolation, salvation and life, who mercifully and gloriously helpeth us in all trouble! He is a God that delighteth in our life, a God that humbleth that he may exalt us, that maketh us to feel our wretchedness that he may thoroughly save us from it. My soul, magnify the Lord!

"The distress of the Christian congregation, and the insensibility of the heathen to the word of God, often grievously afflict my soul, which is not yet experienced in the ways of truth. However, I strive as well as I am enabled by the Spirit of Jesus Christ, to cast this burden upon him that is mighty to help, and delights to bow down to us in mercy, that we may not remain and sink in trouble. The words of

Christ from Isaiah xlix. 4, often occur to my mind. 'Then I said, I have labored in vain, I have spent my strength for nought and in vain: yet surely my judgment is with the Lord, and my work with my God.' But indeed, the following verse ought to allay all grief, and to bind the sorrowful heart to the word of the divine promise. The unwearied patience and mercy of God in working upon my own soul also greatly comforts me, when he saith within me, 'Tell it once more—go, announce it both to Christians and heathens; for thou thyself also wert sometime foolish, disobedient, deceived, serving divers lusts and pleasures; and yet in that most corrupt condition deserving wrath and death, a merciful God hath wrought in thee for Christ's sake, and waited for thy conversion, not a few, but many years—now learn thou also to wait patiently in love. Now, my heart, mind, thoughts, desires, designs, and all my will be altogether offered up to the will of my heavenly father. Not my will, but thine be done! Yet, let thy kingdom come, in India also, to myself and to others!

"As to outward circumstances, a gracious God hath paternally preserved me, and amidst bodily weakness mightily supported me. Let my God only give me that which Paul was enabled cheerfully to say, 2 Cor. v. 1, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens!'

"I shall waive a particular account of the circumstances and concerns of the mission, since the most important points are contained in our common letter. I only mention my heartfelt joy on account of the wonderfully kind providence of God, that he blessed us on the 1st of July last with a new fellow laborer and brother, Mr. Peter Dame, in whom the mind of Christ is so pleasingly conspicuous. As we little expected this, it hath caused us the greater joy. In the Christmas holidays he will, by the divine blessing, deliver a testimony to Christ before the congregation. Now, may a gracious God grant that he may prove abundantly successful.

"C. F. SWARTZ."

It is observable, that the reports and joint letters of the 31st of December 1755, and 30th of June 1756, were signed by eight missionaries, the largest number ever residing at one time at Tranquebar.

In September 1756, Mr. Polzenhagen, at the request of the Danish government, accompanied the new colonists to the Nicobar Islands, both to act as their chaplain, and to promote the civilization and conversion of the natives. He collected much information, and began to converse in the language of the Islands, when a short illness terminated his valuable life on the 28th of November following, in the flower of his age. His labors in the Portuguese congregation and school at Tranquebar fell to the share of Mr. Swartz, till Mr. Dame was qualified to undertake them, and in the mean time Swartz continued to officiate in Tamul.

The French, in consequence of the success of some of their military enterprises in this and the two following years, were now indulging the hope of becoming masters of the greater part of India. This encouraged the Roman Catholic priests to reproach and threaten the native Protestant converts, and even stimulated them to some acts of open violence. In addition to this source of uneasiness, a dispute between the Danish government and the Rajah of Tanjore, led to an incursion into the Danish territory, in which the poor Christians suffered depredation, and the mission church at Poreiar was considerably injured. These adverse circumstances did not, however, prevent the missionaries from celebrating the 9th of July 1756 as a jubilee, that

being the anniversary of the day on which fifty years before, the first Protestant preachers landed on the shores of India.

The missionaries mention in their journal of this year, a remarkable acknowledgment of the principal minister of the Rajah of Tanjore, that there is but one true God, and that the images of their idols ought to be broken and thrown into the sea; and that such was the tyranny and injustice of the government, that many of the natives wished the English to take possession of the country. The Brahmins, however, not knowing the cautious policy, or rather the indifference of most Europeans, feared that they would favor the introduction of Christianity, and therefore dreaded their influence.

The missionaries also relate that the Rajah having been informed of a considerable subterranean treasure, which was guarded by demons, who would not permit it to be removed without the sacrifice of five hundred human beings, had dispersed fifty kidnappers through the country, who, by throwing a magical powder upon their victims, pretended to deprive them of their senses, and thus obtained possession of them. This so much alarmed the superstitious Hindoos, that scarcely any but Christians ventured for some time to travel from one place to another.

They add the more interesting fact that three Mohammedans were in the course of this year baptized at Vepery, and formed the first fruits of the conversion to Protestant Christianity, of that class of the natives on the coast of Coromandel.

The Tranquebar journal of 1757, notices a visit of Mr. Kohlhoff to Seringham, at the request of a sick German officer, in the French service. While there, he had several opportunities of addressing the Brahmins within the great pagoda, as well as at Trichinopoly, then garrisoned by the English.—He mentions having observed at the latter place the simple method adopted by the natives to convey immense stones to the top of the highest buildings without machinery; namely, by throwing up a sloping mound of earth against the building, and forcing the stone up the inclined plane. From Trichinopoly Mr. Kohlhoff proceeded to Tanjore, where he preached both to European and native Christians, and was invited to a conference with one of the Rajah's ministers, to whom he declared the truths of the gospel.

Towards the close of this year a letter occurs from Mr. Swartz to a friend in Europe, of which the following is an interesting extract.

"In my ministerial functions, no variation has taken place, except that I have been upwards of nine months in the late Mr. Polzenhagen's house, and have had the instruction of the Portuguese school and congregation. The Lord lay his blessing on it! This is certain, and I learn it daily, that neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. He who altogether despairing of himself and his own strength, goes out in all humility with prayer and supplication, seeks that which is lost, and then waits for the former and the latter rain from the Lord, he receiveth blessing of God, and is preserved from much disquietude. And although the blessing is not instantly visible, yet God awakeneth the heart and enableth us to say, 'At thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes.' This text I remember frequently, especially as it is that on which I preached my first sermon at the University; and by means of which God has produced in me poverty of spirit, and at the same time a filial reliance on his word. May he teach it me more and more, and inculcate it by his Spirit! It was

only yesterday, as Mr. Dame and I were observing the obstinacy of the poor pagans, we spoke on this subject, and excited each other to look off from ourselves to God."

Early in 1758, Messrs. Kohlhoff and Swartz set out on a visit to Negapatam, which is about twenty miles south of Tranquebar. They proceeded by a circuitous route through the country, in order that they might have more frequent opportunities of addressing both Christians and unbelievers. In the evening they repeated to some native Christians at the village where they rested, the sermon which had been preached that morning at the mission church, on the gospel for the day; and very early the next morning they explained to them the Lord's Prayer, addressing at the same time some suitable instruction and admonition to several Roman Catholics and heathens who were present. At their next station they lectured on the Creed; and here it may be observed, that their converts being universally taught to repeat the Creed, the Lord's Prayer, the Ten Commandments and the words of the institution of both the sacraments—a lecture on any of these subjects peculiarly fixes their attention. At another choultry in which the missionaries found a party of Mohammedans, who readily acknowledged Jesus to be a prophet, they discoursed on his importance as a Mediator, and on the inestimable work of redemption; and drawing a parallel between Christ and Mohammed, they proved the infinite superiority of the former, and urged the duty of an exclusive faith in him.

At three o'clock on the following morning, the assistant who accompanied them collected a small party of Christians, whom the missionaries instructed in the scriptural method of salvation, and with whom, as was their constant custom, they prayed. In this manner they pursued their journey.

On the way, seeing a number of natives passing them hastily, and inquiring the cause, they were told that a Brahmin had drowned himself under the pressure of pain; upon which they took occasion to point out the wretched condition of their guides, and exhorted them to seek the grace and peace of God in their hearts, which would enable them patiently to endure calamities. Some of them insinuated that God had predestinated the Brahmin to his miserable end; but the missionaries testified, that God was not the author of evil, but was a lover of our temporal and eternal happiness.

On their arrival at Negapatam, they paid their respects to the Dutch governor, and were hospitably received by one of the gentlemen of that settlement. During the week that they continued there, the missionaries were incessantly engaged in various religious services, with the native and European Christians.

They preached in Tamul and Portuguese, and more than once in their own language, to about two hundred Germans of different ranks, who were earnestly desirous of Christian instruction. They visited the Lazaretto, where a number of lepers were supported at the expense of the Dutch East India Company, and gave those unhappy persons a suitable exhortation. On their return they had various conversations with natives, one of whom observed with great simplicity, "We have books wherein the solar and lunar eclipses are accurately calculated, and according to those calculations the events happen. "Now," said he, "as these prove true, so we believe that other points contained in these books, which concern the divine laws and heavenly things, are true also." The missionaries replied by explaining the difference between physical and religious truths, and pointed out the fallacy of arguing from the results of natural science,

to the knowledge which can only be derived from divine revelation. It need scarcely be added, that on many occasions they had to lament the inefficacy of their instructions, but on others they met with willing and attentive hearers; and in general the missionaries observed that their reception was more favorable in places under Dutch authority than elsewhere, the official servants of that government being free from the prejudice commonly entertained against natives professing Christianity, and often even employing them in preference to others.

In the course of their visit to Negapatam, Messrs. Kohlhoff and Swartz reminded their European friends, that it was their duty to promote the kingdom of Christ; and that the higher the station in which God had placed them, the more responsible they would be, if they neglected to acquit themselves of the obligations incumbent on Christian rulers, to be nursing fathers of the church. The governor assured them of his readiness to favor the advancement of Christianity; and in proof of it, promised that as soon as their chaplain returned, he would begin to build a church for the use of the native Christians—a promise which, in less than a year afterwards, was faithfully fulfilled, when a building for this purpose was dedicated in the presence of two of the Tranquebar missionaries.

Not long afterwards, Mr. Swartz made another excursion into the interior of the country, accompanied by one of the native assistants, during which, several Hindoos of high caste listened to him with great attention, and said on parting from him, "You are an universal priest;" intimating, that he was worthy not only of being the religious instructor of Europeans, but of themselves also. While on this short tour, he experienced from many of the natives marked respect and kindness, one of them, in a place where he could purchase nothing, voluntarily bringing hot water and milk for his tea, and providing him and his attendants with a supper.

The good effects of his and Mr. Kohlhoff's visit to Negapatam, were soon so apparent in the awakening of a concern for religion in the minds of many of the German Protestants, that at their urgent request, after much deliberation and prayer, Swartz accompanied by Mr. Klein, another of his brethren, made a second journey to that station in the month of April following. They were met by the two native catechists, and by several European gentlemen, and conducted to Negapatam. There they spent another week, preaching on the most important and impressive subjects, chiefly in German, but two or three times also in Portuguese and Tamul, to the native converts. They administered the sacrament, distributed books and tracts of piety and devotion, and departed, rejoicing at the evident proofs afforded by many of every class, of their cordial reception of the word of God. At the close of their farewell discourses, the Europeans presented the missionaries with a collection for the poor at Tranquebar, amounting to upwards of thirty-two pagodas, great part of which was contributed by the Dutch soldiers.

It had been customary since the year 1741, after the arrival of Messrs. Kohlhoff, Fabricius, and Ziegler, when the country catechists and the teachers in and near Tranquebar assembled once a month to read the report of their proceedings, for one of the missionaries to give an exhortation on some text of Scripture, to stir them up to the faithful discharge of their important duties. Lectures in divinity were also given to the most able and intelligent among them, and an admonition to the poor on distributing the monthly alms. On his return from Negapatam, Mr. Swartz addressed the catechists who had brought their reports, from 1 Cor. xv. 10, "By the grace of God I am what I

am," from which striking example of the apostle, he represented to them humility as an essential and most important quality in every Christian teacher, leading him to entertain the lowliest thoughts of himself, and at the same time to value and depend on the grace of God in Christ Jesus, above all things.

This was a critical year to the British power in India, and to the missions at Cuddalore and Madras. During the night of the 28th of April, the French landed a body of troops near Fort St. David, which, being joined by others from Pondicherry, ravaged and plundered the neighboring towns and villages in a most cruel manner. Many of the Roman Catholic Christians fled to their adjacent church near the governor's garden-house, where they trusted that, as brethren in the faith with the French, they should be safe. Some one, however, among the invading party, having reported that these were the English Protestant missionaries, and that it was their church, the poor Roman Catholics who had taken refuge in it were inhumanly massacred, and the church razed to the foundation. In the mean time, the Protestant missionaries were by the good providence of God safe within the walls of Cuddalore. It was remarkable that a person at Tranquebar, who was known to be connected with the French, when the news of their attack reached that place, expressed his conviction, that Messrs. Kiernander and Hutteman had been put to death.

On the 1st of May, the French troops approached Cuddalore, and the walls being very low and weak, it was apprehended that at the rising of the moon at midnight, they would storm the town.—The alarm of the native inhabitants was in consequence extreme; and they came by hundreds to the missionaries, with their most valuable effects, with which they filled the mission houses. They were, however, spared the horrors of an assault, and early the next morning a French officer brought a summons to the garrison to surrender the place on capitulation. The English commander of the Fort soon afterwards kindly sent a note to the missionaries, advising them to accompany his messenger to the enemy's camp, in order to request the French general to take them under his protection. This advice they thankfully adopted, and followed the flag of truce by a circuitous route through the country, which had been laid waste in every direction, by the French cavalry. At length they reached the choultry where the commander-in-chief, the unfortunate Count Lally,* had fixed his head-quarters. He immediately assured them that they had nothing to fear, and that he would afford them every protection. His own regiment being nearly all Irish, the officers spoke English, and Colonel Kennedy accompanied the missionaries some distance on their return.

Cuddalore being quite unequal to a defence against so considerable a force, and being entirely open towards the river, the governor of Fort St. David agreed to the proposed capitulation, and the town was in consequence delivered up to the French. The captain of the grenadier company of the regiment Lorraine, which had taken possession of the Porto Novo gate, received orders from his general to send a guard to the missionaries to protect their houses, and they expressed their gratitude by affording refreshments both to the officers and soldiers. They discovered also, that the German captain, Baron Heidemann, whom Mr. Kohlhoff had visited at Seringham, had given orders to his hussars to protect them.†

As soon as the capitulation was signed, the missionaries sent a messenger to their brethren at Tranquebar, informing them of their melancholy situation, and requesting some country boats for transporting the mission property, as it was supposed that all the inhabitants would be required to take an oath of fidelity to the French government, and it was no longer expedient to remain at their present station. The next day the English garrison marched out of Cuddalore, and some French officers took up their quarters at the mission houses.—In the course of the day, Count Lally himself visited the missionaries and conversed with them in English, inquiring what countrymen they were, whether Lutherans or Calvinists, wherein their functions consisted, and how far they had succeeded in making converts. He kindly gave them passports, and granted two country boats, which had arrived from Porto Novo with provisions for the French troops, to transport their goods. With much difficulty they contrived, amidst the confusion around them, to get their property on board.—The missionaries then assembled their little Christian flock, and kneeling down, commended them to the Lord, praying that he would guide and protect them.

Many Christians and other natives, with their families, were allowed to accompany the missionaries on leaving Cuddalore. In the evening they arrived at Porto Novo, where they were cordially received by the Dutch resident; and at noon the next day at Devi-Cottah, where the English gave them a most hospitable welcome. On the 8th they reached Tranquebar, where houses were assigned to them by their kind brethren: the native Christians were lodged for the present in the paper-mill at Poreiar, and the Cuddalore children were received into the Tamul school. The two missionaries insisting on taking a share in the labors at Tranquebar, Mr. Kiernander assisted in the Portuguese, and Mr. Hutteman in the Malabar congregations.

The early departure of the missionaries and their converts from Cuddalore, appears to have been highly providential. Several Jesuits from Pondicherry, with a party of their followers, arrived the next day; and on finding they had escaped, expressed their disappointment, as well as great displeasure against Count Lally for having granted them a safe dismissal.

Most of the native converts having left Cuddalore, some having retired to Tranquebar, and others to Madras, Mr. Kiernander perceived no immediate prospect of being able to return to his former station, and in consequence felt it to be his duty to engage in some new sphere of labor. After mature reflection and consultation with his brethren, it was resolved that he should endeavor to establish a mission in Bengal. For this purpose he proceeded to Calcutta in September, 1758; and notwithstanding many difficulties and discouragements, he labored there for some years with exemplary piety and diligence, and with considerable success. Mr. Hutteman remained at Tranquebar till September 1760, when he returned and resumed his labors at Cuddalore, which had been retaken by the British army. There, among other instances of the divine blessing upon his ministry, he was the instrument of converting a Pandaram of the highest caste, and of great respectability and learning, in Tanjore. The account of this distinguished convert, written by himself, together with the remonstrance of his brethren of the college of Pandarams of which he had been a member, and his energetic and truly Christian reply, are contained in the reports of the Society for promoting Christian Knowledge for the year 1765. By one of the biographers of Swartz, this conversion has been erroneously attributed to

* See Orme's History, vol. ii.; and Mill's British India, vol. iiii.

† This pious officer, about two years afterwards, quitted the French service, and retired to the mission at Vepery, where he died in 1761.

him, instead of his excellent friend Mr. Hutteman, to whom, under God; this honor is due.

Notwithstanding the disturbed and critical state of the surrounding country, the missionaries at Tranquebar, which, as belonging to a neutral state, had suffered none of the calamities of war, celebrated, as they were accustomed on the 31st of October, the anniversary of the German Reformation, by singing hymns of praise to its divine Author.

On the 21st of November in this year, died at Tranquebar, an aged woman, who was one of the first five converts to Christianity by Ziegenbalg and Plutsch, having been baptized on the 12th of May 1707. She was born and educated a Mohammedan, and was already of adult age when she became a Christian. Her life had been irreproachable, and she had regularly attended the public services of the mission. At her funeral, which was numerously attended, a short address, appropriate to the interesting occasion, was delivered in the old mission church.

The French army approached Madras in November, availing itself of the monsoon, during which the English fleet could not remain on that station. The missionaries at Vepery, Messrs. Fabricius and Breithaupt, observed, in consequence, a day of penitence and prayer; humbly deprecating the approaching visitation, and imploring the divine protection in behalf of the English government, and the army, the country, and the mission. It was a remarkable and impressive circumstance, that even the youngest children in their schools, contrary to their usual custom, joined in the amen at the conclusion of their prayer.

On the 6th of December, the French began to invest Madras, to the disappointment of numbers who had intended to retire, among whom were the missionaries, who had made every preparation for transporting themselves and their property to Pulicat. The French army being unprovided with artillery, no one anticipated so sudden an approach; but the roads both to the south and the north being occupied by the enemy, and the missionaries being unwilling to retreat into the Fort or White town, with their numerous families, aged persons, women and children, they had no other resource than, in the event of the English army retiring into the city, to endeavor to obtain the protection of the French general, Count Lally, as Mr. Fabricius had done in the year 1746, on the capture of Madras by M. La Bourdonnais. They felt, however, that it would not become them to seek such protection from the French general before he had rendered himself master of the country. On the 12th the French army advanced, and after firing a few rounds the English retreated into the fort. Scarcely had this movement taken place, when the Mohammedan irregular cavalry of the French army galloped over the plains, and listened to no representations of the missionaries, forced their way into their houses, and robbed and plundered them of every thing.—At length they approached the church, in which great numbers of men, women, and children had taken refuge. Here they compelled the native men to give up their clothes and turbans, and the women their necklaces and ear-rings. "Our gracious God, however," observe the missionaries, "without whose permission not a hair falls from our heads, mercifully preserved his servants, so that their persons were not touched, and, with the exception of being plundered, no one sustained the slightest injury."—The native Christians fled across the river into Madras, whither Mr. Breithaupt and his family also escaped, while Mr. Fabricius, escorted by a friendly Roman Catholic trooper whom he met among the plunderers, proceeded to the French camp.

It was late in the evening before Mr. Fabricius

could obtain from Count Lally the desired protection. The French officers expressed their regret that he had not sooner applied for it, adding, that on such occasions, it was not in their power to restrain the excesses of the Mohammedan troops.—The missionaries, however, humbly resigning themselves to the will of God, felt comparatively little for their own losses, but deeply lamented that the property of many persons, particularly that of some widows and orphans, which had been entrusted to their care, should have been thus plundered—a circumstance which led them afterwards to be cautious in becoming such depositories, except in behalf of each other.

As soon as Mr. Fabricius had obtained a soldier to protect him, he returned to Vepery, where he found every thing in the utmost confusion; most of the mission furniture, their provisions, books, clothes, and utensils, had disappeared. Their manuscripts and correspondence, though scattered in every direction, were happily preserved; and some of their more useful books were afterwards discovered. Some benevolent friends at Fort St. George kindly sent Messrs. Fabricius and Breithaupt a present of money, linen, and clothing; and thus the providence of God watched over them and supplied their wants.

Very early on the 14th of December, the French army defiled past the mission-house towards the northern suburb of Madras, compelling two youths of the Christian congregation to accompany them as guides. A strong detachment from the fort here attacked the French, but the English were repulsed with considerable loss. The French plundered the Black town, and commenced the siege of Fort St. George. To avoid the difficulties and dangers attending such a scene, the missionaries, about Christmas, together with many of their converts, left Madras, and proceeded to Pulicat, where they were hospitably received by the Dutch authorities. In the mean time, Count Lally urged the siege of Madras with the feeble means which he possessed, and about the middle of February 1759, a breach having been made in the walls, notwithstanding the utmost efforts of Governor Pigot and the English commander, the veteran Major Lawrence, preparations were making for the assault; when, on the 16th, the very day which had been fixed for the purpose, an English fleet unexpectedly arrived off Madras, and in two hours the French officer commanding in the trenches received orders to abandon the siege. The next day the French army retreated from Madras, and in the course of a few weeks, the missionaries returned to their peaceful and beneficent labors. The victory of Colonel Coote at Wandewash, and the subsequent capture of Pondicherry, defeated the last hopes of the French in that quarter, and established the British ascendancy in the Carnatic.

CHAPTER IV.

A. D. 1759 TO A. D. 1766.

Tranquillity of the Danish missionaries during the late hostilities in the Carnatic—Visit of Mr. Swartz to Ceylon—His various ministerial labors and his illness in that island—His faithful admonition to a skeptic—His departure from Ceylon—His reflections on this visit—Journey with Mr. Kohlhoff to Cuddalore and Madras—His religious views and feelings in a letter to a friend—Enlarged sphere of Mr. Swartz's labors—Journey to Tanjore and Trichinopoly—First proceedings in those cities—Introduction to the Nabob of Arcot—Conversations with natives near Trichinopoly—Commencement of Divine Service with the English garrison—Contagious fever—Services of Swartz during the siege of Madura—His removal from Tranquebar, and establishment at Trichinopoly, as a Missionary of the Society for promoting Christian Knowledge—Arrival of Mr. Gericke in India.

WHILE the operations of the missionaries at Cuddalore and Madras had been thus painfully inter-

rupted and suspended by the hostilities between the French and English, Mr. Swartz and his colleagues at Tranquebar were pursuing their accustomed labors in comparative tranquillity, and affording, as we have seen, hospitality and comfort to many of their Christian brethren, both native and European.

From an early period of the Danish mission, some correspondence had been carried on with the Dutch ministers in Ceylon, whom the missionaries at Tranquebar had occasionally supplied with copies of the holy Scriptures in Tamul, that language being spoken in the north of the island. Early in the year 1760, some Christians at Colombo and Jaffnapatnam having expressed an earnest desire for a visit from some of the Danish missionaries, for the purpose of spiritual instruction and edification, Mr. Swartz determined to comply with their request, and on the 25th of April proceeded on his journey accompanied by two of his brethren. The first evening they reached the fortress of Karikal, where they passed the night, being received in the most friendly manner by the English commandant. On the road they met several natives, to whom the excellent missionary, ever on the watch to improve opportunities of usefulness, represented the majesty of the supreme Being, his glorious works, and his numberless mercies, and exhorted them faithfully to acknowledge and reverentially to worship him, the only true God. They approved of what he said, and two of them accompanied him as far as Neur, with whom he had much conversation. Near this place he was met by a very pious Christian, whose conversation greatly refreshed him. At noon he reached Negapatnam, and in the evening waited on the governor, Baron D'Eck, from whom he learned that the sloop in which he was to proceed to Jaffnapatnam, was ready to sail. During the voyage, on the 28th, being within sight of the port, a waterspout rose so close to the vessel, that all on board were under the most painful apprehensions; but on the guns being fired, it soon dispersed.

On landing in the island of Ceylon, Mr. Swartz was kindly received by the Dutch resident; and on the 30th of April he arrived at Jaffnapatnam, where Captain de Dohren invited him to be his guest.—Here he commenced a series of Christian labors which proved most acceptable and beneficial to the inhabitants of the different stations which he visited, and which were long afterwards remembered with gratitude by many who appeared to be thirsting for divine instruction.

The two Dutch ministers, then residing at Jaffnapatnam, were native Tamuls. After addressing the company's interpreter in the presence of many who were assembled, on the characteristics of a true Christian, Mr. Swartz explained in the evening to the two ministers, in their native language, the great design of missions, the duties of missionaries, their behavior towards the heathen, and the best method of conducting schools. On the 2nd of May, he preached to a Christian congregation from Luke xix. 10—"The Son of man is come to seek and to save that which was lost." On the 10th, from John xvi. 5, on the Holy Spirit, and the grounds on which we may now hope to become partakers of that inestimable gift. On the 5th he visited the hospital with the physician, and addressed both the sick and those in health, from the words of St. John i. 29, "Behold the Lamb of God which taketh away the sin of the world." The next day he set out for Colombo to request permission of the governor to administer the holy sacrament at Jaffnapatnam. This tedious journey occupied twelve days, and he arrived at Colombo on the 18th, just as divine service was commencing. In the afternoon he was introduced to the Governor Schreuder, who inquired into the design of his visit, and then very kindly giving him

his advice how best to proceed, opened a field of usefulness far more extensive than he had anticipated. The day following he devoted to a visit to the Dutch clergymen, conversing with them on the state of the mission, and the exertions of the Dutch, in behalf of the heathen, in the island of Ceylon.—On the 20th he dined with the governor, to whom he related the most important occurrences at the several missionary stations, and the active operations which were in progress, both among Christians and heathen. From the 21st to the 26th he was engaged in preparing those who intended to receive the holy sacrament. But about this time he was interrupted in the midst of his pious labors by a severe illness, probably brought on by his long and fatiguing journey in the hot season, which continued during the whole month, but of which it is to be regretted that no other record remains than his thankful acknowledgment, which afterwards appears, of its beneficial effect upon his own mind.

On recovering from this indisposition, on the 17th of July, the anniversary of his arrival in India, ten years before, Swartz preached a sermon preparatory to the holy communion, on Matthew iii. 2, in which he dwelt much on the nature of the motives to true repentance. The next day, after a discourse on 1 Cor. xi. 28, in which he expatiated on the happy effects of worthily approaching the table of the Lord, the bread and cup of blessing were received by four hundred persons, many of whom afterwards acknowledged the powerful impression produced on their minds by their participation in that sacred ordinance.

On the following day Mr. Swartz received an invitation to preach the word of God to the Christians at Point de Galle, to which place he proceeded on the 22d, and arrived on the 24th. Several members of the congregations met him on the road with tears of joy. On the 26th he commenced preparatory instructions for the holy sacrament, which he continued till the 30th, when he preached on Luke xv., explaining the nature of true conversion; and on the next day one hundred and twenty-six persons were admitted to the holy communion, after he had exhorted them, in many private conversations, to choose that narrow way which leadeth unto life eternal.

On the 1st of August, he left Point de Galle for Colombo, where he again arrived on the 4th, after having administered the sacrament at Caleture. The road to the latter place, planted on both sides with cocoa trees, he described as particularly pleasant. Having now spent more than three months in Ceylon, he commenced his return to Tranquebar. For this purpose he embarked on board a Moorish vessel, much enjoying the fine view of Colombo from the sea, and commending its inhabitants to the divine mercy. Towards evening, having lost sight of land, the Mohammedan seamen requested him to relate to them the history of Christ, with which he gladly complied, calling their attention to the difference between the Christian and Mohammedan religion. They would not admit that Mohammed was a false prophet, but behaved with great mildness and modesty.

On the 29th of August, he arrived at Jaffnapatnam, and after preaching from Matt. xxvi. 26, he administered the holy sacrament to thirty-nine persons. In the afternoon he addressed the sick at the hospital, on Luke xv. 2, "This man receiveth sinners." He visited the hospital again on the following day, and preached in the morning from 1 Cor. xi. 23, when eleven persons received the holy communion. In the afternoon he selected for his text the words of the Psalmist, "Teach me to do thy will." Ps. cxliii. 10—exhorting his hearers to make this one of their chief prayers to God.

Amongst others with whom he conversed at Jaffna, on religion, a well informed man, who was of a scientific turn of mind, told him of the distress which his unbelief caused him, mentioning several of the doubts which he entertained on the subject of revelation. Mr. Swartz having dispelled them, concluded his conversation with the following important admonition. "It is very right to endeavor, by sound reasoning and argument, to become convinced of the truth of divine revelation: but this is not sufficient. The chief cause of your unbelief is your own perverse will and inclination. You wish that the word of God may prove untrue for no other reason than this, that you may be allowed to live undisturbed in sin; but I declare to you, it is not enough that your understanding is convinced of the truth—your heart and will must be changed. Turn, therefore, with full purpose of heart, to the living God, and endeavor to obtain grace and pardon, through the blood of the atonement; and watch and pray, and you will find help. You must enter upon this most important business with great zeal, and with a holy impurity." The gentleman to whom this faithful appeal was addressed, appeared to be deeply affected by it; and, as one proof of its efficacy, he immediately sent for a neighbor, with whom he had lived at enmity, and reconciled himself to him.

On the 5th of September, prior to his departure, Mr. Swartz went to Point Pedro for the purpose of seeing the large tree, under which the celebrated Baldens, who accompanied the Dutch expedition which took possession of Ceylon, in the seventeenth century, addressed his first discourse to the natives. He conversed with some Malabar people whom he met on the spot, and preached the gospel to them. On his return, he again embarked on board his vessel, impressed with gratitude to God for the help which he had experienced in visiting and addressing so many different congregations; and after a short and pleasant voyage, he arrived on the 9th of September, in the port of Negapatam, and concluded his journal of his visit to Ceylon in the following modest terms. "With a humble heart I bless the name of the Lord for the grace, help, and protection, he has vouchsafed to me. May he pardon, for Christ's sake, all my sins of omission and commission; and may a lasting blessing rest on all I have done and spoken in my infirmity, agreeably to his word! Amen."

In a letter to his excellent friend Dr. Francke, dated October 16th, 1760, Swartz thus piously refers to his late voyage to Ceylon:

"May I never forget the good I have received at the hands of God; and may the remembrance of his great and unmerited kindness strengthen me to do his will, and to walk in the way of his commandments! I know, indeed, from experience, that after God has comforted the heart with the assurance of his grace and pardoning love, there will be also found readiness and strength faithfully to discharge our general and relative duties. May a merciful God glorify Christ in my soul, as my adorable Mediator and Redeemer, that I may taste and see how gracious he is!

"I was much troubled, and even somewhat impeded in the discharge of my duty, by a dry cough in January and February last, which always greatly increased whenever I attempted to remain for any length of time in the open air, during the prevalence of northerly winds; on which account an opportunity of undertaking a voyage to Ceylon was particularly welcome to me. When I reflect how God has condescended to humble and purify me by means of an illness with which I was visited at Colombo, I am constrained to praise him in silence.

'All the paths of the Lord are mercy and truth,' even when it would seem as if he had visited us in anger, and contrary to the assurance which his word contains. I have reason to think that the seed of the word sown at Colombo, has been productive, in some instances, of real and lasting good. The commanding officer at Galle, a member of the reformed Church, appeared much affected, and said to the Lutherans: 'I suppose you would be glad to receive a similar visit once a year.' And on my taking leave, he thanked me most feelingly for the edification he had received, and begged me to come again. The word of God being so scarce in that island, I assure you that the divine service was conducted in a very solemn and edifying manner. Indeed my inmost soul was moved by it."

Early in 1761 some circumstances, communicated to Mr. Swartz by Mr. Hutteman, induced him, in conjunction with his friend Mr. Kohlhoß, to undertake a journey northwards to Cuddalore and Madras. Meeting some fishermen on their way, they exhorted them to turn to the living God, through Jesus Christ. One of them replied, "You are not in want, and are therefore not prevented from serving God." The missionaries pointed to the sea, as to an inexhaustible treasury, from which they might every day derive enough to satisfy their own wants, as well as those of many others. In Wanagiri, a Brahmin and some natives that were with him, inquired from whence they came. "We replied," says Mr. Swartz, "from Tranquebar, for the purpose of addressing to you the tidings of salvation." "We have no time," said they, "to hear you, as we are going to the magistrate." Being, however, prevailed upon to listen for a few moments, the missionary told them, that the Lord of heaven called them to enjoy bliss and happiness in another world. "What would you have us to do?" was the reply. "We earnestly exhort you," he said, "to repentance towards God, and faith in Jesus Christ." They observed, "We do worship God, and he being omnipresent, we may as well worship him under the form of a stone." The missionary replied, that there was no likeness of the living God, either in heaven above or in the earth beneath; and therefore that it was dishonoring him to worship him in the form of any thing corruptible.

Near a river the two travellers met with a Mohammedan chief, and some of his people entered into conversation with them. Mr. Swartz observed, that all men were strangers and pilgrims on the earth, who should desire a better, even a heavenly country, which it was impossible to reach by any works or merits of their own, but only by faith in Jesus Christ. They listened with great attention, and as often as the name of Jesus was mentioned the chief added that of Messiah. On parting, he requested the friendship of the missionaries, and wished them prosperity.

On the 30th of January, Mr. Swartz and his companion arrived at the mission-house in Cuddalore, admiring the goodness of God, by which the town was preserved during the tumults of the late war. Having stayed a day or two and preached there, they pursued their journey; and near Pondicherry a native Roman Catholic, with his wife, joined them, to whom they pointed out the happiness to be derived from the pure gospel of Christ. At Pondicherry they were kindly received by a French inhabitant, who related to them the great distress they had suffered during the late siege of that place. To a young Brahmin whom they met near Mareikunam, carrying a bench on which the idol Ramen is usually placed, and who accompanied them as far as the river Kartiel, Swartz related the history of the creation, and fall of man, and the redemption

by Jesus Christ, and testified against the deplorable practice of idol worship.

On the evening of the 6th, they reached Sadras, where they were received in a very friendly manner by the Dutch commander of the Fort, and distributed some German tracts among the soldiers; and on the 8th they arrived at Vepery, from which their brethren had been compelled to retreat two years before. They visited the various institutions at this station, conversed with some Mohammedans, and exhorted the native Tamul Christians to walk worthy of the gospel. On the 10th a conference of the missionary brethren was held, at which the native assistants were present. On the 15th Mr. Swartz preached in Tamul, from Luke xxii. 39—46. He was detained at Vepery till the 10th of March, by a contusion which he had received at Sadras, and which had brought on inflammation; but on the 18th he returned safely to Tranquebar, where he continued during the remainder of the year, actively engaged in the ordinary labors of the mission.

At the commencement of the year 1762, we find him, in a letter from Tranquebar to a friend at Halle, giving the following pious and interesting sketch of his religious views and feelings.

"With respect to my present circumstances, I feel constrained to bless God for the manifold mercies showered down in the past year upon me, the least of his servants, through Christ's atonement and intercession. He has supported me day by day in the most gracious manner; he has instructed and reproved me by his Spirit; he has never left me without consolation—therefore my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. Indeed I have the greatest cause for gratitude; for the Lord has regarded the low estate of his servant. My joy is not extravagant, but calm and abiding, and my great aim is to know that I am the Lord's, through Christ, that I have found grace in his sight, that his peace rests upon me, that I can confidently approach him in prayer, and have a certain hope of eternal life; so that even days of sickness cannot deprive me of these consolations.

"Many of the Roman Catholics in this place acknowledge the superior advantages which the pure gospel has over the confused doctrines and traditions of men; which, instead of relieving, only oppress the conscience. When I visit them in their houses they listen to me gladly, and I affectionately invite them to convince themselves of the full, perfect, and sufficient sacrifice, oblation, and satisfaction, made by Christ for the sins of the whole world, as the foundation of their faith; and that believing this, they may enjoy peace of conscience, and become partakers of the precious blessings obtained for them by his sufferings and death upon the cross. I point out to them what Jesus Christ himself has taught respecting the way which leadeth unto life, and how much the Romish Church has deviated from the pure doctrine of the gospel. Father, let thy kingdom come! O send forth faithful laborers into thy harvest!"

Various and important as the services of Swartz had already been, it must be evident that he possessed talents and acquirements which qualified him for a sphere of more extensive usefulness than the narrow limits of the Danish territory and its immediate neighborhood afforded. An opportunity for thus enlarging the scene of his labors shortly afterwards occurred.

In the month of May, 1762, accompanied by another missionary,* he went on foot to Tanjore

and Trichinopoly, preaching both to Christians and heathens. At Tanjore he was permitted to explain the doctrines of the gospel, not only in the city, but even in the Rajah's palace, where he took occasion, from questions which the officers of the court asked him concerning worldly affairs, to turn the conversation to religious subjects. The Rajah was present, and heard him, but was not visible.

At Trichinopoly, where he remained till July, he was treated with great kindness by the English; and with the assistance of Major Preston and Mr. Newton,* a room was built for the purpose of divine worship, and as a school for children. In September, on his return from Tanjore, he baptized several Hindoo converts, and received some Roman Catholics into the congregation, after having previously instructed them in the Protestant faith.

Though Tranquebar continued for some time to be nominally the place of his residence, Trichinopoly and Tanjore began, from this period, to be the chief objects of his attention, as they were ultimately the principal sphere of his missionary labors.—The former of these two cities contained, at this period, from twenty to thirty thousand inhabitants, several handsome mosques, and a palace and gardens of the nabob, and is celebrated for its stupendous rock of granite, rising within the fort to the height of four hundred and fifty feet, and commanding, from that eminence, an extensive view of the surrounding country. In one direction, the island of Seringham, encircled by the diverging branches of the fertilising Cavery, and conspicuous from its gigantic pyramids and vast and venerated pagoda, forms a rich and magnificent object; while the whole scene is scarcely less memorable as the principal seat of the struggle between the French and English, which has been already adverted to, for the empire of India, and the signal triumphs of British talents and valor. Such was the spot which was about to be rendered doubly interesting by the Christian labors of Swartz.

"On my return to Trichinopoly," he observes in his journal, "early in the year 1763, I found that the powder magazine had blown up. Among other Europeans who lost their lives on this occasion, were three very pious men, by whose society and conversation I had often been refreshed." With reference to this calamitous event he addressed a small congregation of Germans from the admonition of our Lord on the fall of the tower in Siloam, Luke xiii. 4, the number of those who perished having been in each case the same. "This event," he adds, "produced a beneficial change in the sentiments and conduct of many of the inhabitants."—Mr. Swartz made a collection in behalf of the children of those who had suffered by his melancholy catastrophe, which amounted to three hundred and thirty pagodas. This sum he applied to the establishment of an English orphan school, and the necessary books were obtained from Madras and Calcutta.

In the same journal he mentions, that after preaching from Gal. iii. 23, on the different effects produced by the dispensation of the law and that of the gospel, he administered the sacrament to thirteen individuals, among whom was a family which some months before had attached itself to his congregation from the Roman Catholic church, the members of which, as they increased in the knowledge of divine truth, exerted themselves in communicating it to others of their acquaintance. During the following month he was engaged in preparing several native converts for baptism, in teaching the children of Europeans to read, and instructing them in the Christian religion. He visited the sick in the

* Reports of the Society for promoting Christian Knowledge.

* Brother of the learned Bishop Newton.

hospital, and devoted his evenings to friendly conversation with heathens and Roman Catholics, who frequently collected round him in great numbers, listening with pleasure to his instructions.

While he was one day reading an English tract, on the fifteenth chapter of St. Luke, under a shady tree, an old Hindoo, who had often entreated him not to trouble him with his Christian tenets, approached him, in company with several others, and begged to know what he was reading. Mr. Swartz told him that it was a narrative of the truly paternal conduct of God towards us, and of our refusal to render due obedience to his kind and gentle government; thus abusing his mercies, and bringing upon ourselves distress and misery. Notwithstanding this, there was, he said, a way opened by which we might return to our justly offended Maker, and become partakers of his grace and benediction.—The old man being pleased with this parable, Swartz proceeded to relate to him that of the sower, telling him why the seed did not every where bring forth good fruit. He comprehended this also perfectly, and asked whether God is not omnipresent. "Yes," Swartz replied; "he sees every thing that passes on earth, whether it be good or evil; but his omnipresence is formidable to the wicked." The Hindoo said, "In my heart, inwardly, I worship God." "If this is the case," rejoined Mr. Swartz, "your outward conduct must prove the reverence which you profess to entertain in your heart towards the Almighty. What would you think of a man, who reproached and even struck you, while he pretended that he had cordial love for you in his heart?" The Hindoo confessed that he could not value such love. "Neither," he concluded, "can God accept the homage which you profess to feel inwardly for him, while in your words and conduct you deny and dishonor him."

It was during this visit to Trichinopoly, that Mr. Swartz became known to Mohammed Ali, nabob of the Carnatic. He was walking in his highness's garden, when the Mohammedan prince himself happened to enter it, and sitting down near a piece of water, he desired him to approach, and offered him some refreshment, which, however, he declined. A few days afterwards, on seeing him again, the nabob accosted and conversed with him in a very friendly manner. His chief minister always behaved with much kindness to the missionary, and often said, "You have no regard for me; for you seldom come to my house." Mr. Swartz had much conversation with this Mohammedan; who when he found himself closely pressed, and appeared much affected, always broke off the visit abruptly.

About this time a festival of a Hindoo goddess was celebrated by the natives, in the immediate neighborhood of the fortress, which was accompanied with much noise and many strange ceremonies. The moment Swartz approached, they became silent. He availed himself of this interval to direct their attention to the true God, who had created and preserved them, and to whom alone those divine honors and that adoration were due, which they were now paying to a woman, who neither had nor could have done the things which they attributed to her. They listened to his admonition, but when he left them, recommenced their idolatrous ceremonies.

On the 4th of May, in this year, Mr. Swartz went to Caroor, twelve miles west from Trichinopoly, for the purpose of instructing some Hindoos of high rank in the Christian religion. "They listened," he observes, "with great attention to all that I told them of the supreme excellence of the true God, and of the redemption of mankind from their fallen state, by his Son Jesus Christ. The next day I assembled a number of the natives under a tree and explained

to them the Christian doctrine. They felt how vain and irrational it was to worship their numerous deities, and fully approved the doctrine of one God, the Creator of heaven and earth. I also visited a Brahmin, who was considered the richest inhabitant of the place, who allowed me, without interruption, to expose the folly of idolatry, and then said, 'I also worship God.' We were interrupted by the arrival of a Hindoo who fell on his face before him. The Brahmin took some ashes, which he spread over the poor man. I told him how wrong he acted in accepting honors which were due to God alone. Enraged at this reproof, he exclaimed, 'Prove that there is only one God.' This I did by directing his attention to the great works of creation. He dismissed me by saying, 'In the same way that we bow before the body of a man, and yet mean to pay respect to his soul, we bow before images, and intend to worship God—a plausible excuse which has been urged in favor of idolatry in all ages, but which is at once derogatory from the majesty of the supreme Being, and destructive of all true and acceptable worship.'

"Among the Europeans at this place, there were some," says Mr. Swartz, "who were very desirous of instruction; I therefore solicited the commanding officer to allow prayers and a sermon to be read to the soldiers every Sunday. To this he willingly consented, requesting me to make a beginning. I gladly complied, and he publicly repeated his promise, that he would have divine service regularly performed." Swartz was evidently an admirer of fine natural scenery, and observes of that part of the country, and particularly near the river, that it was rich and beautiful, every where well watered, every as the garden of the Lord. The neighboring hills afforded a delightful prospect, and most of their summits were surmounted by a pagoda.

On his return to Trichinopoly on the 15th, he met a Roman Catholic monk clothed in a yellow habit, similar to those worn by the Pagan priests, attended by a man who carried his golden fan, as well as by a drummer and fifer. He had a long conversation with him on the doctrines of Christianity, to which the Roman Catholic assented, but paid no further regard to his observations.

In the course of this month an infectious fever carried off many people, but the pious missionary was mercifully preserved. The Hindoos employed idolatrous incantations for the cure of the sick; but he earnestly admonished them to apply for help to that omnipotent Being, who is alone able to deliver, and who designed, he said, by such dispensations, to draw them to himself.

The only notice which occurs of his proceedings during the interval which elapsed from this period to the time of his removal from Tranquebar, is in the Report of the Society for promoting Christian Knowledge for the year 1766. In an extract from a letter of Mr. Hutteman it is stated, that Mr. Swartz "had been of infinite service to the English army during the bloody siege of Madura." The event thus referred to, was occasioned by the attempt of the unfortunate Mahomed Issoof to establish his independence in that district.* He had been in the Company's service as commandant of the English Sepoys at Trichinopoly, and had been vigorously employed, from the relief of Madras to the fall of Pondicherry, in reducing the refractory Polygars, and other local chiefs in the south of the peninsula. Having proposed to become responsible for the revenue of that part of the country, which, not being as yet in a state of tranquillity and order, was in reality unproductive, and failing in the payment of the stipulated sum, the nabob of the Car-

* Mill's India, vol. iii. p. 341.

natic and the Madras government proceeded to enforce their claims; and for this purpose, in the month of August 1763, a combined army of natives and British troops marched to Madura. Mahomed Issoof endeavored by negotiation, and by the influence of his friends among the English, to ward off the blow; but finding these efforts unavailing, he resolved on hazarding a struggle in his own defence. Brave and enterprising as he was, his subjugation was by no means easy. He successfully resisted several assaults on the fort, in one of which Major Preston, the commander of the English troops, whom Mahomed had intimately known, and who had assisted Swartz on his first visit to Trichinopoly, unhappily fell in the breach. After honorably restoring the dead body of his former military friend to the British camp, and baffling all the efforts of the besieging army till the month of October 1764, Mahomed Issoof was betrayed by one of his own people into the hands of his enemies, and Madura surrendered to the combined forces.

It was during this destructive siege that Swartz is reported to have been signally useful to the English army. The precise nature of his services is not stated; but judging from his subsequent conduct, it is probable that they were not confined to his pious attendance on the sick and wounded, but extended to some substantial benefits, which his growing influence among the natives might have enabled him to render in facilitating the supplies of the army in a desolated country during a long and protracted contest.

It was in the year 1766, that the Society for promoting Christian Knowledge, anxious to extend their influence in India, resolved, in consequence of representations from Tranquebar, on establishing a mission at Trichinopoly. The frequent visits of Swartz to that city, and the favorable manner in which his labors had been received, encouraged the proposal of a settlement there, and, independently of his eminent qualifications for usefulness, evidently pointed him out as the most eligible person to be placed in that important station. Deeply as his brethren at Tranquebar regretted the removal of so able and excellent a colleague, they readily acquiesced in this arrangement, which was also sanctioned by the approbation of the Royal Mission College at Copenhagen. He accordingly quitted Tranquebar, and fixed his residence at Trichinopoly. Towards the close of the same year, the Rev. Christian William Gericke, who had been recommended to the Society by professor Francke, and who afterwards proved so faithful and zealous a fellow-laborer, arrived in India as an associate with Mr. Hutteman, at Cuddalore.

An early communication from Swartz to the venerable society with which he was connected, acknowledges "the goodness of God to the poor Hindoos in directing their hearts to establish a mission at Trichinopoly;" and expresses "his particular obligations to them for choosing him as their missionary; the duty of which office he humbly hoped God would enable him to perform, to the honor of his holy name." How fully and delightfully this pious hope was realized will appear in the sequel of these Memoirs.

CHAPTER V.

A. D. 1766, TO A. D. 1768.

Sketch of Swartz and his early proceedings at Trichinopoly, by the late W. Chambers, Esq.—He builds a church at that place—Prayer at its dedication—Mission house and schools at Trichinopoly—War between Hyder Ali and the great powers of Southern India.

OF the settlement and early labors of Swartz at Trichinopoly, as well as of his talents, disposition, and character, a most interesting and authentic ac-

count is contained in the following extracts from a letter to a friend by the late William Chambers, Esq., brother of Sir Robert Chambers, formerly chief justice of Bengal. Mr. Chambers was engaged in the civil service of the East India Company at Madras, but afterwards removed to Calcutta, on being appointed a Master in Chancery by his brother, the chief justice; and was eminently distinguished by his talents and acquirements, both as a public servant, and as an oriental scholar, as well as for the superior excellence of his moral and religious character. He was for some years a corresponding member of the Society for promoting Christian Knowledge, and took a lively interest in the propagation of Christianity in India, of which his translation of the greater part of the Gospel of St. Matthew into Persian, and the share which he took in the establishment of the mission church at Calcutta, were substantial and important proofs.

The letter from which the following extracts are given, appears to have been written towards the close of Mr. Chambers' life, and to have been intended to comprise a more extensive account of Mr. Swartz's character and labors. It is, unhappily, only a fragment, and was probably interrupted by the premature death, which deprived the public and his family of this able and excellent man. Short, however, as it is, it will be found highly valuable and interesting, particularly as containing a most graphic description of the person, habits, and manners of Swartz, by one who enjoyed during many years the high privilege of his intimate friendship, and who was well qualified to appreciate the peculiar excellences of his character. Mr. Chambers' letter, which is in his own hand-writing, without any mention of place or date, and evidently rough and unfinished, commences as follows:

"MY DEAR SIR:

"As you wish me to give you some account of Mr. Swartz and his evangelical labors on the coast of Coromandel, I sit down to satisfy you, though with a deep conviction of my own unfitness to do justice to such a subject.

"In the year 1767 I made a journey from Madras to Trichinopoly, where Mr. Swartz then resided, which first introduced me to his acquaintance. I undertook that journey for the purpose of attaining the Malabar (Tamil) and Persian tongues; and as he was a master of the former, and was studying the latter of these languages, I was naturally desirous to contract an intimacy with him during my stay there, which lasted about two years. In that period, however, it must be confessed I had more opportunities of viewing the evidence of his character than the detail of his work; for being myself engrossed at one time by a long series of ill health, and at others by a course of arduous study, it is not to be supposed that I could have such views of his success as a clerical character might have had who had accompanied him in his labors and excursions. I must also add, that as the study of the Malabar tongue was to me a subordinate pursuit, my proficiency in that language was not, during my stay at Trichinopoly, such as might enable me to converse largely with those people, so as to judge of their sincerity in the faith which they professed.

"Having premised thus much to show the disadvantages under which I write, I proceed to state to you all that my memory presents to me, of what I then learned, and was witness to, and this I shall endeavor to do with plainness and simplicity.

"I had often heard mention of Mr. Swartz before I went thither, as a man of great zeal and piety, and of considerable attainments in the languages of the country; but as these accounts were in general given me by those who viewed the excellence

of a religious character through the medium of popular prejudice, my ideas of him were very imperfect; and as I myself had then scarcely any better rule of judging, a preconceived notion of great strictness and austerity had mixed itself with every thing I had heard in his praise. The first sight of him, however, made a complete revolution in my mind as to this point. His garb, indeed, which was pretty well worn, seemed foreign and old-fashioned; but in every other respect his appearance was the reverse of all that could be called forbidding or morose. Figure to yourself a stout well-made man, somewhat above the middle size, erect in his carriage and address, with a complexion rather dark, though healthy, black curled hair, and a manly engaging countenance expressive of unaffected candor, ingenuousness, and benevolence; and you will have an idea of what Mr. Swartz appeared to be at first sight. During the intimacy which I had afterwards the happiness to contract with him, I learnt the following particulars of his past history."

Here Mr. Chambers briefly details the account which has been already more fully given of the birth and education of Swartz, of his employment as a tutor in the orphan house at Halle, and of the proposal made to him to become a missionary; of the interesting deliberation of his father upon this important subject, his consent to the plan, and the departure of his son to England for the purpose of embarking for the East Indies. Mr. Chambers then proceeds as follows.

"His first residence in India was at the Danish mission at Tranquebar, where he was initiated into the Tamul (improperly called the Malabar) language, which is the vernacular tongue of almost all the countries that are governed by the nabob of Arcot. As this is the language of an ancient, wealthy, and sagacious people, who have cultivated their own learning assiduously, and have abounded in the arts of life from a remote antiquity, it is of course of great extent, and its pronunciation is at the same time exceedingly difficult to Europeans. Mr. Swartz deeming it necessary, in order to converse with advantage with these people, to be well acquainted with their system of theology, whatever it was, spent *five years*, after he had attained some proficiency in their language, in reading their mythological books only. Hard and irksome as this task must have been to a devout mind, he has reaped this benefit from it, that he can at any time command the attention of the Malabars by allusions to their favorite books and histories, which he never fails to make subservient to the truth. He also learnt at Tranquebar the Portuguese tongue, particularly that dialect of it which is used by the Portuguese who are natives of India. The missionaries have found great numbers of these, in every place at which they have settled, ready to embrace the Protestant faith, or who having already embraced it, or been brought up in it as servants to Protestant masters, were in need of instruction and of pastors. Willing, therefore, to seek souls wherever they were to be found, they have all voluntarily added the study of Portuguese to that of Malabar, and preach and instruct in that language also.

"Mr. Swartz, however, while engaged in these pursuits at Tranquebar, found his province there somewhat confined, and therefore sought and obtained permission to go and establish an English mission at Trichinopoly, where the gospel had not hitherto been preached, at least not for a continuance. He was there happy in a correspondence and frequent intercourse with another young missionary named Dame, who was settled at Tanjore, and was as fervent and zealous as himself. The same spirit and the same pursuit soon drew them

into the strictest bond of Christian friendship—the sublimest of all earthly affections. Their prayers, their labors, and their souls, were united in the same glorious and never-dying cause, for which they had both resigned all temporal prospects. But Mr. Swartz did not long enjoy this source of comfort; for being called once suddenly to see his friend, he hastened to Tanjore, and found him dead.

"At Trichinopoly he had much to do, with very narrow means. His whole income was *ten pagodas per month*, or about 48*l.* per annum; and he had no other fund for making a new establishment. I must here, however, observe, that though, computing at the usual rate of exchange, one hundred and twenty pagodas must be allowed to be equivalent to 48*l.*, yet if we estimate it according to the effective value of money in India and in England, it will not be equal to half that sum. I mean that a European may live much better in England on 24*l.* per annum than he could in India for one hundred and twenty pagodas. Let us see, then, how he managed with this income. He obtained of the commanding officer, who, perhaps, was ordered to furnish him with quarters, a room in an old Gentoo building, which was just large enough to hold his bed and himself, and in which few men could stand upright. With this apartment he was contented. A dish of rice and vegetables dressed after the manner of the natives was what he could always sit cheerfully down to; and a piece of dimity dyed black, and other materials of the same homely sort, sufficed him for an annual supply of clothing. Thus easily provided as to temporalities, his only care was to 'do the work of an evangelist.'—He preached to the natives incessantly, both in the town and in the villages around, and was not long without a congregation of converted Hindoos; and among them three or four who were capable of instructing others, whom he therefore entertained as catechists, and contrived to maintain out of his little income.

"But these were not his only labors at Trichinopoly. He found there a large English garrison without a chaplain; to these, also, he sought to be of service by every means in his power. The kindness of his heart, and the unaffected simplicity of his manners, soon procured him a civil reception among them, and he improved this into an opportunity of gaining a knowledge of the English language, with which he was unacquainted at his first coming. After he had made, however, but a small proficiency in English, he undertook to read the service to the garrison on Sundays, and at the same time read them sermons from those of our English divines in whose writings he discovered an evangelical spirit. But since he has attained a more perfect acquaintance with our language, he has proceeded to preach extempore, which I am told he still continues, and is enabled to command the utmost attention in his auditory.

"It is, indeed, astonishing, if we consider the manners of our troops in India, how he has been able to persuade whole garrisons. At first he prevailed upon them to meet in a large apartment in an old Gentoo building; but in time the garrison resolved to subscribe to erect themselves a church; and the money which would have been thought by contractors a very inadequate sum for a public building, was so well husbanded, and the materials and work, in consequence of Mr. Swartz's knowledge of the country and its language, were procured so exceedingly cheap, that a very handsome, lofty, and roomy structure was raised out of it."

Here, it is much to be regretted, Mr. Chambers's able and interesting sketch abruptly terminates. Writing, as it is probable, many years after the early period which alone it comprises, during which

a constant epistolary correspondence was maintained by these two excellent men, of which considerable extracts will hereafter be given, had been permitted to complete his intention, a more extensive memoir would nearly have been superseded. Brief, however, as the preceding fragment is, it contains a most faithful and animated outline of Swartz's character and labors, and recognizes those scriptural and sublime principles, and that simple, disinterested, and energetic devotion to the great work in which he had engaged, which so eminently and uniformly distinguished him throughout his long and holy career. The picture which Mr. Chambers has so unaffectedly, yet so powerfully, drawn of his venerated friend at the commencement of his settlement at Trichinopoly, substantially resembles him during every subsequent period of his life. No man ever maintained a more unvarying and consistent course. "Qualis ab incepto processerit,"—may be justly said to describe his entire history; and the portrait so happily sketched in the preceding letter, needs only to be exhibited in detail, and upon a large scale, to present a perfect model of the Christian missionary.

The church which Mr. Chambers mentions as originating in the pious zeal of Swartz and the liberal contributions of the English garrison at Trichinopoly, is said to be capable of holding from fifteen hundred to two thousand persons. Its erection was considerably promoted by the patronage and assistance of Colonel Wood, at that time commandant of the fort, and deservedly held in high estimation for his military talents. With this distinguished officer he lived in habits of intimate acquaintance, and dined frequently at his table; when after conversing with his family about half an hour, with that good sense and cheerfulness which were natural to him, he was accustomed to retire to his own apartment. Both Colonel and Mrs. Wood appear to have derived essential benefit from his ministry; and this formed the foundation of that Christian friendship, of which some interesting proofs will hereafter be afforded.

The following extracts from the admirable prayer which Swartz composed and offered up at the dedication of the church at Trichinopoly, on the 18th of May, 1766, are strikingly indicative of his devout and truly Christian mind.

..... "Be merciful unto us, O God, and hear our prayer, that we make before thee in this place. As often as we, from henceforth, shall assemble here, let thy Spirit awaken our hearts to seek thy face sincerely, without hypocrisy. As often as we shall hear thy word, let us do it with an unfeigned intention to obey and keep it without exception. As often as thy sacraments, which are holy means of entering into a covenant of love and obedience, are administered in this house, O be pleased to make them effectual to the salvation of our souls. And, finally, when strangers, who do not know thy name, hear of all the glorious doctrines and methods of worshipping thee, preached in this house; incline, O mercifully incline, their hearts to renounce their abominable idolatry, and to worship thee, O God, in the name of Christ!

"In this manner make this a place where thy name is glorified, thy kingdom sought for, and thy will duly performed.

"Bless all those who have forwarded the building of this house, by kind advices, or charitable contributions. Remember them in mercy, during the days of their life, and particularly at the hour of their death. Let them see, at the day of judgment, that their charity has been serviceable to the benefit of many souls.

"Frustrate all the machinations of the devil against this house; preserve it from all dangerous

accidents; and let it long be, what we from henceforth humbly shall call it, CHRIST'S CHURCH.

"Hear these our supplications, O Father of mercies, for the sake of our Mediator, and to the glory of thy name!"

Adjoining the church, thus piously consecrated to the worship of God at Trichinopoly, Swartz built a mission house, consisting of a hall and two rooms, with suitable offices, and subsequently an English and a Tamil school. In completing these useful and charitable works he expended the salary of 100*l.* per annum, which the government of Madras, without any solicitation on his part, had granted him as chaplain to the garrison; after which he expressed his intention, with the approbation of the society in whose service he was engaged, to apply one half of that sum to his own use, and the other to that of his congregation.

Important as he felt this station to be, the pressure upon the Danish mission in consequence of the loss of two of the elder brethren, led him to intimate to his former friends in Denmark, his wish to return to Tranquebar. This being communicated by the Royal Mission College at Copenhagen to the Society for promoting Christian Knowledge, while they strongly urged his continuance at Trichinopoly, especially as professor Francke had just informed them of two other candidates for the Tranquebar mission, the determination of the question was wisely referred by the society to the discretion of Mr. Swartz himself, who, in due time, happily announced his intention of remaining as their missionary at Trichinopoly.

The peace which had now subsisted for some years in the south of the peninsula, was, in 1767, disturbed by the ambitious designs of the celebrated Hyder Ali. This extraordinary man, partly by his boldness and military talents, and partly by stratagem and intrigue, had raised himself from an obscure and private station, to the sovereignty of Mysore, and was evidently aiming at a more extensive dominion. His rapid progress at length alarmed the great powers of Southern India; and an alliance was formed between the Mahrattas, and Nizam Ali, Subahdar of the Deccan, at whose disposal the English agreed to place an auxiliary force, to check the farther advance of the Mysorean chief. The contest was carried on with the fluctuating policy and varying fortunes incident to Indian warfare. During the early part of it, Swartz's friend, Colonel Wood, distinguished himself by successfully repelling Hyder, with a small body of troops against a very superior force, at the fort of Mulwaggle, though he was at a subsequent period unable to maintain his ground against that active and enterprising enemy. In the course of the two years during which the war continued, many opportunities were afforded to the pious missionary of exercising his Christian benevolence in attending the sick and wounded from the English camp, near Trichinopoly, some interesting notices of which occur in the following extracts from his journal for 1768.

Early in that year he left Trichinopoly, on a visit to his brethren at Tranquebar, taking the opportunity, pursuant to his constant custom, of instructing and admonishing the little congregations of Christians, as well as of addressing the unconverted natives, in the different towns and villages through which he passed. Parties of the latter, on a pilgrimage to Parhani, were exhorted to forsake such vain and unprofitable toils; to others, following with apparent indifference, in funeral processions, he pointed out sin as the cause of death, reminded them of their own mortality, and urged them to embrace the true doctrine of life and immortality, through the only Redeemer.

At Ammal-Savadi he describes a noble choultry built by the queen, which comprised beautiful upper apartments, with verandahs, spacious gardens, an avenue and grove, cool during the heat of noon, and a row of houses nearly a mile long, for the residence of a hundred Brahmins, who were daily fed in this splendid establishment, in the midst of which a new pagoda had been erected. Here he announced to the assembled multitude, among whom were a number of young Brahmins, the majesty of the true God, and of the only Mediator between God and men. While expounding the parable of the prodigal son, a Brahmin applied it to himself—"O," said the pious missionary, "that they would arise, and go to their Father!"

Towards the evening of the fourth day of his departure from Trichinopoly, he reached Tranquebar, and found all his brethren well. Here he remained ten days, which he spent in preaching to the three congregations, German, Tamul, and Portuguese, in paternal conferences, and in visiting various Christian brethren. On taking an affectionate leave of them, he thus records in his journal his pious aspirations: "O that this place, which has been richly favored and visited of God with the pure revelation of the blessed gospel, may become full of light and power, so that the whole country may become enlightened! May God, according to the riches of his grace, bless all who plant and water in this place; and especially may he cause the children in the schools to grow up in his fear and favor, that many of them may be transplanted to the conversion of the country!"

On returning to Trichinopoly he noticed near Kuttalam, a magnificent banian tree, the girth of which measured seventy paces, and the widely spreading branches of which afforded a delicious shade. Here he visited the merchants at their booths, and discoursed to them on God, the supreme Being, on the fall, the Redeemer of men, and the way of salvation. They replied, "It is so written, but who can live thus? Who is able thus to eradicate his desires? We have it also on the palm leaves, but it is impossible to keep it." To this plausible and common objection, even among professed Christians, Swartz answered by pointing out the source from which strength may be derived.

At Adutira one of the catechists who accompanied him, assembled a little group of Christians. "We sat down," he says, "under a tree. Many heathens, among whom were several Brahmins, listened at the conclusion to what was addressed to the Christians in the catechetical form, relative to the method of salvation, that is," as he invariably and most justly represented it, "by true repentance, faith in the divine Saviour Jesus Christ, and godliness springing from a true faith. Not a single heathen made the least disturbance; they listened in silence. Afterwards I addressed them separately, and exhorted them to receive the saving doctrine of the gospel."

At Combaconum, where, he observes, there are above two hundred pagodas, the people were preparing for the monthly feast before the great temple.* His spirit was much moved on beholding their idolatry, and he earnestly appealed to them on the sin and folly of a superstition by which they could not but acknowledge that they were neither enlightened, strengthened, nor comforted. In this place, he says, "We talked ourselves quite weary with various heathen. When the catechist," Sæd-tinaicken, "read to them our Lord's warning against 'false prophets,' and said something in explanation, a Brahmin declared before all present,

'It is the lust of the eyes and of pleasure that prevents us from embracing the truth.' Many bore testimony that this was true." Upon this honest, but humiliating confession, Swartz justly observes, "St. Paul enumerates idolatry among 'the works of the flesh,' and corrupt nature does indeed derive support from it in more ways than one. If it were only an error of the *understanding*, the greater number of heathens would already have forsaken it; but being a work of the *flesh*, and Christianity requiring its crucifixion, they stop there. May divine power rescue them from it, through Jesus Christ!"

At Ayenpottah, where he had many conversations with Mohammedans and heathens, his friend Captain Berg met and accompanied him to Tanjore. Here, he says, "my chief occupation was with our Christians, though I conversed also with Roman Catholics and others. To the Protestant congregations I explained and applied the meritorious sufferings of Jesus Christ, as recorded in the Gospel of St. Mark, and the unspeakable blessing which we derive from them; stirring ourselves up to true repentance, faith in this Saviour, gratitude and love. Never, O Lord Jesus, may it be effaced from my mind how much it cost thee to redeem me!"

During the month of April Mr. Swartz was much occupied in visiting the sick and wounded, who were sent from the English camp to Trichinopoly. "Here," he observes, "I often found blessed traces of awakening grace. A soldier said that he had been such thirty-two years. I asked him, how long he had served Christ? He wept, and replied, 'Alas! I have not yet entered his service.'"

"An officer," he writes in his journal, "who had previously discovered a great inclination to religion, and had entreated me to instruct him catechetically, just as I would an ignorant heathen, in which we had made a beginning, but were interrupted by the war, was brought in mortally wounded. He expressed a great desire for instruction. I accordingly visited him daily, and explained to him the chief points in practical Christianity. After a few days he appeared to be something better. He could occasionally take the fresh air, and his appetite returned. Under these circumstances, he gradually yielded to indifference as to religion. He listened, indeed, but not with real earnestness. At length, I said to him, 'I see you are quite indifferent. I fear you are deceiving yourself. Your wound is as mortal now as it was fourteen days ago. When you perceive that you are drawing near to your end, you will be terrified to think that you have been so foolish as to allow worldly men to draw you off from the chief concern.' He replied, 'It is true; they have flattered me with the hope that I should recover; but it is not so. I know that my wound is mortal.' After this, he became more earnest in prayer and meditation on the word of God. Before his death, I visited him, prayed with him, and exhorted him to commit himself in faith into the hands of his merciful Saviour. Speaking was painful to him; yet he said, he hoped to obtain mercy; and thus he departed, amid the exhortations and prayers of those around him."

Another painfully interesting case of a similar nature occurred shortly afterwards. "A young English officer arrived from the camp in a very weak state, having been already an invalid for some time from a rapid consumption. Having known his previous character, at his father's request I visited him daily—often, indeed, twice a day; led him to the knowledge of his sins, and especially to the crucified Saviour, and earnestly besought him to take thought for the salvation of his immortal soul. He now acknowledged what it is to forsake

* One of the seven great pagodas of Southern India.

the fountain of living water, and to be immersed in the lusts of the flesh, by which both body and soul are ruined. He prayed and wept. The wretchedness of many young people here is difficult to be described. Of such how many are in a short space removed into eternity! They arrive in this country, to make, as it is called, their fortunes, and usually go down to the grave under circumstances sorrowful indeed."

It would be unnecessarily diffuse to detail all the conversations which Mr. Swartz records in his journals, as held by himself and his catechists at Trichinopoly, and in the surrounding villages, particularly as they must often resemble each other. Some of the more remarkable, however, may still prove interesting and useful.

At Ureir, a village near the fort, where his instructions appear to have been so well received, that he was induced to build a small cottage,* thatched with the leaves of the palmyra tree, to which he might occasionally resort, for the purpose of more frequent and unrestrained intercourse with the natives, Swartz one day inquired of some Brahmins what they believed and taught. "The eldest replied, 'We teach that God is omnipresent, and is to be found in every thing.' 'It is true,' I said; 'God is present every where, and to every one of his creatures; but it does not follow from this, that you are to adore and worship every creature. If you regard the heaven, earth, sun, or moon, as evidences of the power, goodness, and wisdom of God, and as teachers that lead to the Creator, you do well: but if you invoke the creature, you ascribe to it the glory which is due to God alone, and fall into idolatry. Besides, the creature is not a perfect, but only a frail image of the Almighty. Can an idol, which is unable to see, speak, or move, adequately set forth to you the majesty, greatness, wisdom, and goodness of the living God?' They acknowledged that it could not. I next demanded of a Brahmin whether he did not perceive that the world was full of sin, and that we should all be found guilty, and how we might obtain forgiveness? He answered, 'Through the mercy of God.' 'You say right,' I resumed; 'but you know that God is righteous, and punishes the wicked; how then can a just God be gracious to such sinful creatures, so as fully to pardon us, and to make us blessed?' Upon this I explained to them the doctrine of redemption through Jesus Christ, and earnestly exhorted them to embrace it."

"In one of the pagodas," he writes, "at Puttur, resides a learned Pandaram, who is generally friendly, and does not seem entirely to reject instruction. We both seated ourselves on a bank of earth, near a street. This brought together a concourse of inhabitants. The Pandaram said, 'My chief question to you again and again has been this, How shall I arrive at the knowledge of God, whom I cannot see?' I replied, 'It has often been stated to you, that heaven and earth declare the glory of God. Reflect, then, attentively on the creation, and you will soon be convinced, that no other than an almighty, all-wise, and all-gracious Being, produced it. This Creator we ought, in justice, to reverence and adore; but you render this honor to the creature, and not to the Creator.' 'This,' said he, 'is all good, but it does not satisfy me; this knowledge is not of the kind I seek.' 'Well,' I said, 'do you desire to have a clearer and more perfect know-

ledge? God has in great goodness afforded it. He has taken compassion on ignorant man, and given freely to him his word, or true law; wherein he has revealed all the doctrines which are necessary to the attainment of everlasting happiness. He has made known to men, rebellious, corrupt, and lost, the Saviour of the world, as the restorer of forfeited blessedness, and the way in which that salvation is to be attained. In short, all that can make us holy and happy, is in this word of God made known to mankind. Read and meditate upon it, with prayer to God; so will it become clear to you. Compare it also with your heathen instruction, and the superiority of the divine word will soon be discerned.' 'Still,' said he, 'this is not enough; for even if I read this, I cannot rightly conceive the idea of what God is.' 'Well,' I replied, 'one thing is wanting to you; namely, *experience*. Lay your heathenism aside; follow the word of God in every point; and pray to him for light and power. Then I may assure you that you will say, Now I am like one who could not, from any description, understand the nature of honey, but now I have *tasted* it, and know what honey really is.'"

How anxious this excellent missionary was to cherish in himself and his brethren the principles by which alone they could be animated in their self-denying labors, will appear from the following brief notice in his journal.

"August 2. After finishing the catechising of the children in the forenoon, the two catechists returned, and related to me with whom they had conversed, and what had been the purport of their conversations; and how a young man had avowed his willingness to embrace the gospel. We then began, for our own edification, to meditate on the first Epistle of Paul to Timothy. On occasion of the apostolic wish, 'Grace, mercy, and peace,' we called to mind, that a teacher stands in the highest need daily and hourly of this three-fold fruit of Christ's reconciliation; and that the believing apprehension of this precious grace is best calculated to strengthen him, to render him joyful and courageous in urging upon others salvation through Christ, as well as in cheerfully suffering for his sake."

On the 7th of August he notices the following instructive incidents. The nabob's second son, who is a genuine disciple of Mohammed, that is, inclined to cruelty, watches narrowly the lives of Europeans; and if he remarks any thing wrong, he generally gives it a malicious construction, as if the Mohammedan doctrine rendered people better than the Christian. This young man, observing some Europeans, entered into conversation with them.—I was the interpreter. 'It seems remarkable,' said he, 'to me, that Christians are so inclined to card playing, dancing, and similar amusements, which are contrary to the true law.' One of them answered, 'We think it no sin, but an innocent pastime.' 'Indeed,' said he, 'it is singular that you do not consider it sin, to spend your time in such amusements, when even the heathen themselves declare it to be sinful. It is certainly wrong to pursue such things, though you are of opinion that there is nothing sinful in them. You,' he continued, addressing one of the party, 'are a cashier; if you do not know the value of money, you inquire and inform yourself on the subject; why, then, do you not examine into *these* things?—the omitting such examination is a sin also. Nay, if you do not know whether it be right or wrong, and yet continue to play, that is still a greater sin. I am sure Padre Swartz would tell you at once that it is sinful, if you would but receive it.' The cashier replied, 'It is better to play a little, than to absorb all one's thoughts on money.' But the young nabob

* The nabob's son, when afterwards laying out an extensive garden, ordered this cottage to be taken down, promising to build a better in its stead. Whether he fulfilled this engagement does not, however, appear.

answered him very discreetly on this point, that we are not to justify one sin by another.

"So artful is he, that he will accost and converse with an European during divine service, and afterwards observe, 'if the man had the least reverence for the worship of God, he would not have allowed himself to be interrupted.'

"On the 15th of this month," continues Mr. Swartz, "in the morning I had a conversation with him. He first asked how God was to be served, and how we should pray to him; and censured us for not washing our hands, and taking off our shoes, before prayer. I answered that this was merely a bodily, outward act, which was of no value in the sight of God—that his word requires pure hearts, which abhor all and every sin, and approach him in humility and faith—we could then be assured that our prayer was acceptable to him. One of those present asked, 'From what must the heart be cleansed?' I replied, 'From self-love, from fleshly and worldly lusts; which constitute, according to the first commandment, the real inward nature of idolatry.' The nabob's son said, 'This inward cleansing is very good; but the outward is also necessary, and God is pleased with it, even though the inward cleansing be not perfect.' I replied, 'Not so. You should rather say, that God has pleasure in inward purity, though the hands be not washed immediately before prayer.'

At the close of another conversation about this time, with some of the poor heathen natives, in which he had been endeavoring to convince them of the sin and folly of their idolatry, and to persuade them to embrace the blessed doctrines of the gospel, he thus expresses the genuine kindness of his heart, and affords a beautiful example of the tender earnestness with which the missionary should address them. "At length I said, as I often do to them, 'Do not suppose that I reprove you out of scorn; no, you are my brethren; we are by creation the children of one common Father. It grieves us Christians, that you have forsaken that almighty gracious Father, and have turned to idols who cannot profit you. You know, because you have often heard, that a day of judgment is before us, when we must render up an account. Should you persist in remaining enemies to God, and on that day hear with dismay the sentence of condemnation, I fear you will accuse us Christians of not warning you with sufficient earnestness and fervor. Suffer yourselves, then, to be persuaded, since you see that we want nothing of you, but that you turn with us to God, and be happy.' They all declared that they were convinced of our sincere intentions, and that they would speak further with us."

In October, in a letter to Dr. Francke, after expressing his anxious wish for a second missionary, for the purpose of more extensive usefulness, he writes as follows.

"Though I should much prefer being at Tranquebar, for the enjoyment of the communion of faithful brethren, yet, when I look on our congregations, I feel that my presence is more necessary here. The catechists require daily superintendence and admonition to prevent them from relapsing into indolence and disorder. The heathen, too, though courteous to Europeans, are apt to behave unkindly to the poor catechists; so that they need countenance and encouragement. With regard to myself, I praise God, who has borne with my weakness, and prospered my labors. During the whole of this year my health has been good; so that my work has been easier to me than at any former period. Many heathens and Catholics have been this year instructed, and received into the congregation. Affliction, both from without and from within, has not failed us;

but God has been our helper." He then mentions that many Europeans, not only among the soldiers of the garrison, but of the higher ranks, had been powerfully awakened to a sense of religion. Among others, he notices particularly one young man, who had made a temporary visit to Trichinopoly, and who, though virtuous and well disposed, knew but little of Christ, and of the real value of the gospel. "He visited me several evenings," says Swartz, "and acknowledged that he was stirred up to greater concern for his salvation. I testified my joy, but observed that he was at present trusting to the sandy foundation of his own righteousness, from which he could derive neither rest nor power. He received all that I said in good part, and began to read his New Testament better; that is, with prayer. Soon afterwards, he was invited to a gay party, but declined it, which had a good effect on others. He soon learned how the gospel becomes saving, and communicates to man more power unto salvation than any considerations derived merely from the law. He went boldly forth; and, when many were displeased that a young man should speak so freely, he gladly bore the cross; and his example has been made a blessing to others." He concludes as follows.

"In my previous letters, I mentioned a Mohammedan, who had formerly been employed in the highest offices. This man understands Persian most thoroughly, and speaks it excellently. He often visited me of an evening, and gave me a complete idea of the Mohammedan doctrines and discipline, and read to me the rarest books he possessed. I thus learned to express myself in Persian, and to explain the doctrines of Christianity. Some months ago, this poor man was put under arrest, and confined to his own house, where he still remains. The nabob's son, a bigoted Mohammedan, says that he had offended his father, and on that account he was imprisoned. Every one, however, believes that it was in consequence of his having visited me, and expressed himself in terms too favorable to Christianity. God graciously help us for Christ's sake, and tread down Satan under our feet! The good Lord inwardly strengthen you, and by the comfort flowing from the inestimable mercy of reconciliation, animate you; and may your old age be truly blessed!"

In a letter, dated in the same month of October, 1768, addressed to the secretary of the Society for promoting Christian Knowledge, Mr. Swartz, after thanking him for the present of a Persian lexicon, gives a similar account of the old Mohammedan governor, just mentioned, as his instructor in that language, and takes occasion, from the circumstance of his arbitrary imprisonment, to notice the frequency of such occurrences, both at Trichinopoly and at Tanjore. He then proceeds to give a detailed account of the government of the latter country, of the wretched state of oppression and ignorance in which the great body of the people were held, and of the numbers, wealth, and influence of the Brahmins.

"The king of Tanjore," he observes, "is, in the estimation of the ignorant, a prince who governs according to his despotic will; but he is, in fact, more a slave than a king. He seldom goes out; and often, when he purposes to do so, the Brahmins tell him it is not an auspicious day. This is sufficient to confine him to the house. His children are brought up in ignorance—for why should a prince learn much? He need not be acquainted with writing and accounts—for has he not servants enough for this? The number of his wives destroys all domestic peace. The first whom he espouses is denominated his lawful wife. By degrees, however, as he takes more, jealousy among them

becomes a source of dangerous disquiet, and the love which should subsist between brethren is banished. So true it is, that when man departs from the ordinances of God, he treads in a thorny path.

"A despotic ruler, being intent only on increasing or preserving his power, entertains a distrust of all his ministers. He considers it expedient, therefore, often to humble them. Though a minister possess his favor for years, he sometimes falls at once. The king permits his house to be plundered, (this has often happened within my remembrance,) and lays him under a domiciliary arrest. No one must visit him, or speak to him. By degrees, this severity is relaxed. The ex-minister, thus fallen into disgrace, hunts after the failures of his successor, and endeavors to involve him in the same ruin, and frequently is restored to favor.

"The troops belonging to the Rajah of Tanjore, are chiefly cavalry—about six thousand—and two thousand foot. The cavalry are not furnished with horses, but each soldier provides his own. He who can collect a hundred horse, is appointed their captain. To these troops, a district is assigned, where they receive their pay from the tenants. If they do not give what they demand, they resort to force.

"The Tanjore country is, however, as a well-watered garden. Notwithstanding all the oppression and injustice, the inhabitants subsist tolerably well: it teems with people. The land is divided into districts, and every district is leased. The lessee is obliged to advance at least the half of his rent; and as he cannot in general do this from his own resources, he borrows of the native merchants or Europeans, and gives forty, or even more, per cent. He borrows also what he requires for the support of his family; and all must be eventually extorted from the poor inhabitants. It may with truth be averred, that the poorer people enrich with their labor the idle and the proud. A cultivator of land in Tanjore, commonly gives sixty or seventy in the hundred. Supposing that he has on his ground a hundred bushels of rice, the king (or the lessee in his name) takes seventy; the remaining thirty are retained by the inhabitant; and with this he has to pay his servants and support his family. Nay, if the king need money, as in time of war, he seizes upon all. I have myself witnessed the poor laborers contemplating at a distance the blessing of God upon the fields, while the king's people have reaped it all. Thus, the oppression being so great, they endeavor, by every possible means, to defraud the king. They are accustomed to say, 'Without stealing, we cannot live.' Hence it may easily be conceived what disposition to the maintenance of justice prevails in this country.

"Under a frame of government so wretched, the education of the young is miserably neglected. Few children learn to read, write, and cast accounts; and these are almost exclusively boys. It is a most rare occurrence for a father to afford his daughter the means of education. When taught to read, it is from books in which the fabled epiphanies of their gods, together with all their licentious acts, are delineated. We cannot, they think, be better than our gods; they every where practised lying, impurity, injustice, and revenge; these cannot, therefore, be sinful. Thus is the little which they know from reflecting on the works of creation, greatly obscured. In the temples of their deities, their most flagrant actions are described in images and pictures, which sink the people in the depths of vice and misery. The consequences of this devilish instruction are clearly visible. Both body and soul are destroyed. Thousands sensibly feel their errors.

"The children of the Brahmins are commonly better educated. Besides the thousands attached to

the idol temples, many of them farm the land, hold offices under the king, and act as clerks, overseers, and accountants. The offspring of the Brahmins are in general clever, and learn languages quickly, especially when the hope to turn it to advantage. Many English gentlemen engage Brahmins to keep their books; and hence a great number acquire the English. Besides this, they learn the Persian, and are employed by the nabob and others as interpreters. In every lucrative situation we find a Brahmin. It is remarkable, that within the narrow limits of Tanjore, a hundred thousand vigorous young Brahmins might, with very little trouble, be collected. With the exception of their daily ceremonies and ablutions, they do nothing: living in voluptuousness and corrupting sloth. They possess the best land, and give away little or nothing; besides which, the numerous pagan festivals are eminently profitable to them. I asked a wealthy Brahmin whether they imparted to the poor a portion of their great revenues. He replied, 'No: the people give to us and the pagodas; but we contribute nothing.' What is asserted, therefore, in one of Mr. Holwell's books, as to the beneficence of the Brahmins, is not to be credited. Some months ago, a Brahmin declared to me plainly, 'The reasons why we do not embrace the Christian doctrine, are avarice, pride, and voluptuousness.'

"Meanwhile," adds this excellent man, with something of prophetic hope as to the future progress of Christianity, "we faint not; we know that Christ is ordained as a light to the Gentiles. He is able to dispel this heathen darkness. Confiding in his divine assistance, we go forth diligently among the natives to make known to them the way of life, and affectionately to invite them to the enjoyment of the salvation purchased for them by the Redeemer. The progress of conversion is not so great as we wish; still the rescuing of one single soul, (not to mention many,) is sufficient to encourage us not to be weary. Who knows to what important end the all-wise God may direct the revolutions which have taken place in India during the last twenty years? O that the Europeans in this country would discern the glory of God! Should he graciously work a *thorough change and reformation among the principal Europeans*, a blessing would spread through the whole land. Many salutary regulations might be introduced. Multitudes of abominations might be prevented, and thus the obstacles which have hitherto deterred the natives from embracing the gospel might be lessened. There are several Englishmen here, who, through the converting grace of God, have been convinced that the knowledge and enjoyment of his loving-kindness are better than life, and consequently better than ill-gotten wealth."

In a letter to a friend in London, Mr. Swartz again refers to the same painful topic; and the passage is here introduced chiefly for the purpose of contrasting that representation with the marked improvement in European character which has of late years been universally acknowledged.

"It is extremely difficult," he observes, when describing our situation here, "to give any one a just conception of it without adverting to the profligacy of the Europeans. The great among them aim at nothing but to live in pleasure, and to become rich. If not readily successful in the latter object, they resort to unjust means, the employment of which hardens the mind to so alarming a degree, that they will hear nothing of the word of God, and too frequently plunge into the most frightful infidelity."

After giving an account of himself and his labors during the year, similar to that contained in the ex-

tract from his letter to professor Francke, he adds, "O may the faithful God grant to me, a feeble creature, his powerful grace more and more, that I may spend my days to his glory, and the benefit of my neighbor. O that I had a dear brother with me, then could many be better instructed!" In the mean time, God knows our affliction, and our sighs are not hidden from him. May he compassionate the poor heathen, and may his kingdom break forth here graciously!"

Mr. Swartz closes his journal for 1768 as follows.

"The conclusion of the year has been very melancholy with respect to political events. All the territory which the English had taken from Hyder Naick, they have again lost. He approached near to Trichinopoly, and would probably have taken it, had not a rain of three days' continuance driven him off.

"God be gracious to us, and further his work!—May he cause his countenance to shine upon us, that the heathen may know his ways, believe in him, and adore him as his children in Christ Jesus!"

CHAPTER VI.

A. D. 1769 TO A. D. 1770.

Continuation of hostilities—Zeal and disinterestedness of Swartz.

His conference with a Romish Padre—Peace between Hyder Ali and the English—Swartz proceeds to Tanjore—His introduction to the Rajah—His character—Conversation at this interview—Swartz returns to Trichinopoly—His second visit to the Rajah with Colonel Wood—Preaches to the natives on the glaciis, and in the Fort—The Rajah wishes to converse with him, but is prevented by his Ministers—Swartz's message to the King, and his reply—He returns to Trichinopoly—Mr. Chambers leaves that city—First letters of Swartz to that gentleman—Conversations with the natives, and with the Nabob's son—Attendance on sick Europeans—Visit from two Mohammedans, and conversation respecting Mohammed—Letter from Mr. Chambers to his brother on a translation of the New Testament into Persian—Conversation with a sick soldier, and with natives, heathen and Mohammedan—Reflections of Swartz at the close of the year 1769.

Hostilities still continued during the first three months of the succeeding year; in the midst of which, Mr. Swartz visited a detachment of the English army near Trichinopoly, and preached to the troops both in English and German. No sooner had the enemy withdrawn from the surrounding villages, involved by their devastations in ruin, than his zeal and charity prompted him to repair to them to instruct and comfort the distressed inhabitants; while he declined accepting a legacy bequeathed to him by an officer to whom he had been eminently useful in religion, lest he should be suspected of interested motives.

Early in February he had a long and friendly discussion with a Romish Padre at the request of an officer's lady at Trichinopoly, who professed the Roman Catholic religion, but who had also received instruction from Swartz, and was desirous of hearing what each had to say in support of the differences between the two churches. To the usual question, where Protestantism was before the days of Luther and Henry VIII., Swartz justly replied, by referring to the testimony which had been uniformly borne against the papal perversions of divine truth by the Albigenses, John Huss, and the Bohemian brethren, and the followers of Wickliffe; he might have added, by the Syrian Christians in the mountains of Travancore. He then appealed to the word of God; affirming that while Protestants readily receive the testimony of antiquity, their faith in the divine authority of the sacred canon, independent of its internal evidences, does not rest exclusively on that of the Romish church, the word

of God having been possessed by thousands before that church, properly so called, existed.

The sophistry of the Papist in defending the worship of saints and images was ably exposed by the pious Lutheran. "If you prostrate yourself before an image, complain to it of your affliction, and desire help, do you not honor it after an idolatrous manner? God says in the second commandment, 'Thou shalt not make any graven image—thou shalt not bow down to it nor worship it.' The Papist says, 'Thou shalt.' See how Popery opposes itself to God." "The Papist," said the Padre, "is the follower of Peter." "I heartily wish," replied Swartz, "that it were so. Follow Peter, and we from our hearts will rejoice. Peter was humble, and desired no worship, when he was in the house of Cornelius.* Your new Roman Peter will be worshipped. Examine into it again, my worthy Padre, and follow after God and his word." From this point the conversation proceeded to what Swartz calls the idolatry of the mass, and the refusal of the sacramental cup to the laity, which were but feebly defended by the Romish Padre; to whom in conclusion, he addressed this brief but solemn warning. "My dear Padre, prove all things by the word of God. You and I shall soon appear before the judgment seat of Christ, where we shall have to render an account of our ministry and doctrine, and the souls which we have neglected." One of his people called him away several times. "He departed," says Swartz, "wishing that I might become a saint, and I wished him sincerity of heart. The captain's lady was struck with his rejection of our Bible, while he refused to produce his own. May God help her to a clear and saving knowledge of Christ!"

At the beginning of March he attempted a journey to Tanjore; but he had not proceeded far, before the enemy's army approached Trichinopoly, and burnt great part of Ureir. Messengers were in consequence despatched to him and his companions, apprising them of their danger. "I turned back," he says, "and beheld Ureir in flames.—God be praised for his gracious protection!" The ravages of war, however, having happily terminated in April, by a treaty of peace between Hyder Ali and the Madras government, Swartz resumed his intended journey, and arrived at Tanjore on the 20th of that month. Here he preached daily two or three times, visited the members of the three congregations individually, and attended the schools.

The most important result of this visit to Tanjore was his introduction to the Rajah Tuljajee, or, as he was then usually called, the king, and the favorable impression made upon his mind, which led to the kindness and confidence with which that prince ever afterwards distinguished him. The Rajah Tuljajee was at that period in the prime of life, of good natural talents, and of mild and dignified manners; indolent and self-indulgent, like the generality of Hindoo princes, but by no means tyrannical or oppressive; and though too much under the influence of the Brahmins, tolerant and liberal in his views of religion. He is said to have formed an exception to the general ignorance of men of his rank in India, and to have successfully cultivated Sanscrit literature, so as even to have produced some poetical compositions in that language, which are still recited at Tanjore as proofs of his genius and learning. Such was the Hindoo prince with whose history that of Swartz is henceforth so intimately interwoven.

"At five in the afternoon of the 30th of April," says the excellent missionary in his journal for 1769, "I was introduced to the king. He was seated on a couch suspended from pillars, surrounded

* Acts x. 25, 26.

by his principal officers, and opposite to him a seat was placed for me." The conversation began by the Persian interpreter informing him that the king had heard a good report of him, to which Swartz replied in Persian, expressing his thanks for the kindness which he entertained for him, and wishing that God might enrich him abundantly with every blessing. The interpreter omitting to repeat the wish, one who sat by told him, "He wishes you a blessing." "He is a priest," replied the king.—Perceiving by the manner in which he made this observation, that he was but imperfectly acquainted with the Persian language, he requested permission to speak in Tamul, at which the Rajah appeared pleased.

He first inquired how it happened that some European Christians worshipped God with images, and others without them; to which Swartz answered, that the worship of images was expressly forbidden by the word of God, and that this corrupt practice originated in the neglect of the Holy Scriptures, which had in consequence been removed by such Christians from general use among the people.—The Rajah next inquired how man could attain to the knowledge of God. In reply to this question, the missionary pointed out, in his usual manner, the works of creation, and the bounties of divine Providence, as testifying the power, wisdom, and goodness of God, and his word as clearly revealing whatever is essential to salvation. "If it please the king," said he, "I will set before him briefly the principal subjects of that word." The Rajah having signified his assent, Swartz proceeded to explain the nature and divine attributes of God, one of the attendants repeating his explanation of each point very distinctly, slowly, and audibly. He then remonstrated against the worship of idols, as inconsistent with the perfections and glory of God, observing, that before their conversion from heathenism, the European nations also made images, and adored the work of their own hands with salams and salams. The king laughed, for the expression struck him forcibly, and said, "He speaks plain." The pious missionary next shortly urged the corruption into which mankind had fallen, which is visible from universal and melancholy experience; and then unfolded the method of deliverance through the Mediator and Saviour whom God has graciously provided, and his indescribable willingness to receive those who turn to him—illustrating this encouraging assurance by his favorite and appropriate parable of the prodigal son.

Upon the usual introduction of sweetmeats, of which Swartz took a little, he said, "We Christians are in the habit, before we partake of food, of praising God for his goodness, as well as of imploring grace to use the gift to his glory;" and on being desired to offer up such a prayer, he immediately complied. With the simplicity and freedom from the apprehension of ridicule which peculiarly characterized him, he then, at the request of the king, who had been informed that Christians were accustomed to sing in celebrating divine worship, sang some verses of the Lutheran hymn, in the Tamul translation of Mr. Fabricius, beginning,

"My God, to thee this heart I bring."

The Rajah declared himself much pleased, apologizing that he had detained him so long, and desiring him to dine with Captain Berg, who was his constant friend and companion, in the palace. "I withdrew," he adds, "repeating my wishes for his happiness."

Mr. Swartz remained at Tanjore about three weeks during this visit, and then returned to Trichinopoly. A few days afterwards the Rajah having inquired for him, and being told that he had left

Tanjore, said, "I thought he would have stayed with us;" and on being reminded that he had not desired him to remain, he replied, "It is my most earnest wish that he would continue here." Captain Berg having informed him of this favorable disposition of the Rajah, Mr. Swartz consulted his brethren at Tranquebar, Cuddalore, and Madras, as to the best mode of proceeding, who unanimously advised him to return to Tanjore without delay, in order to ascertain what the Rajah's views really were. Accordingly, in the month of June he proceeded thither in company with his friend Colonel Wood, who was about to leave Trichinopoly, and whom the Rajah was desirous of seeing as he passed through Tanjore. "We set out," he says, "and, on the way, I had many pleasing conferences with the natives. When introduced to the king in the presence of Colonel Wood, he was very friendly.—After a few inquiries respecting the welfare of the colonel and his family, he asked me what was the design of our celebrating Sunday. I explained to him the command of God relative to the consecration of the Sabbath, and his merciful intention in giving it, namely, to make us holy and happy, by devoting it to the concerns of our souls. He then inquired why we Christians did not anoint ourselves as they did. I replied, that the heathen thought they were thereby purified from sin; but that we knew that sin could not thus be removed—that God had provided a more effectual remedy by sending a mighty Saviour who had taken away our sins by the sacrifice of himself; and that we must seek forgiveness through faith in this Redeemer.

He then asked some questions respecting the king of England, and expressed a wish to visit our country. I took occasion in reply to say something concerning the religion which is there taught, and how much it contributes to the welfare both of princes and people; adding, "This is our wish that you and your subjects may embrace it to your present and eternal happiness. The king looked at me and smiled. His chief Brahmin often interposed, and told him what he had seen among the Papists at Pondicherry; to which he replied that we were very different from the Papists. He then desired me to speak to the Brahmin in Persian, which I did, and addressed a short admonition to him; but he professed to have forgotten his Persian. Here the conversation ended, and we took our leave. I accompanied Colonel Wood a day's journey beyond the river; and parted from him and his lady, who is powerfully awakened to religion, with prayer.—They were both greatly affected. May God mightily carry on the work he has begun in them, and bring it to a glorious issue!"

After this interesting conference with the Rajah, not having as yet received permission to enter the fort, Swartz repaired daily, early and late, to the glacis near it, and addressed the natives, who in great numbers surrounded him. Frequently, from the violence of the land wind, he was covered with the dust which flew around; he generally spoke upon the great subjects of repentance, faith, and reconciliation with God, through Jesus Christ, till he was quite exhausted. Sometimes he expounded the parables by which our Saviour displayed the treasures of the kingdom of heaven, and the means of attaining them. The people commended his doctrine, and often said, "O that the king would embrace it! All would then forsake heathenism." At the end of a fortnight he received an unlimited permission to enter the fort whenever he was disposed. He in consequence visited the principal officers of the Rajah and fully declared to them the gospel of Christ. One of them having offered him a present, he civilly declined it, requesting him and those who were assembled, not to be offended at his

refusal, as he was only anxious not to interpose any obstacle to their reception of Christianity, by giving occasion to any to suspect him of interested motives. "He who tendered me the present," says this wise and excellent man, replied, "that he should never think this of me." I answered, "That may be; but you cannot prevent others from thinking thus; I seek the good of your souls, and not gifts. I accepted a nosegay, and so we parted."

Sometimes he went through the principal streets of the fort, when many of the inhabitants, Brahmins and others, collected around him, and listened for a long time. One of the Brahmins observed, "You allure the people with money." "I replied," said Swartz, before the whole multitude, "Prove to me that either I or my brethren at Tranquebar have deceived a single heathen to us with money, and I will hold my tongue." It was said, that when speaking one day before the palace, the Rajah stationed himself in an upper room, and after listening to his address, observed, "He makes out our gods to be downright demons! We must keep him here to instruct this foolish people." Upon another occasion when near the palace, the king sent to desire him not to quit the fort, as he wished to speak with him. Upon this a number of Brahmins and others belonging to the court hastened to the palace, and Swartz prepared himself for the interview; but the chief Brahmin, who had the control of the revenue, came and diverted the king from his purpose. He sent, however, to tell him that he would speak to him in the evening; but again he was prevented. "The poor king," he observes, in a letter to Dr. Francke, in which he briefly mentions this remarkable visit to Tanjore, "sits, as it were, in a prison. His officers deceive him and the whole country, and resist to the utmost the settlement of a missionary here. Many," he says in his journal, "even of the Brahmins themselves, said that the king would gladly have had me with him, but he was afraid of the people around him. The great about the court saw, with regret, that he was desirous of detaining me, being fearful lest their corrupt practices might be exposed. At length I visited one of his principal officers, and after declaring to him the gospel of Christ, I begged to make my humble salam to the king, and to ask what was his purpose with regard to me; that I was come at his gracious summons, ready to serve him from my heart in the cause of God; but that as I had an engagement at Trichinopoly, it would be necessary that some one should take charge of my duty there, if I were to remain at Tanjore. I requested therefore to know the king's intention. The answer which I received the next day was this; that I might return for this time to Trichinopoly, but that I was to remember that the king looked upon me as *his padre*. Many," he adds, "of the common people were grieved that the king should allow himself to be hindered by his servants from detaining me near him. But God can, and in his own time will, cause this nation to adore and fear his name. May He compassionate this poor people, now lying in darkness and the shadow of death, for his name's sake."

Such is the account which Mr. Swartz gives in his Journal, as well as in letters to Dr. Francke and the Society for promoting Christian Knowledge, of his first interviews with the Rajah of Tanjore, which led to his subsequent establishment and favorable reception as a missionary in that kingdom. In the month of July he returned to Trichinopoly, and resumed his ordinary labors among the Christians and heathens of that city.

Soon afterwards Mr. W. Chambers, who had resided there during the two preceding years, was recalled to Madras. The sentiments and pursuits of these two excellent men were so congenial, that

a cordial friendship, founded upon Christian principles, was the result of their intercourse with each other, which was cherished by a regular correspondence from this period to the death of Mr. Chambers, in the year 1793. With the exception of occasional letters to a few eminent persons, chiefly in Germany, which were almost considered as points of official duty, Swartz was not accustomed to write much in detail, even to his most intimate friends. His time was too fully occupied with the various labors of his mission, to allow of his indulging in an extensive correspondence. His letters were, therefore, in general, brief, and relating, for the most part, to ordinary circumstances and concerns; but they are all strikingly characteristic of his habitual and elevated piety, his fine manly sense, his genuine benevolence, and his affectionate desire for the spiritual and temporal welfare of his friends and all around him.

The following are two of his earliest letters to Mr. Chambers; and when it is considered how comparatively recent was his acquaintance with the English language, the general ease and correctness of his style are extraordinary.

"MY DEAR FRIEND:

"Five days ago I received your agreeable letter, and praise God for all the mercies he has bestowed on you in your journey, and on your arrival at Madras. I doubt not but he will multiply his favors according to his wonted mercy. In your new station you will need his gracious assistance. You have had some specimens of the Malabar people's sad art of evading truth, and of affirming lies with the boldest countenance. This little experience will help you in some respects, at least so far as to make you cautious.

"But our caution, what doth it avail, unassisted by divine grace? May the Spirit of Jesus Christ strengthen and comfort you every moment! What you write touching the clergyman,* is doleful indeed. But you know, that sort of people, when they refuse to accept of divine grace, have always been the worst of enemies to the promotion of the cause of Christ, as all history declares, and particularly that of the sufferings of Christ. I hear there is another lately arrived. O that he may be a disciple of the humble Jesus!

"Many people went from hence to Madras, white and black, to the court martial, which seems now likely to take place.† You are on the spot. May you be serviceable! I wish and pray a gracious God may help our friend, to behave, in all circumstances, as a true disciple of the meek and holy Jesus. A great degree of true humility, denial of himself, presence of mind, in short, nothing less than divine grace, will be able to carry him through his present troubles with a clear and clean conscience. Pray often for him. We will here intreat the Lord likewise to glorify his name in this affair. Mr. Green was taken ill the very day your letter arrived; but he is now better, and desires to be remembered by you. Your George begins to write.—He seems to promise well in that respect. At present I am building a verandah and a little chamber for Mr. Green. This has hindered me from employing the carpenter to make your palanquin.

"Farewell, my friend; and whenever you appear before the throne of Christ, remember your fellow

* Probably referring to one of those who at this period were but too frequently unworthy members of the sacred profession.

† This refers to an investigation into the military conduct of Colonel Wood, in the campaign with Hyder Ali, subsequent to the battle of Mulwage, in which he signally defeated the Mysorean chief.

pilgrims at Trichinopoly. Salute in the Lord, all our friends, particularly the colonel and Mrs. Wood and the little ones.

"I am, dear friend,

"Your most obedient humble servant,

"C. F. SWARTZ.

"Trichinopoly, 8th of Sept. 1769."

"MY DEAR FRIEND:

"It is a long time since I received your kind letter. The evening hour which I used to spend in writing letters, as you know, I have spent a long time with Mr. U., who was more than once on the borders of eternity. Often he could hardly pronounce a word. I admonished him to repentance and faith in Jesus Christ. He was always glad to see me, and joined in prayer, nay sometimes, at least once, he entreated me to pray with him. At present he is in a way of recovery, and I think not —. I cannot write more; since what passeth between a clergyman and a sick person ought not to be divulged. But O the heart of man! So far I may tell you, that we were very plain. May God have mercy on him and us all! The heart of man is fickle beyond expression. Christian steadfastness is a glorious grace springing from the enjoyment of the redemption. In proportion as we enjoy its precious fruits, particularly pardon and peace, we obtain confidence in God, and count all things but loss, that we may win Christ, and be found in him.

"Concerning the palanquin, the carpenter would have gladly done it, but to this day I have not got a plank from Tranquebar, though they promised to send them, as soon as they arrived from the Malabar coast, which would certainly be at the beginning of October. The bamboo I hope to get soon.— Write me in your next how I shall send it you.

"How do you go on in the Persian language? Where do you live? How is the new clergyman? Have you not yet met with one who dares to be good at Madras? Here at Trichinopoly is great coldness. Mrs. — and I are exactly as strangers. I have seen her twice or thrice at her house, but she takes care not to be molested. Every Monday there is a concert at her house, and daily more than one card-table. The altar-piece is finished.* It is done, as they say, very well. In the Persian we have several passages;† as, 'I am the way, the truth, and the life; no man cometh unto the Father, but by me.' John xvi. 23. John xvii. 3. 'Thou shalt love the Lord thy God,' &c. 'Go ye into all the world, and preach the gospel to every creature.' How is every thing in the colonel's house carried on? Can you see that they go forward in their pilgrimage?

"We think of you often in prayer. May Jesus Christ strengthen you to fight the good fight of faith, laying hold on eternal life!

"I am sincerely, dear friend,

"Your affectionate friend and humble servant,

"C. F. SWARTZ.

"Trichinopoly, Nov. 6th, 1769.

"Saruvaien and Sadtinaicken are upon a journey near the Kaller, to preach the gospel to the poor Gentiles and Papists. Thy kingdom come!"

The allusion in the preceding postscript to the

* For his new church at Trichinopoly.

† The texts of Scripture which Swartz mentions were inscribed in gold characters, and are probably the only specimen of his composition in that language, which he spoke fluently. The first of them must have been peculiarly obnoxious to the pride and bigotry of the Mohammedans, who were at that period very powerful at Trichinopoly.

labors of his two catechists may with propriety introduce a few additional notices of his own from his journal during the remainder of the year.

In November, being at Urejur, near a stone choultry, which was full of idols, Swartz met some natives, who wished to refer to him a dispute in which they were engaged. He said, with his wonted wisdom, "You contend with one another for trifles, and cannot brook the loss of small things; but the loss of your souls, and their eternal welfare, you leave out of sight. Begin to care for better things!"

The next day he visited some of the natives who were on the corn floor, employed in cleaning the rice which they had that morning reaped. "The process," he observes, "is very simple. The grain is cut in the morning; it then lies a short time on the field, and soon after it is carried to the floor. They grasp a good handful, beat it three or four times against the ground, clean, winnow, and measure it. The nabob takes sixty out of one hundred parts, the tenant forty; out of which he must pay the laborers. Here," says Swartz, "sat a number of the inhabitants, and looked on as the rice was winnowed. I sat down with them, and explained to them the gospel of Christ, and invited them to a participation of the blessings of grace."

At another place, he conversed with two gardeners, and pointed out to them the way of becoming spiritually fruitful. They said, "We have not yet obeyed our own shasters: how should we now keep the true law? When we leave you, we forget what we have heard." They were told that they must pray to God. "How," said they, "are we to pray?" "Act," replied Swartz, "like starving beggars. Do not they know how to set forth their hunger and distress? Set before God your ignorance, obduracy, and misery, and beseech him to open your eyes to discern him and his true word. This you may do, even in the midst of your labors. But come also, and allow yourselves to be instructed. Try this for ten days; it will assuredly be better with you if you follow this advice. Consider that in a few days, perhaps, you may be happy or miserable for ever; give, therefore, all diligence, and seek your everlasting salvation. They appeared friendly, and left me."

"On the 8th of November," he writes, "I spoke with the Nabob's son, who at present commands the regiment stationed here and in the surrounding districts, which, it is reported, he farms of his father for an immense sum of money. He was accompanied by his priest, and said to me, 'Padre, let this priest answer you a question!' I said, 'The great question is, How shall we be freed from sin; from its dominion, as well as its punishment?' The priest being unable to express himself with facility in Persian, the Nabob's son himself replied, 'Hate and forsake anger, sensuality, envy, and so you will be clean.' I said, 'You require life from the dead. Say to a dead man, walk! and see if he will obey.' He said, 'What is not done deliberately, will not be imputed to us.' I answered, 'You separate the holiness from the goodness of God. He will doubtless forgive, but in such a way as that his holiness be not thereby obscured—namely, through Jesus Christ.' 'Certainly,' he said, 'we must confide in God, so as to fear him.'"

The pious missionary next mentions his attendance on two sick Europeans, one of whom appeared to be effectually changed and converted by the grace of God from a life of worldliness and sin, to deep humility, self-denial, and willingness to bear the cross. The other, a person of rank, suddenly brought, by one of the prevalent diseases of the country, to the very brink of the grave, he visited almost daily for a fortnight after evening prayers.

At length, he began to recover a little strength, when Swartz represented to him how mercifully God had spared him, and how anxious he should be to express his gratitude, and his determination to live henceforth as a real Christian; urging him particularly to receive the holy communion. "His answer was, that he could not resolve upon this in India, because such was the state of things here, that one often felt compelled to act in opposition to conscience; but that if he returned home, he would communicate." I replied, 'If you are not in a state to partake of the Holy Supper in India, you are not in a condition to die happily here.' 'He did not live,' he said, 'in open sin, and committed himself to the mercy of God.' I conversed with him much afterwards," he adds; "but he heard all in silence, just as the heathens do, without any satisfactory reply. But so it is with the best of mere natural men. May God help us!"

The next day two Mohammedans visited him. One of them maintained himself by teaching the Persian language. In reply to a question, as to the Christian doctrine respecting the distinction of meats, Swartz observed that every creature of God was good, and desired him to read the 15th chapter of St. Matthew, from the Persian Evangelistarium. "I now see," he said, "what it is that defiles men." To his inquiry as to the general doctrine which he taught, he replied, "that he explained the commands of God, and proved the transgressions and corruption of mankind; that, notwithstanding, God pities sinners, and to every one who penitently confesses and renounces his sin, will, for Christ's sake, impart forgiveness; and that this grace of God should be improved as the principle of a holy life. The man beginning to speak of Mohammed, Swartz said, "What then is a prophet?" "One," he answered, "who brings us an account of God." "How do you know that Mohammed's account of God comes from him?" "From the wonders he performed." "But he himself denies, in his Koran, that he came to work miracles." "He cleft the moon," said the Mohammedan. "Such a miracle," I replied, "must have been remarked by other nations. Besides, it is not God's method, when he sends an extraordinary prophet, to authorize him to work only one miracle, and that in secret, or only in the presence of a few friends. No. To such a prophet, he often gives power to do many wonderful works in public places, and before both friends and enemies. Here, however, Mohammed looks suspicious. Further, it is no proof of a divine mission, when one who professes to be a prophet denounces all the undoubted revelations which God had previously vouchsafed by his servants, as obsolete and superseded. Thus did not the Lord Jesus. He came to fulfil all, and to disown nothing. Moses is edifying to us, even now, for he foretold the Redeemer of the world, as did also David, and the other prophets." Swartz then charged Mohammed with having taken from the pure word of God, by representing Christ merely as a prophet, and thus depriving mankind of their greatest consolation in him as a Saviour, and of having added to it, by his allowance of polygamy. And in reply to the Mohammedan's objection from the examples of David and Solomon, he said, "that they had fallen into errors and sins, which David, at least, confessed, and that the rule of the gospel with respect to marriage was clear and peremptory." "Why, then," said he, "did not the Jews believe in Jesus?" "Read," I replied, "John v. verse 31, to the end." Here I was obliged to leave him to attend divine worship, and he said he would also go to prayer, and so we parted. "Oh," said he, "that you had the whole New Testament in the Persian language!" I replied, "If you will assist me with your knowledge of Persian, we can well make such

a translation for ourselves." He promised faithfully to assist.

The subject of this latter suggestion had often occupied the attention of Swartz, and of his friend, Mr. W. Chambers, who, in a letter to his brother, afterwards Sir Robert Chambers, written during his visit to Trichinopoly, thus adverts to their mutual anxiety to obtain a translation of the entire New Testament into the Persian language.

"I told you in a former letter, that Mr. Swartz had struck into a new path at this place, by having already made himself master of the Hindostanee language, and continuing to acquire a knowledge of the Persian. As he was upon this plan when I came up about seven months ago, he was very well pleased with my having brought with me the Persian Gospels; and these, I assure you, are read with such profound veneration and attention by the more learned Mohammedans, as would surprise you. But Mr. Swartz, though he could not but acknowledge the advantage these gave him in showing the fundamental doctrines of our religion, yet has often lamented his want of the latter part of the New Testament, in which alone the application of those doctrines is to be found. Indeed, the sophistical questions they so frequently put to us, in perusing the 'Ingeel,' (as they call it,) do but too plainly discover to us the disadvantage of not being possessed of a *complete Persian New Testament*. Mr. Swartz is a man of such extensive learning, of such strength of judgment, is of so regular a conduct, so cheerful a disposition, and such sincere piety, that I think there can scarce be a man more likely to succeed in such an undertaking as this is, if he had only the proper means. He has already written to the Society for promoting Christian Knowledge, to beg they may supply him with some books, and particularly the complete New Testament in this language, if such a thing can be procured. But I believe his modesty, in the infancy of such a scheme, has prevented his descending so largely upon it as he would, if he were to open his mind. He has declared to me, however, with some energy, that he thought if some hundred impressions of the Persian New Testament, in a portable volume, without any translation, could be printed off in England, either by subscription or any other means, they might be dispersed in this country amongst the Moors, in all human probability to great advantage.* The son of the Nabob said to him one day—"Padre, we always regarded you Europeans as a most irreligious race of men, unacquainted even with the nature of prayer, till you came and told us you had good people amongst you in Europe; since you are come here, indeed, we begin to think better of you!" Both he (Mr. Swartz) and your humble servant, begin now to be a little known among them; but I assure you, at first they seemed vastly surprised to find there was any thing rational in our faith, or that any of us pretended to holiness of life. Mohammed Panah (the Moorman I mentioned in a former letter) agreed once so far with us, and talked so loudly in praise of the 'Ingeel,' even before his own countrymen, that I really thought he was going to turn Christian.—Mr. Swartz happening to tell him the circumstance within his knowledge of an Englishman having sent back some valuables from scruples of conscience—he, (Mohammed,) in a large company of Moormen of rank, began to talk highly of our 'Eemahu,' (faith and religion,) and as a proof of the excellence of it, brought up this very circumstance; and at the end of the narration he exclaim—

* This is a striking anticipation of the opinion afterwards expressed upon this subject by the late Sir William Jones.

ed, 'There's an *Eemahu* for you! where shall we find a Mussulman that would do so?' He talked at this rate so long and so strenuously, that there was an universal report amongst the Moormen, even to the Nabob, that Mohammed Panah was going to be a convert of Mr. Swartz; and upon this he found himself deserted by all his acquaintance, particularly his great ones, that before had revered him for his learning. This the old man had not strength to bear; and, resigning himself up to that passion which gets hold of us all, in some degree, 'the fear of man,' he tacked about, and has ever since, in the presence of his countrymen, disputed against some of the principal points of Christianity with all his usual sophistry.

"Who knows, however, what such a man might have done before now, if he had but had one more to keep him in countenance? and who can say that he might not have had many more, if the New Testament had been known among them? All I have to beg of you, is, that you will procure for me one Persian New Testament at least, if possible; and as for the other scheme, you know best, whether you can at all promote it. I am well aware of the difficulty of bringing any such thing about in the present age, and therefore scarcely know what to say to you upon the subject: you have the state of the case, however, and it is your particular province, you know, to discuss the merits of it. One thing you may do, perhaps, viz: if you are acquainted with any of the members of the Society for promoting Christian Knowledge, you may back what Mr. Swartz has said in his letter with what I have said in this; and he, as well as the religion we profess, will both be much obliged to you. To a friend, what can I say more?"*

Though the early zeal of Mr. Swartz and Mr. Chambers, and the subsequent attempts of the latter, were not successful in the important object to which the preceding letter refers, it is gratifying to know that more than one faithful translation of the New Testament into the Persian language has long since been distributed in India;† and that many Mohammedans have been convinced of its divine inspiration, and instructed in its sacred truths by means of those invaluable works.

The testimony of the Nabob's son, to the exemplary piety of Swartz, as incidentally mentioned by his young friend, who afterwards, like the excellent missionary, contributed to raise the estimate of the European character in the native mind, will not fail to be appreciated as it deserves.

With what wisdom and kindness Mr. Swartz expounded the doctrines of the gospel, his journals frequently testify. 'Thus he relieved the fears which our Lord's declaration, (John vi. 44, "No man can come unto me, except the Father which hath sent me draw him,") had excited in the mind of a sick soldier in the hospital at Urejur, who had been religiously disposed in Europe, but whose good impressions had been much effaced in India. "Well," I said, "does not the Father draw you by the word of his gracious gospel, when you read what Christ has done and suffered for you, what blessings he has obtained for you, what promises he has given you, what help he has offered you, what divine exhortations he has addressed to you? Does not the Father draw you by all these? But you expect every thing without using the appointed means. Humbly improve those means, and confide in him that he will impart to you more and more grace."

"On the 13th, and two following days of November," says this pious and grateful observer of divine

Providence, "I was engaged only with the children in the schools, and with a sick person; the almost incessant rain preventing me from going out. The gracious God has copiously refreshed this district, so that the high lands, which cannot be watered by the river, are rendered fruitful by the showers. Praise be God! On the 20th, I went out early. It was a peculiarly pleasant morning; the beams of the sun, after the late rains, being doubly reviving. A heathen came to me, whom I affectionately entreated not to neglect so good a God, who created, preserves, and redeemed us. During this month the Brahmins and others repair to the river to bathe. On the 21st, a vast multitude being assembled, I suggested to the Brahmins, whether their outward washings could purify; and added, that the great God had indeed provided and revealed to mankind a divine method of purification from sin."

"The next day, after pointing out to a party of attentive hearers the sin and folly of idolatry, and explaining the leading doctrines of divine truth, a Brahmin said, 'We also have books and priests, and we must not depart from them. You do well to believe your law, and to instruct the ignorant; but that we, who have learned something, should go over to you, can never be.' 'If a blind man,' I replied, 'pretend to show others the way, both must fall into the ditch. You have priests; but prove whether what they teach be truth or falsehood, light or darkness. To what purpose has God given you understanding? Pray to him also that he would guide you to the knowledge of the truth. You well know how your priests instruct. You will shortly have a festival at Seringham, during which they will exhibit the obscene images and actions of your idols. Do you call that instructing in what is good? Look at the effects which such instructions produce. Is not your country overwhelmed with impurity?' Upon this we seated ourselves under a tree, and I expounded and applied to them the parable of the prodigal son.

"I again visited the sick in the hospital. Some thought that this school of the cross had not been unblest to them. In the afternoon, I was called to an officer of the nabob, who was born in the principality of Halberstadt. He was very ill, and his mind much distressed. An imprudent marriage, against which I had earnestly warned him, had injured him much both in body and soul, which he now deeply lamented. I directed him to Christ, and his blood of reconciliation, by which all our sins can be blotted out, and prayed with him."

"December. A Mohammedan from the north, who wished to be a chief priest, visited me with his wife. We sat down before the church door. He inquired concerning the Christian doctrine, when that of the atonement was chiefly insisted on. He said, 'My mind is truly in doubt and anxiety.' 'Turn, then,' I replied, 'to him who can and will relieve you.' His followers went into the church, and performed their evening devotions kneeling. This man has since visited me only twice. 'The nabob,' said another Mohammedan, near him, 'is against it. What can we do?' To this a third, who is in the nabob's confidence, assented. When I asked him, therefore, afterwards, why he never came to me—"The times are such," said he, 'that whoever converses with you must suffer for it.'"

"Many among the heathen, also," Swartz observes in his letters to Dr. Francke and to the Society for promoting Christian Knowledge, "have owned themselves convinced in their hearts of the truth of the Christian religion, but the cross which they must take up as soon as they embrace Christianity, deters them from a public profession of it." Notwithstanding these difficulties and discouragements, he adds, "I have baptized twenty-five adults

* The constant conclusion of all Persian letters.

† Particularly that of the lamented Henry Martyn.

in the course of this year, received several Roman Catholics into the Protestant church, and five children have been born in the congregations. Some, especially of the women, so conduct themselves, that I have a good hope that the word of God has not been preached to them in vain. We exhort one another to this end, and trust that God will, according to his goodness, permit us to behold with rejoicing the days of harvest."

"At the sacred festival of Christmas," thus he concludes his journal for the year 1769, "we endeavored to stir up ourselves and the congregations to faith, love, and thankfulness, by the blessed gospel of the unspeakable love of God, as it is manifested in the incarnation of Christ;" and in a short letter, dated December 23, in which he informs his friend, Mr. Chambers, that he had despatched the furniture which he had left at Trichinopoly, he thus expresses his grateful emotions on the return of that hallowed season.

"I wish you may enjoy the fulness of grace, purchased for us by Jesus Christ. May the good tidings raise your heart to holy joy, thankfulness, and love! Remember me to all our friends."

CHAPTER VII.

A. D. 1770 TO A. D. 1771.

Mr. Swartz's general occupations during the year 1770—Conversion of a Pandaram—Journey to Madras and Cuddalore—Letters to Mr. Chambers—Devotional service with English soldiers at Trichinopoly—Further Letters to Mr. Chambers—Visit to Tanjore—Extracts from his journal of conversations with natives—Return to Trichinopoly—Swartz visits the great mosque, and addresses the Mohammedans—Letter to Dr. Knapp, with a sketch of the proceedings of the year—Excitement of the Roman Catholics in Tanjore—His anxiety for a colleague.

THE year 1770 was spent, like the preceding, in diligent labors among the heathen and others, and in visiting his Christian brethren. "From the commencement to the end of this year," he observes, in his journal, "the gospel of God reconciled to us in Christ, has been preached to the poor heathen in Trichinopoly, Seringham, and the surrounding villages. Daily, morning and afternoon, have the catechists gone forth, and sowed the seed of the word of God. In the afternoons I have myself accompanied one of them. The conviction among many thousand heathen and Roman Catholics is certainly remarkable, so that they even speak of it among one another. The fear of man, however, and other similar causes, keep them back. Notwithstanding, may God yet have mercy on them! In addition to my employment in the schools throughout the year, except during two months, in which I travelled to Madras, I have in the mornings held preparations with various natives, heathen and Roman Catholic, for receiving them into the communion of our church."

With respect to some of his converts, he reports the most pleasing and satisfactory proofs of sincerity; while as to others, he with equal ingenuousness acknowledges the superficial and temporary nature of their profession of Christianity. Among other instances of success, he particularly mentions the following.

"A young Pandaram, who for nearly seven years had resorted to all the celebrated pagodas and reputed sacred waters, without finding rest to his soul, was accosted by us one afternoon near the river. He had, he said, often entertained doubts as to the whole of the heathen ceremonies. A Roman Catholic had given him a little brazen crucifix; this he had carried about him, and often, as he told us, had placed it before him, and worshipped. 'Today,' he said, 'I was at the river, and beholding the numerous pagodas of Seringham, I thought within

myself, What is all this? What can it avail? Just as I was thinking thus, your catechists approached and recommended Christianity to me. I will now see what effect your doctrines will have. If I discover in them any thing better than I have found in heathenism, I will cheerfully embrace them.' We recommended him to remain with us a fortnight, and attend to the Christian doctrines with becoming seriousness and prayer; honestly to state the doubts he might at any time entertain; and when he had in some degree ascertained the nature of Christianity, to determine what he would do. He was pleased with the proposal, and attended daily to what was addressed to those who were under a course of catechetical preparation; and at length voluntarily laid aside his Pandaram's habit, and gave up his string of a particular kind of corn, which both Pagans and Romish Christians use as a rosary. He learned with diligence, and began to pray, being daily present when I prayed with my servant morning and evening. After holy baptism he requested that an opportunity might be afforded him of again learning to read, which he had been previously taught, but had forgotten. He has now been with us four months, and nothing inconsistent has been perceived in him. The knowledge of Christ will render him truly zealous and sincere."

The journey to Madras, alluded to in the preceding extract, occupied the months of February and March: "but as I did not keep a perfect diary," says this conscientious missionary in his journal for the year, "I have passed it by, from an apprehension that much might be now written that was not accurate, and consequently not according to truth. On the whole journey repentance towards God, and faith in our Lord Jesus Christ, were proclaimed to the heathen and to the Roman Catholics; and at the request of my brethren, I visited the different and distant congregations in the country, in order to impress upon their hearts a word of exhortation."

From Cuddalore, on his return to Trichinopoly, Swartz thus addressed his friend, Mr. Chambers.

"DEAR SIR:

"I arrived here yesterday in the afternoon. Your boys* have behaved very well, so that I safely praise them in that respect. They have had many a word of exhortation. You have heard, perhaps, that Mr. Obeck† is to change his place. He has been hitherto employed by Mr. Hutteman, as school-master; but now, as the school here is decreasing, he will go to Vepery to assist our brethren there.

"In my journey I have frequently considered your synagogue (remember me to the gentleman who used that fine expression,) and wished you divine blessing. But as in every Jewish synagogue at least ten persons were requisite to keep up divine service, so I wish you may increase in ten times ten hundred, and if possible, thousand. Let Jesus be your high-priest and preacher. Grow in him, and what I told you last, keep in memory, or rather in constant practice. Read frequently John xvii. 3, 11, 15, 16, 21; *ἵνα πάντες ἐν σοὶ, καθὼς οὐ πᾶτερ ἐν ἐμοὶ καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν σοὶ, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας*. Let us, therefore, according to that heavenly pattern and divine admonition, strive to be one—

"One in doctrine,

One in adhering to Christ,

One in loving him,

One in despising and renouncing the world,

* Natives, whom Mr. Chambers was educating.

† An account of the latter years of this pious man, is given in the Memoirs of Dr. Buchanan, vol. i. p. 274.

One in loving one another,
One in bearing the cross.

"As God has made us equal in the share of the most glorious benefits of the gospel, as having given us one gospel, one baptism, one hope, one glorious Redeemer, so he has thereby designed us to be the same in brotherly love. And as without joint prayer that brotherly love cannot be kept in proper vigor, let us endeavor to keep up that holy exercise.

"We poor pilgrims at Trichinopoly hope to be benefited by your hearty supplications. Brethren, pray for us. Salute the brethren in the Lord.—Grace be with you! Have salt in yourselves, and peace with the salt!

"I remain sincerely,

"Your affectionate friend,

"and fellow pilgrim,

"C. F. SWARTZ.

"Cuddalore, March 30, 1770."

An extract from another letter relating to the Christian Society referred to in the preceding, may properly follow it.

"That you are united in a brotherly manner, has rejoiced me very much. Such 'Collegia biblica,' as we were used to call them, were the beginning of that extensive blessing in Germany.* Mr. Spener first instituted them, when he was chaplain at Dresden. Afterwards Mr. Francke, Mr. Anthony, and others, followed the good example of Mr. Spener at Leipzig, and from thence it became more fashionable. As you kindly desire my advice in this matter, I will freely offer it, knowing that friends receive every thing of that nature, though they have a right, may be obliged, to prove every thing according to the infallible rule of holy Scripture. I could wish, that when, after reading the chapter of the Bible, you begin to expound it, every member might contribute something. In this manner you might all learn to prophesy. The spirits of the prophets are subject to the prophets, as you all know. Likewise in respect of the prayer, one might undertake it one Sunday, another the next, so your gift might become beneficial to all. I confess the joint prayer of my brethren has been highly edifying to me, and even then, when the person who prayed displeased himself. The reading of the sermon, likewise, should not always be by one. The world will also have less to censure. Yours is a brotherly society; none is greater, none less; all upon that noble ground of humility, and brotherly forbearance.—And this divine humility will keep every member from censuring or gainsaying his brother. If humility and sincerity govern your society, you will have, I cheerfully hope, a great blessing. O that the Spirit from on high might come upon us all, that the barren might become fruitful, the weak strong, and the mourners rejoicing! Salute your dear brethren in the Lord, and let this plain epistle be read, if you please, by them. My heart and love are with you. Remember us in our desert, that here the waters of life may likewise flow.

"Trichinopoly, May 14th, 1770."

The person mentioned in the following letter appears to have been a native who had been guilty of some breach of trust confided to him by Mr. Chambers.

"DEAR SIR,

"I sent you some days ago a few lines. At present I will in few words relate to you Suppa's story. I went to Colonel Lang, took him out of prison, and put him in mind of his duty. To my astonishment,

I learnt from his own mouth, that he had formed a long while ago the scheme of keeping the profit to himself. I told him that he should act upon better principles. He promised to pay you, according to his way of accounting, within three months, seventy-five pagodas. I said, very well, and let him go. If he brings it, well; if not, I shall not say much about it.

"I hope you go on prosperously in your Christian society. May the Spirit of Christ enliven, comfort, and strengthen you! How are the colonel and Mrs. Wood? Doth the work of God prosper in their hearts? He wrote me a letter, which gave me great hope.

"Salute all our friends in the Lord. Grace be with you and us!

"I am,

"Your fellow pilgrim,

"C. F. SWARTZ.

"Trichinopoly, 11th June, 1770."

"Mr. Green is worse."

The loss of the pious and useful man, whose illness is thus briefly noticed, is the principal subject of the next letter.

"MY DEAR FRIEND:

"Your last favor I have received, and should have answered it sooner, but I have been ill disposed to write letters. The death of my friend, Mr. Green, has made a great alteration in my schemes, as you may easily imagine. For what he could do, he did willingly, and with an eye to the glory of God. The school was kept in good order. Every Saturday we came together, consulting one with another, how the school affair might be mended; and in a prayer we delivered all to the care and blessing of our heavenly Father. Now, a great deal of anxiety falls upon me. However, God's will be done! He knows best what we want in this our pilgrimage.

"From the time of Mr. Green's death, I have taken your George to me. He reads to me something every evening, and I think he reads well, and writes likewise. He is an active little boy, and has assisted Mr. Green more than could be expected; kept his linen in good order, so that he loved him as a father. I wish Willoughby's boy had a good Christian master. He has learned hitherto under the care of Mr. Green, and has given us hopes that something of real Christianity is in his heart. His foster-father has set up a shop; but is a man who neglects religion more than any one here. If he should be employed by his father, I am afraid he will be kept at work all Sunday.

"That our friend Mr. — improves in the knowledge of Christ, is a matter of great joy.—Blessed be God, who raises up himself a seed in your place! May Jesus reign in all your hearts!—The blessing of being united in the Lord is so great, that no angel's tongue can declare or explain it sufficiently. Stick, therefore, close to it. Small inadvertences in a brother ought to be overlooked. I feel at present what it is to have and to lose a companion in the road to heaven. It is an invaluable treasure. In proportion as you grow united, edifying one another in all simplicity and brotherly love, you will experience an internal growth in faith, hope, joy, and strength. May the Lord Jesus be in the midst of your assembly, invigorating and strengthening you by his Spirit!

"My last letter has no doubt grieved you. The Tanjore affair has much dejected me.* The king

* Referring to the approach of hostilities on the part of the nabob of the Carnatic and the East India Company, against the Rajah of Tanjore.

* About the year 1686.

is gone to visit some places, and will return perhaps in eight or ten days. I shall try to go thither. But to whom shall I deliver the care of the church and divine service here? Pray jointly for me. May God guide me by his blessed Spirit! My hearty salutations to all the brethren.

"I remain your sincere friend,

"C. F. SWARTZ.

"Trichinopoly, 16th July, 1770."

The following extracts from three succeeding letters, relate chiefly to the native boys whom Swartz was anxious to place under the care of Mr. Chambers.

"Your last favor I received several days ago.—You ask me, what is to be done with your George? In my opinion, it would be best to take him from hence; because, what he is to learn, he will learn sooner when he is with you. Moreover, he will be freer from being infected. I spoke with the boy's father, and he is very willing to let him go to Madras; but there is now no necessity for sending a man. I will send him as soon as the water permit.

"May you be strong in the Lord, who is our righteousness! My kindest salutations to all our dear brethren in the Lord.

"Trichinopoly, July 28th, 1770."

"As to Willoughby's boy, I have spoken to his father, who is very willing to deliver him over to your kind care. For my part, I think you will like the boy; and he is very happy in hearing that he should be trained up by you. May God bless you, and all our brethren, externally and internally!

"Trichinopoly, August 15th, 1770."

"To-day Willoughby's boy sets off for Madras. I hope he will turn out well. At least, I can safely say, that he has given me all reason to think so.—The point of strict honesty I have inculcated on him, and he has promised faithfully. Had he remained here for some time, I would have prepared him for the sacrament; but that may be done at Madras much better; the coldness of his parents here was a great impediment to it. I wish heartily poor Jacob could find a good master. I cannot say so much for him as for Willoughby's boy; however, in point of honesty, I am not without all hope. I know recommending is a dangerous thing; neither would I go so far in respect of him: a master must try him. Does not Mr. Toriano want such a boy—if not immediately, in a short time? Jacob's father would never, as he says, do any thing to spoil him. Dr. Gordon goes to-day to Madras. I have given him six hundred star pagodas to deliver to Mr. F——, being the estate of Mrs. H—— and her orphans. Within ten days, he will be with you.—As soon as he comes, you will kindly take care to get the money, and to make out a bond. Do you go on in your 'Collegio Biblico'? This evening I read before the soldiers, Acts. xix. 'Have ye received the Holy Ghost?' Let us examine our hearis and lives frequently, and try whether we can humbly answer the question in the affirmative.

"May God pour out his Spirit upon us, so as to create in us a universal hatred of sin, a true and strong hunger and thirst after Jesus and his righteousness, together with a willingness to bear his cross!

"Salute all the brethren in the Lord. Grace be and remain with you!

"Trichinopoly, August 30, 1770."

Of the devotional service with the soldiers alluded to in the preceding extract, Mr. Swartz gives an interesting account in his journal, and in a letter to Dr. Knapp.

"When I return in the evening from my customary excursion among the heathen, I hold a prayer-meeting with the English soldiers. This, God has graciously not left without a blessing. A chapter from the New Testament is read, some verses expounded, and the services concluded with some practical advice. Many attend this evening prayer, and twenty of them have united in devoting themselves sincerely to the Lord; and, to confirm their resolution, have received the holy sacrament.—These, on Sundays, after public service, hold a special prayer-meeting, in which they encourage themselves by singing the evangelical hymns of the blessed Watts, and, in their own words, pour out their hearts before God. The mutual agreement among them is, that if any one lives in known sin, he is admonished, reproved, and, on failing to amend, is to be excluded from this special meeting. The gracious God direct his eye towards them, increase their number, and guide them by his Holy Spirit, to the glory of his name, and the edification of each other!"

The two following letters to Mr. Chambers, at the autumn of this year, beautifully illustrate the piety and humility of their author.

"MY DEAR FRIEND,

"Your kind letter I received several days ago, by Tasunaick, together with the piece of broad cloth. I thank you for your tender (I might almost say too tender) regard for me, poor sinner; I wish—nay, pray heartily, that *you* may always appear clothed with the righteousness of your divine Redeemer. Just now we considered, to our mutual edification, in our evening prayer, that excellent chapter, Rom. v. 'Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; rejoice in the hope of glory; rejoice even in tribulation.' What inestimable blessings are these! and all purchased by Christ, and given freely to all hungry and thirsty souls! O that we might open our mouths wide and be filled! As I read you once that passage in the garden, so I could not help reflecting on it; nay, I shall remember you as often as I read it. May the Spirit of God be poured out in our hearts, and may he display to us the inconceivable wonders of the grace of God towards us!

"Your boys are now, no doubt, with you. I hope and pray that they may be serviceable to you. Let me by-and-bye hear of them. I forgot to mention the last time that I have sent my palanquin to Madras. Mr. Evers, the nabob's officer, borrowed it from me. You are welcome to it. As soon as you desire it, he is to let you have it. You may give him your palanquin. May the God of all grace strengthen you to do his will in all respects! My best wishes to all our friends.

"I remain

"Your affectionate friend and fellow-pilgrim,

"C. F. SWARTZ.

"Trichinopoly, September 18th, 1770."

"MY DEAR FRIEND,

"It is now a good while since I wrote a line. It was the evening when I had been reading at our meeting the 2nd chapter of the Epistle to the Galatians. Now I have been reading the 2nd chapter of the Revelation, and considered the first Epistle sent to the angel of Ephesus. How many things doth our Saviour approve of which were conspicuous in the character of that bishop. Nevertheless, he had against him that he had left the first love. He still did many laudable things, but the principle from which they flowed was no more that pure and fervent love which formerly used to move and influ-

ence him. His heart became somewhat cold and indifferent, and he performed many things more from custom than love. I cannot say how that tender and mournful complaint moved me. It was as if Jesus stood before me, telling me, I have that against thee. My heart was quite melted down.—Yes, no doubt, too many things, otherwise good in themselves, are done without that noble spirit of love. O that my heart might bleed for that unaccountable coldness with respect to the love I owe to my blessed Redeemer; I repent of it sincerely, though not so as I wish, remembering how great the fall is. But how cheering is the promise, which that beloved Redeemer gives to all those who overcome that coldness, and strive to be fervent in love. They shall 'eat of the tree of life, which is in the midst of the paradise of God; they shall enjoy the sweet favor and love of God; they shall see and taste how good the Lord is.' May this inestimable promise keep up a fire of love in our breast! May we condemn all coldness and mere formality in religious exercises! I hope your heart is burning with the love of Christ, as the heart of the disciples in the road to Emmaus. Indeed, materials to kindle that fire in us are not wanting, provided we take care and be vigilant. Let us, then, mutually excite one another as long as we have opportunity; and let not the multiplicity of business damp that holy flame, which ought to be burning continually. My heart wishes you may be always a shining light! Amen! Be it so!"

It is impossible not to feel, in reading this exquisite letter, how true it is, that the best and holiest Christians are invariably the most humble. Few, perhaps, ever retained their first and earliest fervor of divine love in all its freshness and vigor, through a longer series of years than this admirable man. Yet with what tenderness and depth of feeling does he lament his deficiency and failure! Surely this is an example of genuine Christian affection, which ought powerfully to appeal to the hearts of many who must be conscious of far greater declensions in the love of Christ than any which he so pathetically deplores. May the reflection tend at once to humble and to animate us!

After the brief summary of his labors during this year, already noticed, Mr. Swartz gives a more detailed account of them during the last four months of it, in his journal.

On the 9th of October he left Trichinopoly on a visit to Tanjore. He was accompanied on this journey by the native catechist Sædinaicken, who was born there. Having reached Klicotta, they conversed with a number of heathens, Mohammedans, and Romish Christians, on the important subject of the Creator of heaven and earth, and his Son Jesus Christ. "While engaged," he observes, "in this conversation, a poor widow came and asked alms. They referred her to me; upon which I said, 'God has shown mercy to every one of us, and thus teaches us our duty to one another. You have sent this poor widow to me; be not, then, hard-hearted, but let us all contribute something, and gladden her heart.' But, alas! no one of them would give any thing." He alone relieved her. The next day he arrived at Tanjore, and accompanied his friend, Captain Berg, who had met him on the way, to his house.

On Sunday the 14th he preached in the morning to the Tamil Christians, next to the Portuguese, and in the afternoon to a few Germans who were there, from Matt. xxii. 34, on the genuine love of God, evidenced by its fruits. "The day being cool," he says, "I went round the fort, the poor heathen collecting in numbers to hear the word of God. After conversing with them, a Mohammedan approached, and asked me, 'What was the difference

between his religion and mine.' To which I replied, 'We both have a heavy burthen of sin to carry. You have none to remove it; but we have, in Jesus Christ, a powerful deliverer.'"

"On the 16th," he continues, "I repaired to the river, where, during this month, the Brahmins assemble daily, and read the history of Ram to the numerous attending natives. On the way thither I met the Rajah's arikar, whose duty it is to report to him every day whatever he sees extraordinary. 'Tell the king,' said I, 'that you saw me, and that I testify to great and small, that they should turn from dumb idols to the living God; and that from my heart I wish that the king would in this respect set his subjects a good example.' 'Good, good,' he replied, 'I will tell him.'

"The Brahmins sat in rows by the river. As I approached, one said, 'Give something to the Brahmins.' 'Well,' said I, 'first give me some useful instruction—teach me what relates to my welfare, and then I will give you something gladly.' Another said, 'This is our advice, that if you give money to the Brahmins, you shall prosper.' 'Is that all?' I replied; 'do you know nothing more than that?' I then copiously unfolded the perfections of the great God, and our obligation to worship and serve him only, our ingratitude and disobedience, the one method of reconciliation with him, the holiness and happiness consequent upon cordially acquiescing in it. Many listened in silence. The Brahmins afterwards strongly commended my doctrine, and the people testified their satisfaction.

"Farther on," he continues, "I sat down under a shady tree. The river was skirted with a border of verdant shrubs, and all looked fresh and green after the abundant rain. My heart was quite exhilarated by the view of God's lovely creation. Many heathens approached, one of whom said, 'What you were teaching yonder is right and good.' Upon this I declared to them the counsel of God, and testified to them that we must, in a short time, appear before the Judge of all mankind, to give an account of our conduct; and that they would rue it everlastingly, if they rejected the truth. A young man said, 'I will hear the truth.'

"In the afternoon, I addressed the people at the entrance of the fort, where they surrounded and listened to me as long as I continued speaking. O that God would give them an obedient heart! On my return, a Mohammedan frankly said, 'The people talk of you very strangely, asserting that you come here to draw them over to your religion.' I replied, 'They say what is perfectly true. I wish I could persuade them all to turn to the living God.' 'So, then,' said he, 'you avow that to be your object.'"

It is remarkable that, though at the period of this conversation there was some risk in openly avowing, more particularly to a Mohammedan, the intention and the earnest wish to convert the natives to Christianity, so prudent a man as Swartz did not hesitate to make such a confession. It is at once a striking proof of the simplicity of his aim, and the strength of his faith, and of the general confidence which the integrity and excellence of his character had conciliated, that it was followed by no reproach, and by no attempt to interrupt or counteract his exertions.

On the 21st he preached, as on the preceding Sunday, in Tamil and Portuguese, and afterwards addressed the Germans from Matthew ix. 1. In the evening he took his usual walk, accompanied by two Mohammedans, who said, "The people are fond of you." This led to a conversation respecting the grace of God, and the way in which the forgiveness of sin is to be obtained. The next day, having gone early to the river, among many of the

natives who joined him one of them said, 'It is our *fate* to be heathens, and a convenient season must first arrive before we can change our religion.' "You speak," said he, "of blind fate, which you must yourself acknowledge to be evil, yet you reject a better dispensation, against your own knowledge and conviction. Can you suppose that the Almighty, to whom you will have to render an account, will accept this as an excuse? The time will come when you will regret having refused the means of salvation. It is the fear of men which keeps you in bondage." To the last observation they assented.

In the afternoon a large number assembled near the fort to hear him. One of them, a lively young man, said, "Show me God, that I may see him, and I will become your disciple." Mr. Swartz replied, "You speak like a sick man, who wishes to become well without taking medicine. There is a sure way revealed by God himself; follow it, and you will see him. This consists in self-abasement and poverty of spirit, in repentance, meekness, and humility, in hungering and thirsting after righteousness." He then asked the young man whether he would choose this way. He went away like another mentioned in the gospel, acknowledging that this way was too difficult.

The day following, he met with a learned Hindoo, at one of the resting houses, who took him by the hand, and expressed great satisfaction in seeing him, promising at the same time to be obedient to the truth, should he be convinced of it. Several sentences in the Tamul language being visible on the wall, the Hindoo read them. The substance was nearly as follows.

"Our ancestors have been taught to observe many ceremonies, and have died. He will be the true priest who can confer immortality." "What say you to this," said the missionary? "Do you indeed desire true and happy immortality? If so, you may attain it." The Hindoo declared that the immortality he wished to possess, consisted in being exempt from pain, sickness, and death, and, whenever he was so inclined, (such was his expression,) in being able to make an excursion to the moon. "Your first care," rejoined Swartz, "should be this: how, as a poor, guilty sinner, you may be reconciled to God." "I know no sin," he exclaimed, "and wish for superior instruction from you." "Ah," said Swartz, "I perceive that you are full of conceit—the chief knowledge you want is self-knowledge."

On the 31st of October, he left Tanjore, and the next day arrived safely at Trichinopoly. On the 15th of November he visited the great Mosque, and addressed the assembled Mohammedans on the true way of obtaining grace. Their legend respecting this mosque, is, that it contains the remains of a celebrated fakir named Natter, distinguished for his extraordinary miraculous powers displayed there about seven hundred years ago. It is frequented by the Mohammedans every afternoon, particularly on a Thursday, to worship God at the tomb of this pretended saint. One of the superintendents told Mr. Swartz, that "the annual income of this temple amounted to about two thousand rupees, a sum insufficient to support the numerous families residing in its vicinity; which," he added, "occasioned continued quarrels." Two Mohammedans, who spoke Persian very fluently, conversed with him, and greatly extolled the merit of good works. He observed, "that the real foundation for the remission of sins was Christ's merit and satisfaction. I will not," said he, "detain you with long discussions, as you have just quoted the Persian proverb, 'He who disputes loses every time a drop of blood from his liver.' I will, therefore, simply state the truth as revealed to us in the gospel. We are sinners, and

deserve the wrath of God. Consider his pure and holy nature. The more we think of God and ourselves, the more we must be convinced, that either we must suffer ourselves the punishment due to our sins, or that another person duly qualified must endure it in our stead. This person is no other than Jesus Christ. God has made him to be sin for us, who knew no sin; accepting out of infinite compassion his atonement, which he has sufficiently demonstrated by his resurrection. He is now the foundation of all grace; so that unless you seek through him the forgiveness of your sins, the guilt will rest upon yourselves, and you must bear the punishment." Having then explained how the doctrines of repentance, faith, and godliness, all spring from this reconciliation with God through Christ, the eldest of the Mohammedans, who had listened in silence, at length said, "You have it one way, and we another;" but the other observed, "that Mohammed also taught, that Iman, or faith, lies at the foundation of good works."

In a letter to Dr. Knapp, dated Trichinopoly, January 22, 1771, in which he gives a sketch of his proceedings during the past year, Swartz thus speaks of himself and his catechists.

"By the grace of God I am fully determined implicitly to follow the Saviour, in whatever way it may please him to make use of my poor services."

"God has supported me and my native assistants in a very signal manner. The latter are perfectly well, and zealous in prosecuting the work of God. There are five; 1st, Devanesen, (Theophilus,) a man of quiet, peaceable disposition; 2d, his son, Rayappen, who formerly had been my servant, but conducted himself with so much propriety, that I appointed him school-master; 3d, Sedinaicken, a man in his fiftieth year, of a very cheerful and happy temper, who has a peculiar gift in conversing with all kinds of people; 4th, Ignasimutta, thirty years of age, who is very anxious to make known Christ; and lastly, Dewasagayam, whom I lately engaged on account of his piety, and ability in teaching others. Each receives monthly two pagodas, which is little enough to support themselves and their families. They are a great comfort to me, and each of them possesses qualities which render him useful in his department. During the last year I had many Papists and heathens under instruction. One of the assistants is then always present to teach the catechumens. The others I send to teach in the villages, which they do very willingly. In the afternoons one of them accompanies me in my walks to converse with the natives, and he addresses Christians and heathens in my presence. I have often been surprised at the great propriety with which they apply passages of the New Testament, to point out the superiority of Christian doctrine.

"In the English school I have forty children, who are taught by two pious soldiers, and I daily examine them myself for an hour. In the Malabar school thirty children, of whom twenty-six receive a monthly gratuity of half a rupee. In the forenoon they are instructed in reading and Christian knowledge; in the afternoons they are taught netting, that they may be accustomed to some employment."

In mentioning his journey to Tanjore, in October of this year, Mr. Swartz informs Dr. Knapp, that the Roman Catholics appeared to be much excited by his visit, and requested him to hold a conference with their Padre on the doctrines of Christianity, in their presence. To this he willingly assented, laying down three excellent rules to be observed during the discussion, viz. that it should be con-

ducted in the spirit of kindness and charity; that the appeal should be exclusively to the word of God; and that correct minutes of the arguments should be made in writing, so that the whole might be reviewed. When the day, however, appointed for the interview arrived, the Romish Padre, much to the displeasure of his people, declined making his appearance. Swartz contented himself with expounding to those who had assembled, several beautiful passages of Scripture, such as Matt. v. 1-10; John xiv. 6; 2 Cor. iv. 1; 1 Tim. iv. 6; Matt. xi. 28; and some of his hearers expressed their conviction, that if a missionary were settled at Tanjore, many would attach themselves to the truth. He concludes this letter, as he did one of nearly the same date to the Society for promoting Christian Knowledge, with an earnest wish for additional aid in his mission.

"The king," he says, "having once desired that I would settle at Tanjore, it might be well to make the attempt. Who knows whether the hand of God might not be with us, and many be relieved from their wretched state!"

"Had I a colleague here, I might be absent for some months. But if any thing be done in Tanjore, a missionary must be constantly resident there. I have mentioned the subject to the honorable society. May God in his mercy for Christ's sake direct all things to the glory of his name!"

CHAPTER VIII.

A. D. 1771 TO A. D. 1772.

Letter to Mr. Chambers at the commencement of the year 1771—

The convert Nyanapracasam—Progress of the mission—Death of two pious English soldiers—Residence at Trichinopoly—Letters to Mr. Chambers—Attack by the Nabob and the English on Tanjore—Peace restored—Swartz's allusion to these events—Violence of the Roman Catholics against Nyanapracasam—The conduct of Mr. Swartz upon this occasion—His preservation from an explosion of the powder magazine in the fort—His reflections on the event—Conversion of Sattianaden, and of a very aged man—Visit to Tanjore—Interview with the Rajah—Performs the marriage ceremony in the palace—Account of this, and of the Rajah—Letters to Mr. Chambers respecting one of his former servants, a convert to Christianity—Swartz declines an invitation from the Rajah for a political object.

THE record of Mr. Swartz's proceedings during the year 1771, cannot be more appropriately commenced than by the following letter to Mr. Chambers.

"MY DEAR FRIEND,

"This is the first letter I write you this new year. O may Jesus be glorified in your precious soul, so as to be your wisdom, righteousness, sanctification, and redemption! We were reading and meditating this evening on Coloss. ii. wherein Jesus is set forth as our all—the sum, the centre, and fountain of all our bliss. Whatsoever we want we find in him; and are, as the apostle says, 'complete in him.' In him we are circumcised, by putting away the body of sin, which is the true spiritual circumcision; in him we are buried, by being baptized in his name; in him we are raised from the dead, by believing in him, and his divine resurrection; by him we are quickened with a true sense of the paternal favor of God, having our sins pardoned. If, then, we have all in our divine Redeemer, how just and comfortable is the conclusion, that we are not to look out for any happiness in the new moons, &c. Why should we run to the shadow, having and possessing the body? Why should we complain or want of comfort or strength, having Jesus? Let us stir up one another to a faithful adhering to the fountain of all our bliss. But let us receive him entirely as our all—love, serve and glorify him as

such by our whole life. Amen, be it so! May this year prove to us both, and to our friends, a year of blessing, and peace, and strength!"

During the whole of this year, with the exception of a few days, Swartz held preparatory catechetical lectures from eight till eleven o'clock, and observes in his journal, that many of the catechumens occasioned him much joy. Among those who attended his first preparation was the young Pandaram, who had been so anxiously in pursuit of religious truth, and who had so ingeniously resolved on listening to his instructions. "To me and all the catechists," says Swartz, "he has been a real joy. His desire after the word of God, and his sincere love of prayer, as well as his kind and charitable disposition, have been clearly evinced.—An officer who is sick, told me that he heard him pray every night about twelve o'clock for an hour together; a custom which in the simplicity of his mind he has since continued." This young man, who was of a good caste, received at his baptism the name of Nyanapracasam, (spiritual light), and was added as a sixth to the number of the catechists.

This year the aged Schinappen, one of the first converts at Trichinopoly, by the ministry of Mr. Kohlhoff, had the gratification of seeing all his relatives, with their families, attend Swartz's preparation as catechumens. Many instances of conversion amongst the Roman Catholics and heathens occurred, the sincerity of which was strikingly proved by resistance to every species of allurements and persecution. "The increase in the congregation," he observes, "has been greater than in the preceding year, one hundred and forty persons in all having been added to it. We have also remarked more of the work of God in the hearts of the catechumens, which has encouraged us cheerfully to persevere. The Lord strengthen us daily in faith, love, and hope, that we may go on from strength to strength, and zealously promote his work in humility of heart, and dependence on his blessing!"

Among the English soldiers, the blessing of God had been remarkably evident; and the little company of the sincerely pious and devoted, which had increased to thirty, were eminently useful both in visiting the sick, and in accrediting and adorning the profession of Christianity in the estimation of all around them. An interesting memorial of the death of two of those pious men is recorded in Swartz's journal. The first of them was an Englishman, who had during several years lived as a true Christian. "There was a manliness," he says, "in his whole deportment. The gospel of Christ was precious to him, and produced a settled peace and holy courage in his heart. This year he became sick. His pious companions visited him diligently. His mind was perfectly composed, and he longed for the holy communion, which was administered to his edification. Some hours before his death, I visited him, and found him in a most happy frame. 'My sins,' said he, 'are forgiven me of God for Christ's sake; my heart has rest and peace; the enemy has no power over me. I look forward with complacency to a blessed eternity. I would not exchange with the king of England. O the poor world, that it could but reflect what a blessed thing Christianity is!' Then turning to me, he said, 'And I thank you, my friend, for having made Jesus Christ known to me.'

"At last he repeated several times that beautiful sentence, 'Into thy hands I commend my spirit; thou hast redeemed me, O Lord God of truth!'

"The other soldier, an Irishman, whom we called old James, died about a month since; an ancient servant of Christ, who kept his heart with all dili-

ance. He frequently lamented, during his days of health, that he was troubled with sinful thoughts, which hindered his prayers. The very ungodly acknowledged that he was a Christian. He was in the habit of retiring alone in the night to devotion. Prayer was one of his chief employments. He hesitated when he read; but when he prayed, it was scarcely perceptible. This aged man was a blessed member of the pious Soldiers' Society.—The last time I saw him at the hospital, he said that he had no particular pain, but only general uneasiness. 'Well,' said I, 'James, you have nothing to object, should the Lord Jesus call you home?' 'Nothing, nothing,' he replied with a smiling countenance. We prayed with him, and the following night he departed."

How cheering are such simple and genuine memorials of those who, in a far distant land, amidst so many dangers and discouragements, lived and died in the faith and fear of God! And how incalculable the value of such a missionary as Swartz both to the European and native inhabitants of India! Eternity alone can fully unfold it.

His residence at Trichinopoly was, indeed, an interesting spot. Daily he assembled his catechists, who were not on stations too remote, and instructed them how to explain the truths of Christianity, and to address the natives in a mild and winning manner; "trying" to adopt his own expressions, "whether they might not be so happy as to bring some of their wandering fellow creatures into the way of truth." In the morning, the catechists joined with him in prayer, and in meditating on the word of God; after which every one was directed whither to go that day. In the evening, they gave an account of their labors, and the day closed as it began, with meditation and prayer. During the day, many of the natives, of various ranks, came to visit and converse with him, as well as officers of the garrison, who esteemed his character, and courted his society. The widow of one of them,* who still survives, and at whose table Swartz was a welcome guest, bears the following pleasing testimony to him.

"No time can efface the remembrance of that remarkable man: more than half a century is since gone over my head; yet his features, his sweetness of temper, and kind and courteous manners, are still before me; his information was great and various, and whether he spoke of religion or of the world, it was delightful to listen to him."

The two following letters continue his pious and interesting correspondence with Mr. Chambers.

"MY DEAR FRIEND:

"I have received your kind letter, and praise God for all the blessings he bestows on you, and for all the assistance he vouchsafes you in difficult circumstances. This evening we were edifying ourselves with Rev. vii. wherein we read of the great number of those that were sealed, standing before the throne, clothed in white robes and palms in their hands. O may we always be found in the white robes of the innocence and righteousness of our blessed Redeemer, and may we in his strength be able to conquer all the temptations we find ourselves surrounded with every day! It is altogether cheering to consider that such vile and corrupted creatures as we are, shall be adorned in so splendid a manner, and that in the strength of our Saviour we, who are so frail, shall become conquerors. See how the angels and elders and the four living creatures bless and praise God, ascribing to him all power, glory, and thanksgiving. Let us join with

them, every day giving all glory to him! Amen, be it so!

"Concerning the boy Jacob, I can say so much, that within a year and a half we have observed nothing of that childish or trifling behavior, so common amongst those people, (the Indo-Portuguese;) but then I must likewise confess, that I have not observed real Christianity. He attends religious exercises, but the power of godliness I cannot observe. I have often talked to him privately, laying before him the danger, and my apprehension, of his falling into the same vices with other Portuguese. But he has assured me that he hoped God would preserve him. This is all I can say of him. May the Spirit of Jesus draw his heart to a sincere conversion! I have not mentioned a syllable of your intention to him. Do now as God guides you. Be happy in him, who doth and will love you.

"I am, your's sincerely,

"C. F. SWARTZ.

"Trichinopoly, May 11th, 1771."

How candid and conscientious is this character of the poor boy, of whom he was naturally anxious to speak as favorably as possible, consistently with truth! And how perfectly may we depend upon the statements of a man so evidently judicious in his estimate, and cautious in his assurances respecting the influence of Christianity on the natives of India!

The next letter contains an animated exposition of St. Paul's* eloquent description of the Christian panoply; a passage of Scripture peculiarly adapted to the situation of Christians like Swartz and his correspondent, amidst the strong holds of the prince of darkness.

"MY DEAR FRIEND:

"Though I have not written to you for some time, you are in my thoughts, I may say, every day. I wish and pray that you may 'be strong in the Lord, and in the power of his might.' Without him we are nothing, and can do nothing. But being united to him and his Spirit, we shall be strong so as to gain the victory over all our enemies. This strength, which comes from our Lord, we need every day and hour, on account of our enemies. 'For we wrestle not against flesh and blood,' or weak men only, 'but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' St. Paul describes the enemies, their power and malice, in a true, that is, terrible manner, not to frighten, but to rouse us to earnestness. Slothfulness will not do; a holy zeal is absolutely necessary in order to overcome such powerful and cunning enemies.

"Let us 'stand, therefore, having our loins girt about with truth.' The truth of the gospel, particularly concerning the Author of our salvation, is like a girdle, that will keep close, and, as it were, unite our strength. As soon as we let go the truth we loose our girdle, and are like to dissipate our strength. But as the principal truth of the gospel concerneth the righteousness of Jesus Christ, let us, above all, take and put on that perfect righteousness as a 'breastplate,' which covers our breast, and screens our conscience, so that no accusation or condemnation can reach and disturb it. And as the gospel contains and sets forth that glorious righteousness of Christ, let our 'feet be shod with the preparation of peace.' When our enemies deride our relying on the righteousness of Christ, and ask us from whence we have it, let us say, 'So it is written.' The gospel is our armory. And whereas our enemies not only seduce but likewise threaten;

* General Horne.

* Eph. vi. 10—18.

let us, in that case, take 'the shield of faith,' and trust in the providence of our heavenly Father. Our faith in the goodness, power, and veracity of God, is our shield, by which we keep off, nay, 'quench all the fiery darts of the wicked.' The glorious promises, scattered up and down in the word of God, relating to his providence and his preservation of his children, and that all shall turn to their welfare, those pacify our hearts. Nay, and if we suffer here, let us look up to that great salvation, which shall be, in a short time, our lot; let us use it as a 'helmet,' on our head, that we may not faint. And if our enemies will entangle and perplex us with their sophistical and knotty questions, let us take 'the sword of the Spirit, which is the word of God,' and cut them all asunder. And lastly, in our cheerful confidence, let us never be proud, but maintain that most necessary poverty of spirit, 'praying always with all prayer and supplication in the Spirit.' What divine arms are here offered to us! To know and consider them is good; but to put them on and use them, is infinitely better. The primitive Christians used those arms in a very manly manner. O that the Spirit of Jesus Christ would enable us to become true and faithful soldiers of our Lord! Let us entreat him to strengthen us daily and hourly, till the whole conflict is over; and we can say, 'It is finished; I have fought a good fight.'

"Salute all our friends, and particularly Mr. Toriano. I hope to write him a line next Monday.

"For the excellent eight handkerchiefs sent me by Mr. O——, I thank you kindly; likewise for the book you have bought for that truly Christian soldier. He goes under the name of Bishop Powders. This man prays so well, walks so circumspectly, and preaches so effectually to his fellow soldiers, that I rejoice when I see him. He is now at the Coleroon, but he has heard of your kind present.

"As Colonel Flint has paid me one hundred star pagodas belonging to Captain H.'s widow and orphans, I have ventured to send them, in hope you will take them, as you have the other money.

"I should be obliged to you if you could send me a pair of green spectacles—my eyes seem to want some help.*

"Here all is full of rumor of war, and it seems they will march against Tanjore, as it likewise seems that the king is resolved to receive them. I am sorry—poor king—he may lose all! How wonderful is the way of God! He is the supreme governor. May divine grace, peace and strength attend you in all your ways!

"So wishes my dear friend,

"Your friend and fellow soldier,

"C. F. SWARTZ.

"Trichinopoly, August 10th, 1771."

The war to which he alludes at the close of his letter, was occasioned by an attack which the Rajah of Tanjore had made early in the year on the polygar of one of the Marawars. These being alleged to be dependencies of the Carnatic, the nabob appealed to the government of Madras as guaranties of the treaty between him and the Rajah, and urged them to insist on the latter relinquishing his design against Marawar. The real object of the nabob was, doubtless, to embrace the opportunity of becoming possessed of Tanjore, to which, however, he had not the shadow of a claim, except in his own unjust and inordinate ambition. But as the history of such disputes forms no part of the

purpose of these memoirs, it will be sufficient to observe, that the king of Tanjore refusing, or at least hesitating, to comply with the demands of the nabob, the English army, under General Smith, marched from Trichinopoly about the 12th of September, and on the 16th arrived before Wallam,* a fortress of considerable strength, and one of the bulwarks of Tanjore. The battery was not ready till the morning of the 20th; but towards evening the garrison abandoned the fort. On the 23d the army again marched and encamped before Tanjore. The operations proceeded slowly, but a strong sally was successfully repulsed by the British troops, and on the 27th of October, when the engineers reported that a breach would be practicable the next morning, the nabob's eldest son, Omdut ul Omra, signed a treaty of peace with the Rajah, and hostilities for the present ceased. It is to these events that Mr. Swartz refers in the following letter to Mr. Chambers.

"MY DEAR FRIEND:

"Your very agreeable letter I have received. Blessed be God for all his mercies bestowed upon us, in spiritual and temporal concerns. His ways are loving kindness and truth. Whatever he doth, he doth it to our welfare; and that, according to his promises, to fulfil them, and convince us that he is faithful. So he establisheth a well-grounded faith in us in a practical method, which is far preferable to the speculative one. All his dealings with us tend to work or strengthen that divine principle of faith in us. Consider the Psalms in that view, and you will admire, as I hope you have done already, the glorious footsteps of divine Providence—Providence! a word often used, or rather abused, by an unthinking world, is sweet to all those who have an interest in the favor of God through Jesus Christ. David was a pious and attentive observer of the ways of God. Let us do the same; and we shall find much comfort and strength by so doing. Our poor friend Mr. ——! alas, I am truly sorry for his circumstances. I am loth to judge of him in a rash manner; and still I cannot help thinking, that had his heart been better grounded in humility, he might have been very serviceable to the cause of Christ, and avoided those things which have hurt him and others. Steadfastness is a noble quality, but unguided by knowledge and humility, it becomes rashness. May God be his guide and comfort in those dark circumstances! I could heartily wish he would converse again with his friends. Who knows how God might alter things?

"The Tanjore affairs begin to grow serious. There is a little fort near Tanjore, Wallam, which was battered yesterday.† We heard the report of the guns very plainly. What shall we say to these things? Your observation is very just; and I think that if any one of our Christians had had Christianity enough to take him by the hand, he would, perhaps, have hearkened. But we want something else—Ehen! Let us observe even in this affair the footsteps of Providence; how things will end, and what will be the effects of them. For nothing, God could never have permitted it. Idolatry in the Tanjore country is very deeply rooted; and to overthrow it gradually, who knows but God may use the present affliction? We pray, and will pray, 'Thy kingdom come,' to us, to all, to Tanjore. Amen.

"I remain sincerely yours,

"C. F. SWARTZ.

* Or Vellum. Mill's History of British India, vol. iv. p. 84.

† This letter is without date.

‡ Doubtless the king.

* An increasing affection of the eyes a few years afterwards rendered writing painful to him, and gradually abridged the correspondence.

"P. S.—This letter I wrote yesterday. To day we hear that Wallam is taken, or rather, evacuated by the Tanjourians."

"MY DEAR FRIEND:

"Your last favor of the 19th instant I have received. Concerning Mr. ———'s dismission, your and my final remark is almost the same. This will in all likelihood open his eyes to treat other people with more decency even when he tells them nothing but the truth. I hope a wise God will bring some good out of that catastrophe. Whatever we do, let us do it with humility, and submit the whole to God, who can mend and rectify what is amiss. When I read the evangelists, particularly the speeches of our Saviour to his disciples towards the latter end of his ministry, I think they consist mostly of admonitions to *humility*. And when we consider how long God has borne with us, I think we should not soon lose patience when we endeavor to mend others. Yesterday we treated, in church, of Eph. iv. 1—6. To walk worthy of our vocation, or calling, how necessary! And in order to do so, humility is placed in the front. Meekness follows as a consequence, and forbearance. The example of God and of Christ is proposed to our imitation. O may the Spirit of Christ lead and strengthen us at all times!

"The Tanjore affair is almost every hour in my mind. The army lies now encamped before it; not far from Captain Berg's house. When I pray, I know not what to say. All I can say is, 'Thy will be done!' Who knows what God intends by this judgment, for the propagation of his kingdom! Farewell, my dear friend, and remember me before God, that to me may be given more grace, strength, and sincerity, in publishing the glad tidings of salvation.

"At present we have here a philosopher* in the preparation. He finds the doctrine of Christians difficult, because he is void of humility. His wife is more teachable, and seems to be of a humble heart. He is of the merchant caste. His son-in-law has left him, which he bears tolerably; his wife better.

"I am, and remain sincerely yours,

"C. F. SWARTZ.

"Trichinopoly, Sept. 26th, 1771."

"MY DEAR FRIEND:

"As I am sure you have prayed to God to bring the affair of the war to a happy end; so I think myself obliged and very happy in giving you the glad news of an accommodation, which has taken place. To-day every thing is to be settled. No doubt to-morrow we shall hear more of all the articles. Blessed be God! It would have been a bloody affair if the fort had been stormed. We have lost a great number of Europeans and sepoys; the Tanjourians likewise. How easily is human blood shed, and lives thrown away!

"By the mercy of God we stand and are preserved. By Him only; for if the enemy had power, he had swallowed us up long ago. Last Sunday happened a peculiar case to us. A young man who came to us with his father and mother, six months ago, grew in true wisdom; and besides showed a truly Christian spirit, almost above any of our catechists. The Roman Catholic people have tried to delude him by persuasion, bribes, and at last threatenings. All proving ineffectual, they

fell twenty or more of them upon the young man last Sunday, and nearly killed him. For three hours the poor creature was senseless. I heard it at ten o'clock, but could not go to see him till twelve. I went with the doctor, and found him senseless; but after bleeding he came to himself. His chest is miserably hurt. The occasion was shortly this: one of the young man's near relations came from the country and fell sick. In his sickness he called for this young man, Nyanapracasam, who was reading to him and praying with him three days. In the course of Saturday night he died. Then came the papists to bury him; but seeing this young man, desired him to go away on account of his having received the Parreiar law. He replied, 'If your catechist comes and tells me so, I will go.' As soon as the catechist came, he struck the young man with his slippers, and then all fell on him, dragging him through the street. The heathens cried out, 'Will you murder the young man?' They are of their father the devil, and the pope. However, the young man praiseth God, and is not dismayed. He is still very sick—Pray for us.

"Yours,

"C. F. SWARTZ

"Trichinopoly, Oct. 22d, 1771."

"MY DEAR FRIEND:

"At present being confined at home by some showers of rain, I take my pen to write you a line or two. By the upholding mercy of God, I and my assistants are tolerably well. The affair of the Romish people has given me some trouble; it has occasioned at least some loss of time. They applied to the nabob's son, who was glad to take the matter into his hands. I was quite resolved to drop the affair, after some admonitions to peace and quietness; but they threw themselves upon the nabob, who, as it appears, has squeezed them. They have not been afraid of threatening me with the worst things; but my security is in God my support. The padre sends presents to the general and all the head people. I have been quiet. It would have been folly in me to expect any thing from those who, in all respects, side with 'the beast.'

"Mr. Gericke has informed me of your kind present of a pair of spectacles, &c., which he will send by the first opportunity. Mr. Fabricius writes me that my salary of one hundred and twenty-five pagodas is payable on the 6th of December. I have desired him to pay it to you. My intention is to put into your hands two hundred and fifty pagodas; and, if agreeable to you, to take the accustomed interest, in order to maintain one catechist from it.—Let me know whether you agree with my proposal.

"Yesterday we treated of the day of judgment. O may our life be nothing but a preparation for that awful day! May we have that unspeakably joyful sentence, 'Come, ye blessed of my Father, inherit the kingdom which has been prepared for you.' If Jesus is our friend, we have nothing to fear; for He it is that is appointed to be our judge. To his kind care and blessing I commend you and your concerns, remaining

"Yours sincerely,

C. F. SWARTZ.

"Trichinopoly, Nov. 25, 1771."

The conduct of Swartz upon the occasion detailed in the preceding letter, which was so much calculated to excite his own indignation, as well as to discourage the native converts, affords a striking proof both of his Christian meekness and wisdom. His catechists were naturally anxious that he should prosecute the affair to the utmost; but he well knew how hopeless it was to expect justice in such a case from Mohammedans, and rightly judg-

* In this and in several other letters, Mr. Swartz introduces the original Tamul words, with which his friend Mr. Chambers was perfectly familiar. Translations of them, by an eminent oriental scholar, are here inserted.

ed, as experience afterwards proved, that the violence of the Papists would probably disgust not only their own adherents, but even the heathen themselves, and thus tend, as in the days of primitive persecution, 'to the furtherance of the gospel;' while the patient endurance of the cross would no less contribute to strengthen and animate his own followers. This truly wise and Christian view of the subject is evident in his next letter to Mr. Chambers, in which, after briefly, but emphatically noticing his incessant labors, he resumes, and beautifully concludes it.

"MY DEAR FRIEND:

"After a long silence, I take the pen to write you a line or two. I hope you are convinced that, though I am sparing in writing, I am not in remembering you. Hitherto my engagements have been so close one upon another, that I had almost no time for private study, except the night time.

"In my last I mentioned the proceedings of Madur ul Mulk,* concerning the abused Christians.—It happened as I imagined. He began to inquire; but as he found the other party alone guilty, he desisted, and let them go. He promised afterwards to give me in writing that they should do so no more; but even that he has not kept. However, I am not very sorry. Our help cometh, and must come, from another quarter. If God be with us, who will be against us? Neither do I think that the blasphemies of the papists will do us any harm. Even now is a family in the preparation, which was threatened to be turned out of their tribe; but the young man and his mother answered with a good deal of courage. Another before him argued the case with them with equal courage. I could relate many more things; but you know the nature of the kingdom of Christ. It was and is disliked and hated; and every one who desireth to be a genuine disciple of Jesus, must bear the cross: and by doing so he never will be a loser. Blessed be God for his unspeakable mercy in revealing his divine will, and strengthening us to do it! Our condition here is much the same as I mentioned in my last. Amongst the officers is less desire to frequent divine service than when you were here. The cause is plain. O! they know not what belongs to their peace.

"May Jesus Christ and the blessings of the redemption become more and more precious to you; may you hence have peace and joy; may you, by him, grow in all Christian virtues!

"I remain sincerely,

"My dear friend,

"Your most obedient, humble servant,

"C. F. SWARTZ.

"Trichinopoly, Feb. 1st, 1772."

Within a fortnight after the date of the preceding letter, Swartz gratefully acknowledges his preservation from the effects of a lamentable event, which proved fatal to many around him. 'This was the explosion of the powder magazine in the fort, in the afternoon of the 14th of February. "By this calamity," he writes, "many Europeans were killed and wounded, and a much greater number of the natives. The whole street was covered with the massive stones, of which the magazine was constructed, with men prostrated beneath them.—Besides the powder which exploded, a multitude of shells and cartridges descended like hail." The windows of his house were shattered, and several balls flew into the room next him; but amidst the surrounding danger, both he, his catechists, school-

children, and members of his congregation, providentially escaped unhurt. It is to this that he refers in the following letter to Mr. Chambers.

"MY DEAR FRIEND:

"By this time I suppose you are sufficiently informed of that divine judgment executed by a holy God on this sinful place. I will not, therefore, enlarge upon it, but bless God for his divine protection which he vouchsafed me, the children, and congregation. Human chastisements are trifles when compared with divine ones. Well may we stir up one another to fear God as well as to love him. So many hundred souls sent into eternity, without a moment's warning, with all their sins about them—how terrible! No doubt many were amongst those unhappy people, who dreamed of repenting to-morrow. May we be wise, and employ the present time to the best of purposes! May we never slumber, lest the bridegroom come at midnight, and find us sleeping. Blessed are those that wake, and keep their garments undefiled!

"This I write just before I go to Tanjore. Pray for me, and those that may hear the word of God. I wished Mr. Gericke might come here for some months; but that seems impracticable. 'The harvest truly is great, but the laborers few.' O that God would stir up many to come and help! We wait upon thee, O God. Let us not be put to confusion. The enemy is at present fierce. May God strengthen us! I remain

"Yours, in the Lord,

"C. F. SWARTZ.

"Trichinopoly, March 3d, 1772."

At the commencement of this year, Mr. Swartz not only preached the gospel in Trichinopoly and the neighboring villages, but sent out his catechists, generally two together, to distant places, where their labors were more than usually successful.—Among the converts who were at this period added to his congregation, was a young man from the country, who, having been met by one of the catechists, was conducted to Swartz. He remained with him several days, heard his instructions in silence, and at length avowed his conviction of the falsehood of heathenism. He then desired to go into the country, and, after a few days, returned with his mother. He continued to attend diligently to reading and prayer, and, at his baptism, received the name of Sattianaden, Professor of the Truth. Many of his relations were much offended at his conversion; but he advanced steadily in Christian faith, accompanied the missionary and his assistants in their excursions, and manifested, upon various occasions, his humility as well as his courage. In a short time he was received as a catechist, "only," observes Swartz, with his usual judgment, "I never send him forth alone, but in company with an elder assistant, that if he should happen to be roughly treated, he may have some one to console him." Sattianaden proved, as it will hereafter be seen, a genuine and valuable convert, and was distinguished during a long course of years for his useful and laborious services in the mission, to which he became thus early and happily attached.

Another instance of conversion, of a very interesting nature, occurred at this time, which is particularly mentioned in his journal for the year. It is that of a man, said to have been more than a hundred years old, who placed himself under instruction, and, considering his extreme age, comprehended well what he was taught, and prayed fervently. Not long afterwards he was taken ill, when he earnestly entreated that he might not be allowed to die unbaptized; "for," said he, "I believe in Jesus Christ." He was accordingly baptized and re-

* One of the nabob's younger sons, who was his representative at Trichinopoly.

ceived, and was named, at his own request, Rayappen, (Peter,) after one of the younger catechists, to whom he was much attached. During his illness, he desired to be read and prayed with diligently.—“I visited him,” says Swartz, “the day before his departure, when he said, ‘Now, padre, I am going to the kingdom of blessedness; and when I am gone, see to it, that my wife, who is ninety years of age, may at length follow me.’ Soon afterwards he expired, and, as an old man of a hundred years, and a child of God of a few months, he received honorable and Christian burial. His aged wife is now under preparation, and has hitherto delighted us by her grave, devout, and quiet demeanor. She partakes of the spirit of those holy matrons of whom Paul and Peter wrote. She is now about to receive with us the holy communion. May the Lord bring in her children and relations also!”

Early in March, as intimated in his last letter to Mr. Chambers, Swartz proceeded to Tanjore, accompanied by three of his catechists. On the day after his arrival, the king having heard that he had been explaining the doctrines of Christianity to his officers and servants in the palace, desired to hear him himself. He was accordingly conducted to a shady tree in the court before the king’s apartment, who, before he was aware, approached him, holding a yellow umbrella. “At first,” he says, “I did not recognize him, as he was very thin compared with his robust appearance when I saw him two years before. Having made a low salam to him, ‘Padre,’ he said, ‘I wish to speak with you privately;’ and led me to a detached court. We had been together only a few minutes, when the great Brahmin, who might be called the court chaplain, joined us. The king prostrated himself to the ground, and afterwards stood before him, with folded hands, while the Brahmin placed himself on an elevated seat. The Rajah gave me a sign to address the Brahmin, who also expressed a wish to hear the discourse which I had delivered in the palace the preceding day. I then directed him to the supreme Creator and Preserver of all things, and to the worship worthy of him, pointed out the folly of adoring images and departed men, urged the depravity of mankind, and exhibited the mercy of God in Christ, and the method of salvation by repentance and faith in the Saviour. The Brahmin listened in silence, and I was desired to withdraw a little.” Refreshments were afterwards brought; and while he was partaking of them the king asked him many questions respecting the nature of repentance; and particularly whether it were allowable to return to the sins which we professed to lament. The faithful missionary replied, that “true repentance consisted in a hatred of all sin, which was inconsistent with such return.” And to an inquiry as to what he thought of the sin of drunkenness, though he perceived its tendency, he took occasion, after the example of the great apostle, to “reason concerning temperance.”

Notwithstanding his Christian boldness and fidelity, it is evident that Swartz had conciliated, in no common degree, the confidence of the Rajah, and that he was anxious to see and hear him as often as his superstitious dread of offending the Brahmins permitted. Intending to marry the daughter of Captain Berg to another European officer in his service, he desired that they might be previously examined and instructed in Christianity. At the end of a fortnight, the day for their marriage was fixed; and the king, having expressed his wish to be present at the ceremony, the bridal party met towards evening in the open air, in front of the female apartments in the palace. Mr. Swartz was accompanied on this singular occasion by two of his catechists and a schoolmaster. In the following

letter to Mr. Chambers, after mentioning the case of a promising catechumen, and his interviews with the Rajah, he details the particulars of this marriage ceremony.

“MY DEAR FRIEND:

“Your kind letter I have received by Nalla Tambi, who has been with us seventeen or eighteen days, reading, hearing, and attending public and private prayers. He seems to be pleased with such exercises. Here he is as in a desert. He has no communication with men, except with the catechists, who teach him something daily out of the New Testament. May divine grace work in him a thorough change of heart; for without that, all other exercises would prove fruitless. I shall now soon see whether I stay here longer, or depart; consequently, whether Nalla Tambi will be baptized here or at Trichinopoly.

“Concerning affairs here, I am quite in the dark. The last time I was here, I saw the king four times, and spoke with him, more or less, of Christianity. But as soon as Manozhiappa was put at the head of the government, the king was to be seen no more; because such intercourse was not proper! The king himself is very free, and speaks with one as a brother; but, unhappily, he is addicted to intoxicating drugs, and the love of women. These two things lessen his sense and authority. Were he to converse freely with Christians, I firmly believe he would be persuaded to be a Christian. He told me once, in reply to my entreaty that he would give up his heart to God, ‘Alas! my padre, that is no easy matter!’

“I fancy you have heard that the king desired me to marry a couple in his palace, which I did. First we began with a hymn; then I prayed; after prayer, I preached a sermon in Malabar,* explained the duties of man and wife, and enforced them by Christian motives, warning against the opposite vices by all that is awful. The king and his first people stood round us, hearing with attention, and even making his remarks. His women were before me, though concealed by a screen. All this displeased the devil.†

“We have been since preaching every where, in and out of the Fort; to which purpose I brought three catechists from Trichinopoly. About ten days ago, I was talking to a number of people, when I was attacked by two servants of the king. Leaving me, they went into another street, where they found Rayappen (my former servant) and Nyanapracasam, (the young man who was abused by the Papists in Trichinopoly.) These two were reading the New Testament to many people, in which work they were attacked by those two servants of the king,‡ beaten, and deprived of their Testaments. Rayappen and Nyanapracasam have behaved like Christians, declaring to all the people present, that they were not ashamed to suffer for the sake of the truth. You see, then, that the word of God meets with the same treatment every where. May Jesus begin to open the eyes of the Gentiles, that they may come and receive the salvation which is prepared for them also!

“Now, my dear friend, pray heartily for us, and be strong in the Lord, that when he shall call you into another field, you may glorify him. Amen!

“I am, sincerely, your affectionate friend,

“C. F. SWARTZ.

“Tanjore, May 20th, 1772.”

* Tamil.

† The Brahmins considered it a dangerous innovation.

‡ Swartz afterwards thought they might be disguised Papists.

The preceding letter was written during the second visit of Swartz to Tanjore, in this year. He remained there, upon each occasion, a month, and, during the latter, he had the satisfaction of having his place supplied at Trichinopoly by Mr. Gericke, who, at the request of the Society for promoting Christian Knowledge, had proceeded thither from Cuddalore. On his return to Trichinopoly, he thus resumed his correspondence with Mr. Chambers.

"MY DEAR FRIEND:

"Nalla Tambi, your former servant, desireth to return, after he has been instructed and baptized. He has behaved, during the time of his being instructed, in such a manner as to give us hope that he will prove sincere. But as he has met with no temptations in *money affairs*, one cannot judge of it. May the knowledge of Jesus and of all his sufferings cleanse and strengthen him against all temptations of that sort! The point you mentioned has been frequently inculcated upon him, and now nothing remains but to pray for him, that he may follow the guidance of the blessed Spirit. As Mr. Gericke will acquaint you with all that passed here, or at Tanjore, I will not repeat it. May God bless us, and all the earth fear him!

"Wishing you a true enjoyment of that inestimable peace of mind, purchased by Jesus, and applied by the Holy Ghost, I remain

"Your sincere friend and brother,

"C. F. SWARTZ

"Trichinopoly, June 16th, 1772."

"MY DEAR FRIEND:

"It is now above eight days since Nalla Tambi, (or, as he has chosen the name of Pracasam,) went from this place to Negapatnam. I suppose he is now with you. He has attained tolerably well; so that I am not without hopes of his good behavior. He desired me, before he was baptized, to entreat you to be his god-father. I told him that you would readily perform the duty of god-father, provided he would behave as a Christian. He is naturally passionate, but not malicious. The points you mentioned in your letter, I have endeavored to instil into his mind. May the Spirit of Jesus Christ stir him up daily to watch and pray! You know how to behave to such beginners; how to treat them with a *kind severity*. Though such people have a good will and intention, they must not expect that we should trust them immediately, much less *blindly*. I beseech the Father of mercy to grant him a truly Christian spirit, 'to walk worthy of the vocation wherewith he is called.'

"Some weeks ago, I received the last sum of one hundred pagodas, that belong to Capt. Heyn's orphans. I have forwarded them to Madras, and desired Mr. Fabricius to offer them to you.

"Concerning my circumstances, I cannot say much about them. The worst is, whatever is done at Tanjore, transpireth immediately: and so their schemes prove abortive. I had wished you had been there. But, alas! there are wheels within wheels. The poor king desired sincerely peace; but his own people are treacherous creatures. For my part, I bewail their confusion, and entreat God to assist them, or rather to revive them.

"When I consider how many people heard the word of God, and what a prospect of a harvest there was in that place, I wish heartily some laborers could be sent there. But our duty is to be faithful in that which is committed to our care. I have at present eight* catechists, who are willing to

glorify the Redeemer, according to that measure of grace which is given them. Let us daily join heartily in lifting up our hands and hearts to God, from whom cometh all gifts and blessing. May his kingdom come, even amongst the blind heathens. Amen!

"Wishing you all that is needful to you in your station, in order to enjoy peace yourself, and to glorify your Maker and Redeemer, I remain

"Your sincere friend and servant,

"C. F. SWARTZ.

"Trichinopoly, July 1st, 1772."

What a beautiful illustration do the preceding letters afford of that union of zeal with judgment and of hope respecting the sincerity of his converts, with that cautious reserve which his sagacity and experience, as to the natives of India, had taught him to be so necessary, which peculiarly distinguished the character of this eminent missionary! How anxious he is not to excite too sanguine expectations in the mind of his friend, as to the conversion of his late servant, and how admirable his suggestion, to treat him with a *kind severity*! The wisdom of Swartz is equal to his piety and love. In his next letter to Mr. Chambers, he refers to a fresh call to Tanjore.

"MY DEAR FRIEND:

"To-day I received your kind favor just before I would catechise the children. In the time of catechization I got a letter from Tanjore, in which I was invited to come, the Rajah desiring to see me. The poor people will be afraid now, lest they may share the fate of the Marawar* Rajah. I shall, if God pleaseth, take a journey thither next Monday. O that they might consider in time what belongs to their peace, before it be too late! Now you may sharpen your fervor in prayer. Remember them and me before the throne of grace. But let none know any thing of this journey. The last time, the Cuddalore people were very industrious to spread their conjectures, which is often prejudicial to the cause of God. May God bless all your study and prayer! When you can send a line it is very acceptable; but I desire it not at the expense of your precious time. The time is truly short! Happy if we spend it to the best of purposes. Wishing you a daily supply of divine grace and strength,

"I remain

"Your sincere friend and servant,

"C. F. SWARTZ.

"Trichinopoly, July 29th, 1772."

The object of the king's invitation to Swartz at this time was, as he mentions in his journal, of a political nature. He perceived the storm which was approaching him on the part of the nabob of the Carnatic, and was desirous of employing the respected missionary as a mediator between him and the English, in order to revive their drooping friendship. "Now," he observes, "this in itself would not be sinful; but it is a dangerous matter to engage in such things with a people so prone to deceit; and this I distinctly avowed to them. The king said, '*Padre, I have confidence in you, because you are indifferent to money.*' But his officers did not wish me to be engaged in this affair, lest their own iniquity might be discovered. And thus it passed off; for which God be praised, as I had no occasion to declare fully my averseness to the employment."

Here again it is impossible not to admire the tes-

* The eighth was named Abiseganaden, (Christian.)

* This is an allusion to the recent conquest of both the Marawar Polygars, by the nabob of the Carnatic.

timony borne by the friendly Rajah to the known superiority of Swartz to the prevailing love of money, and the Christian integrity and prudence with which he guarded against every engagement which might in the remotest degree hinder or interfere with his one grand object of promoting the gospel in India.

In the month of October, he again visited Tanjore, and conversed with numbers of all ranks on the great truths of Christianity. Upon one occasion, however, he was forbidden by an inferior officer to preach so publicly without an order from the king; upon which he inquired, whether he had any authority to interrupt him in the peaceable exercise of his duty; and finding that he had not, he concluded that a Brahmin who happened to be present had excited this temporary opposition.

On his return to Trichinopoly, he spent the rest of the year in his usual sacred occupations, in which the goodness of God permitted him to witness much that was hopeful, to the strengthening of his faith and the comfort of his heart, in the midst of many discouragements and trials. He thus piously concludes his journal.

"With this I close, and praise the merciful God for his unmerited goodness to me and the eight assistants during the whole year. May He, according to the riches of his mercy, forgive us where-insoever we have, either inwardly or outwardly, in act or omission, offended him; clothe us with the perfect righteousness of our Redeemer, anoint us with his Spirit, enlighten, strengthen, and bless us all, to the praise of his mercy. Amen!"

CHAPTER IX.

A. D. 1773 TO A. D. 1778.

Mr. Swartz visits Tanjore—Places a Catechist at Vellum—Letters to Mr. Chambers and the Society for promoting Christian Knowledge—Renewed hostilities against the Rajah of Tanjore—Capture of the Fort and City—Unfavorable effect on the ministry of Swartz—Two journeys to Madras—Progress of the Mission at Trichinopoly—Death of Colonel Wood—Letters of Swartz to his children—Restoration of the Rajah of Tanjore—Arrival of a new Missionary—His death—Mr. Pohle sent from Tranquebar to supply his place—Frequent visits of Swartz to Tanjore—Letter to Professor Freylinghausen—Rajah of Tanjore—At his request Swartz learns the Mahratta language—Translates his Tamul Dialogue for the Rajah's use—Account of that tract—State of the Mission at the close of the year 1777.

EARLY in the ensuing year Mr. Swartz proceeded to Tanjore, and finding that an opportunity presented itself of preaching the gospel in the neighboring fort of Vellum, he determined on placing a catechist there, and occasionally visiting it himself. Of this additional station he informs Mr. Chambers in the following letter.

"MY DEAR FRIEND:

"It is now a long time since I have asked you how you did. The business which keeps you from writing oftener is the very same cause of my delaying it so long. But besides the friendly inclination of writing you a line or two, I was stirred up in a particular manner, by finding some of your papers in the bureau Colonel Wood gave me. As they may be useful, may necessary to you, for aught I know, (for I have not perused them,) I resolved to send them to you.

"Another question which I would put to you is, whether you have received those books which you desired me to write for, and which were sent to your brother* at Oxford, as the late Dr. Knapp wrote me.

"Yesterday evening we were finishing a short

cursory explanation of the Revelation of St. John, which some young Malabar people desired me to give them at morning and evening prayer. Glorious are the promises which Jesus has given to his church, in order to encourage them in their pilgrimage.

"So far I wrote a fortnight ago.

"After that I went to Vellum, from whence I returned yesterday. As some Malabar people seem willing to be instructed, I proposed to the gentlemen there to erect a small house wherein we might assemble in an orderly manner; which they agreed to, and collected fifty pagodas for that purpose. I intend to keep a catechist there, and to visit that place occasionally. As some families beyond the Coleroon came hither and were instructed, they desire to fix one catechist there. In a few days time I intend to go to that place in order to regulate matters as well as divine grace leads us.

"I had many things to write to you, but my time being much confined, I must conclude. May you grow daily in grace, and in the knowledge of our Lord Jesus Christ! May the blessed Spirit of Christ glorify Jesus more and more in your heart! And, O! may you be honored to be a glorious instrument in promoting the honor of God, and consequently the benefit of your fellow-creatures. This is the sincere wish of

"Your affectionate friend and humble servant,
"C. F. SWARTZ.

"Trichinopoly, Jan. 20th, 1773."

In a letter to the Society for promoting Christian Knowledge, dated from Tranquebar, Feb. 14th, Swartz expresses his grateful sense of the divine goodness in preserving him and his fellow laborers in health during the prevalence of an epidemic disease which had swept away above a thousand persons in a fortnight. He informs the Society of his visit to the natives beyond the Coleroon* mentioned in the preceding letter to Mr. Chambers, and adds, that finding the greater part of the village inclined to embrace Christianity, he had left two catechists there, and ordered every thing for the building of a small church, promising to return to them shortly. From thence he went to Tranquebar to see his brethren the Danish missionaries, and to regulate some affairs relating to his congregation. He notices the increasing expenses of the mission, but expresses a humble hope that a merciful God will supply whatever might be needful—a hope which was not long afterwards realized by a donation of 200*l.* on the part of the members of the Society towards the support of Swartz and his catechists. He gratefully acknowledges the Society's present of Bibles, and common prayer books, which were most useful and acceptable to the English soldiers; and referring to the liberal offer of Archdeacon Congreve to defray the expense of translating into Tamul, and printing, Leslie's short method with the Deists, and Bishop Wilson's Instructions for the Indians, he assures the Society of his intention of accomplishing that design on his return to Trichinopoly. In August he wrote as follows to Mr. Chambers.

"MY DEAR FRIEND:

"Though our correspondence has been much interrupted by your multiplicity of business, this has not diminished my regard for you. I remember you often, and wish that all your steps may be blessed, that you may enjoy a rich share of divine light, peace, strength, and consequently true happiness.

"Here all is in confusion. Poor Tanjore will,

* Then a fellow of University College.

* About twenty miles from Trichinopoly.

may must, as they are pleased to say, fall. I am afraid Tanjore has filled the measure of its sins, and is given up. Certainly the poor Rajah was blind and infatuated; otherwise he might have prevented the present misery that comes upon him. In January I was there the last time. I warned them, and told them that in the present course they must perish. Manozziappa's son said, 'What can we do?' I answered, 'Turn to Him who can help you.' He said, 'Is it not the way of the world?' 'Well,' I said, 'the course of the world will undo you.'—Within a short time it will be decided. As the church at Vellum is to be turned into a hospital, I shall go to try whether it may be prevented. May Jesus be with you, and your spirit.—Pray for us here.

"I am, and remain,

"Yours for ever,

"C. F. SWARTZ.

"Trichinopoly, August 2nd, 1773."

The alarm respecting Tanjore expressed by Swartz in the preceding letter, was occasioned by the determination of the Madras government to assist the nabob of Arcot in the object which he had long had in view of dethroning the Rajah, under the pretence of the non-payment of the tribute due to him from Tanjore, and possessing himself of his dominions. The army marched from Trichinopoly for this purpose on the 3rd of August, and on the 6th encamped within a short distance of Tanjore.—The poor Rajah remonstrated against this unjust invasion, but in vain. The approaches were made, and the breaching batteries opened on the 14th of September. On the 16th a practicable breach was reported, and the next day at noon, while the garrison had retired for a little refreshment and repose, the English troops advanced to the assault and entered Tanjore with scarcely any resistance or loss. The Rajah and his family were taken prisoners in the fort, and the nabob took possession of his treasure and his kingdom.

The effect of this change in the government of Tanjore was unfavorable to the influence of Swartz, and to the progress of his Christian labors in that quarter. The nabob and his sons, though personally civil, were unfriendly to the exertions of the able and zealous missionary; and the building in which divine service had been performed appears to have been destroyed during the suspension of the Rajah's authority in Tanjore.

In the course of the succeeding year Mr. Swartz undertook a journey to Madras for the express purpose of obtaining from the nabob a spot of ground at Tanjore, on which to build a small church; but the grant was refused. Business having called him to Madras a second time, he repeated his application, but it was again civilly declined. On both these journeys, he observes in a letter from Trichinopoly, dated January 21st, 1775, addressed to the Society for promoting Christian Knowledge, he conversed freely with the natives, the generality of whom appeared to be more and more convinced of the divine origin of Christianity. "Many of the best families," he says, "would not hesitate to become Christians, could it be shown how they might maintain themselves. But the difficulties are now greater than when Tanjore and the Marawar country had their own princes and governments; many thousands of the inhabitants having quitted the country for want of food and employment. We go on, however, casting all our burden upon Him 'who careth for us,' and who can point out a thousand means of alleviating these distresses, and open the way for the reception of his word."

In the same letter, he informs the Society, that two of his catechists were stationed at Vellum, for

the instruction of the small congregation collected there: and that his own at Trichinopoly had received a large accession of members. Several of these, he acknowledged with his characteristic sincerity, had been actuated rather by the pressure of the famine which was then afflicting the country, than by a genuine desire of knowing the way of salvation. "As they insist, however, on being instructed," he adds, "I think it my duty to bestow on them all diligence, though the labor sometimes increases to a great degree, hoping that some at least may make a good use of my instructions; nor have I been disappointed in my expectations."

The benevolence which was so conspicuous in the character of Swartz, was particularly observable in his love to children, and in his endeavors to promote their moral and religious improvement.—His schools for the instruction of the natives formed, as is well known, an important part in all his plans as a missionary; and in his intercourse with his European friends, his kindness towards the younger branches of their families was equally striking. Of this amiable feature in his character a very pleasing memorial remains in several letters written to the children of Colonel Wood,* who, on leaving Trichinopoly had been stationed at Madras. They are marked by the affectionate simplicity, the sound judgment, and the elevated, but sober and practical piety which pervades all his correspondence, and prove how eminently he partook of the spirit of his gracious and condescending Master, who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The first of these interesting letters is addressed to the eldest daughter, then only nine years of age, and is as follows:—

"It is a long time since I had it in my mind to send you a line, because I have known you from your infancy, and that for several years. It is, therefore, natural in me to wish you well, and particularly to desire the welfare of your immortal soul. I know, and am fully persuaded, that your dear mamma will do all that lies in her power to train you up in the paths of true Christian piety; still a well-meant admonition from an old friend may be acceptable. As God has made us reasonable creatures, our great care should be to adorn our understanding with useful knowledge. Now the word of God is particularly given us for that divine purpose of making us wise unto salvation. It teaches us in the best manner what God is, and what we are; and leads us unto Jesus Christ the blessed Saviour, who is able and willing to deliver us from our sins, and to make us beloved children of God.

"I hope that by the example and admonition of your kind mamma, you are desirous of improvement daily in that divine knowledge of Jesus Christ. Besides, we have a will to choose, or to reject something—as this our will is directed either for God and his glory, so we are obedient to him; is this will inclined towards the world and sinful things, so we prove disobedient. There was never a man upon earth whose will was so well directed, as the will of our Saviour. In the midst of his sufferings he said, 'Not my will, but thine, O Father in heaven, be done.' Now as a will, well directed and guided, is a sort of heaven upon earth; so, on the other hand, a stubborn, disobedient will is a sore affliction. Therefore I wish and entreat you, my

* Two of the daughters, one of whom was married to the late Rev. Basil Woodd, died early of decline. The son, who followed the profession of his gallant father, is now a lieutenant-general in the army, and still retains a pleasing remembrance of his venerable friend.

dear N., to make God's will your own, saying from the heart, 'Not my will, but thine be done, O God.' And as we in our younger years do not know what is good for us, God has enjoined us to obey our parents. I make no doubt but a hint from your dear mamma will be as much as a command. Remember me to your dear brother, and my young friend, and to your two dear sisters. May the grace of God abound in and upon you. Amen!

"So prays your affectionate friend,

"C. F. SWARTZ.

"*Trichinopoly, July 1st, 1773.*"

The admonition of the pious missionary to acquiesce in the will of God came but too seasonably to his youthful correspondent, who was called about a twelvemonth afterwards to sustain the heavy loss of her father. Colonel Wood, who died in July, 1774, had requested Swartz to become a joint executor with Mr. Chambers, of his will, an office which he could not with propriety decline, considering his personal friendship for that excellent officer, and his obligations to him as a generous benefactor to his mission. The two next letters to his orphan daughter were written after his return from Madras, where he had consoled the family, and arranged as far as possible, the affairs of his deceased friend.

"*Trichinopoly, Sept. 10th, 1774.*"

"Your very agreeable letter I received with joy and thankfulness to God, for the divine grace which already has been given you; which, if you continue to implore your blessed Redeemer, and watch over yourself, will be augmented every day. Your dear mamma will show you an excellent admonition which God your Saviour has given you and us all. 'Give me, my son, (daughter,) thine heart, and let thine eyes observe my ways.' (Prov. xxiii. 26.) Yes, may your heart, all your desires and affections, be given to God, so as to love him above all, and fear him in a filial manner, and trust in him! His ways you must learn to observe, even with joy, gratitude, and obedience, though they should cross our ways; for his ways are good and highly beneficial, leading us to the place of eternal happiness. The ways of men are too often sinful, leading to destruction. Be, then, always observing the ways of your heavenly Father, and follow him in all. Obey your dear mamma; and look upon it as the greatest blessing, that God has given you such a guide. Love humility as your Saviour did, and let not your heart be deluded by the show of the world. Salute my young friend J., and tell him not to stay behind, but to be diligent in learning his book. Tell your dear sister B. not only to mind the things that belong to the body, but to mind, above all, the blessings of the soul; to pray heartily; to obey strictly all the orders of her dear mamma. And last, remember me to my dear P.; ask her whether she can say her A, B, C, and whether she loves prayer. Jesus be with, and in you all!"

"*Trichinopoly, Dec. 20th, 1774.*"

"Last month I received your most agreeable favour, which rejoiced me much. Blessed be the Father of our Lord Jesus Christ, who has awakened your heart to a sense of the love of God, and of Jesus Christ. Believe me, this is the greatest treasure which a gracious God bestows on the poor children of Adam and Eve. The blessings which he bestoweth on our bodies are not to be despised; but as our soul is of an infinite value, the benefits which we receive from God in respect of our souls, are much more to be valued than those which belong to our bodies. Go on vigorously in the way of God. Learn to know him better, and what mercy he has

bestowed on us in Jesus Christ. Pray heartily to him every day, not only with your dear mamma, but likewise by yourself. Endeavor by the grace of the Holy Spirit to do the will of God. All true Christianity is founded in humility. This true humility makes the Lord Jesus so precious in our hearts. This humility produces likewise all Christian dispositions towards our fellow-creatures. It makes us meek, patient, and compassionate towards all men. Above all, strive to subdue and conquer that most dangerous enemy, self-will. This self-will robs us of all comfort, and our fellow Christians of a good example; besides, it hindereth the Holy Spirit to work in us a glorious resemblance to Jesus Christ. Always think and say, 'Thy will be done, O God!' Salute my dear J. in my name. The angels sang, 'Glory be to God in the highest.' I hope he will glorify God through Jesus Christ. Tell B. that Jesus loveth all humble praying children, and that I wish she may always be loved by Jesus. Your youngest sister M. tell, that Jesus desireth the children to come unto him. I hope she cometh daily, folding her little hands and praising him who was born a little babe for us. All and every one, I hope, is obedient to your dear mamma, that the blessing which God has promised to obedient children may come and rest upon you!"

Simple as these letters are, and adapted to the capacities of children, they will not be deemed unworthy of being recorded, when the importance of such a talent for the instruction of the young on the part of a missionary, and the fine sense and solid excellence of the admonitions which they contain, are duly appreciated. The two following letters were addressed to his young friends in the prospect of their approaching departure from India, and their voyage to England.

"*Trichinopoly, Jan. 16th, 1775.*"

"DEAR CHILDREN,

"As the time is very near, when you, I suppose, will leave this country, I thought it my duty to write to you a short exhortation, which you are so willing to receive from me, your old friend. When you leave this country, I beseech you, take none of the sins which are so manifest here with you; beg of your Redeemer to forgive you all your sins, and to grant you the help of his holy Spirit to love, fear, honor, and obey God. Learn the will of God, and practise it daily, as you have given us some pleasing ground to hope you do. As your age is not easily given to grief, make use of your innocent cheerfulness to gladden the heart of your parent. You cannot please her better than by obedience, willingness to learn to pray, and fear God: endeavor to please her and your heavenly Father by all this; read every day your beloved Bible; pray heartily, and forget not to sing a song of praise to your Redeemer. Whenever your dear mamma forbids you a thing, be ready to obey. Never give way to any stubbornness; and as you know that God is highly pleased with humility, learn to be humble, entreating your Saviour to destroy all the seed of pride, and to clothe you with humility. May the blessing of God the Father, Son, and Holy Ghost, be with you. Amen!

"Remember me, and pray for me, that I may walk worthy of the gospel of our Lord Jesus Christ; and that by my poor ministry many souls may truly be converted to our Lord Jesus Christ."

"*Trichinopoly, Sept. 8th, 1775.*"

"Having written a few lines to your dear mamma, I thought it proper to address you likewise. You may be sure I have thought of you very often, representing to my mind the comfort which you

would afford to her during the passage. In this obedient disposition I hope you will continue, nay, improve, as you advance in knowledge. You know, even in your tender years, how agreeable it is to God, and what a great blessing he has promised to obedient children. The fear of God, as a reverential regard to keep his commandments, and a holy care not to offend him, I hope, will preserve your tender hearts; and to strengthen this holy fear and love to God, I hope you pray often and devoutly. As you liked prayer in your tender years, I hope you will not neglect it as you advance in age. Let your Bible be your most beloved book. Read and consider how Jesus your Saviour lived, how he gave himself for us all, how he sits at the right hand of God to bless us, and to send his holy Spirit into our hearts. But all this your dear mamma will explain to you more clearly. May God lead and guide you by his holy Spirit, that your whole life may bring glory to God and comfort to your dear parent and friends!

"My dear J. intreat particularly to be diligent in learning useful knowledge, and sincere. I hope to hear from him, and to learn how he has improved in those things which suit his age.

"Next January, the little J.* whom I educate, shall write him a letter; at present he begs to send his compliments. He is just now reading his Persian books, which he began to learn just after your departure. Farewell, beloved children! May the blessing of God be upon you at all times!"

The converts to Christianity in Trichinopoly and the neighboring villages, during the year 1775, were numerous, and, in general, able to give a satisfactory account of their faith. Among them, Swartz mentions a young man of high caste, who had deliberated more than three years, whether he would embrace the gospel. His relations opposed his conversion; but he followed the convictions of his own mind, and, having cultivated our language, was taken into the service of an English gentleman. His countrymen shunned and reviled him; which he bore with humility, yet without dejection; and, finding that they could not depress his spirits, they acknowledged the wrong they had done him, and even entreated him to read to them some passages of the New Testament. In the same letter, Swartz speaks of two families near Trichinopoly, who had been converted, and whose patience, under the persecution which had followed from their heathen neighbors, combined with a degree of cheerful boldness in maintaining their Christian profession, had been productive of such happy effects, that a third family had been induced to embrace the truth; and he entertained the hope of shortly seeing the whole village converted to Christianity.

The deposition of the Rajah of Tanjore, and the assumption of his country by the nabob of Arcot, having been the sole act of the Madras government, was, after a considerable interval, the subject of serious discussion in England. Notwithstanding all the efforts of the nabob, the voice of justice prevailed, and an order was sent out from the Court of Directors to restore the Rajah to his former authority. The president of Fort St. George was, in consequence, recalled; and, in April, 1776, the restoration of Tuljajee, under certain conditions highly favorable to the British interests, was proclaimed

* This was the son of his friend, the excellent Mr. Kohlhoff, of Tranquebar, whom Swartz had adopted, and whom he was educating; who was afterwards his colleague and successor at Tanjore, and still lives, the highly respected superior of that mission.

† Abstract of Society's Reports, p. 180.

at Tanjore. This event led to the renewed and more beneficial intercourse of Swartz with the Rajah and his kingdom.

In the course of this year, professor Freylinghausen, of Halle, to whom the Society for promoting Christian Knowledge had repeatedly applied without success, informed them that the Rev. J. J. Schoelkopf, of whom he wrote in strong terms of commendation, was on his way to London, to embark as a missionary to India. On the 29th of October, he was presented to the Society, and was addressed by the Rev. Mr. Bourdillon, in an eloquent charge in Latin, in which he refers to the subject of this memoir, in language which proves the high estimation in which he was held in this country. "Neither," he observed, "do you engage in this career alone: for, independently of that divine assistance which will attend both your entrance upon it, and your daily progress, you have the happiness of finding a wide and effectual door opened to you, and of being preceded by the illustrious example of Swartz, as a fellow-laborer; by whose unwearied diligence, admirable prudence, and incredible labors, the work of the gospel has, to the great joy, and gratulation to heaven, of this Society, within these few years, made no inconsiderable advances in Tanjore: whose footsteps, if you follow, not only as a friend and colleague, but as a most skilful leader, and imitate his faith, his zeal, his virtues, how will the solid experience of the one, the cheerful emulation of the other, and the united studies and labors of both, redound to the influence and efficacy of pure religion, and to the desired enlargement of the kingdom of Christ!"

Mr. Schoelkopf replied in Latin, in a manner which gave a very favorable impression of his talents and piety, and sailed immediately for India, but died soon after his arrival, to the great disappointment and concern of Swartz, who mentions, with genuine Christian feeling, this afflicting event in the following extract from a letter to Professor Freylinghausen, dated September 25th, 1777.

"Your letter, containing the agreeable intelligence of a missionary coming to my assistance, afforded me great satisfaction. This gentleman arrived safely at Madras; but it pleased the Lord of life and death soon to call him to himself, by a pleurisy, which terminated his life in a few days.—You may easily conceive how deeply this intelligence affected me. But the Lord is holy: just and true are all his ways. Our duty is to submit to his will. May he have mercy on us, and support the work in which we are engaged, for Christ's sake!"

The next extract from this letter, affords another illustration of the wise and pious caution of the writer, as to any interference in political matters.

"Respecting our situation at Tanjore, you will easily conceive the confusion into which we have been thrown by the late events at Madras.* Indeed, the arrest of the governor by his council, could not fail to have a great influence on the affairs of Tanjore. It being known that the king placed confidence in me, I received letters requesting me to persuade him to accede to certain propositions; but this I refused in a polite way, as a business which would interfere with the conscientious discharge of my sacred office. This is the cause of my not having conversed with the king for these six months past. It is with great regret I have to

* Alluding to the contest between the governor and the council, and the subsequent arrest of Lord Pigot.

inform you, he has lately given way to a luxurious and dissipated life; so that little hope can now be entertained respecting him. Yet, let us not forget, that God can do exceeding abundantly above all that we can ask or think."

How clearly does Swartz here intimate one of the most powerful causes which hindered the religious progress of the Rajah; yet with what faith and charity does he express his feelings on this interesting point, both in this and in a succeeding letter, while, at the same time, what immediately follows, shows his anxiety to promote the improvement of the Rajah in Christian knowledge, though at the expense of additional labor in acquiring another language.

"I learned," he continues, "at the request of the king, the Mahratta language,* into which I have translated a dialogue between a Christian and a heathen, composed by me in the Malabar (Tamil) tongue, at the express desire, and at the expense, of Archdeacon Congreve.† May God command his blessing according to the riches of his grace! The order and contents of this dialogue are as follow:—

- 1st. On the being and infinite majesty of God.
- 2d. On his glorious attributes.
- 3d. On creation and providence.
- 4th. On the overflowing goodness of God towards our first parents, in creating them good and happy.
- 5th. On their deplorable fall, and consequent great misery.
- 6th. On the unspeakable mercy of God, in promising, and sending in due time, a Saviour, to the fallen human race.
- 7th. On our Saviour's person, and what he has done for the redemption of mankind.
- 8th. The way appointed by God for receiving man into his favor again; namely, that of repentance, faith, and holiness.
- 9th. The means by which mankind may obtain strength for repentance; namely, prayer and the sacraments.
- 10th. On the unspeakable happiness of those who walk in the path of faith, ordained by God, and keep his commandments.
- 11th. Lastly, a Treatise, proving the truth of the Christian religion."

This dialogue, the admirable outline of which is thus detailed by its excellent author, is still highly valued, and extensively used in its original language on the coast of Coromandel.

"I regret," thus Swartz concludes this interesting letter, "that I cannot reside more constantly at Tanjore. I have scarcely found an entrance into the hearts of my hearers, when I must leave them again. You are well aware, that a few conversations will not suffice. Continual preaching is required, as well as frequent friendly converse, which will afford an opportunity of bringing to their consideration the various divine truths of the Scriptures. By relating to them the many remarkable events revealed in the Old and New Testaments, the foundation of heathenism is shaken, and Christianity appears in all her beauty. Many have observed, that when they first conversed with me, scarcely any thing struck them as deserving particular attention; and that they secretly thought

how they might get rid of me, or confound me by their answers. But after hearing a more complete representation of the different facts and points of the Christian religion, they then saw the end in view, and the advantages to be obtained. God grant that we may put our hands with renewed zeal, vigor, and joy, to the great work of converting the heathen!"

The regret so frequently expressed by this great missionary, at his inability to reside more constantly at Tanjore, was happily relieved by the kindness of his Danish brethren at Tranquebar. On hearing of the death of Mr. Schoelkopf, they sent one of their own number, the Rev. Christian Pohle, then recently arrived in India, to assist him; and on his earnest recommendation, the Society for promoting Christian Knowledge received him as one of their missionaries at Trichinopoly, thus enabling Swartz to direct his more immediate attention to Tanjore. "Mr. Pohle," he says, "has a clear head and a pious heart, with a great desire of doing good to the natives, and has made such proficiency in the Oriental languages, as to be able, in three months, to preach in Malabar."

This excellent missionary made himself master of the English as well as the Tamil language, so as to officiate with acceptance in both, and soon took a very active part in the work of the ministry and the schools.

In consequence of the assistance thus seasonably obtained, Mr. Swartz, during the year 1777, visited Tanjore four times. "In one of my journeys," he says, "I arrived at a large place, where the heathen were celebrating a feast. I was struck with the excessive crowd which I saw before me. I stood at some distance from them, but was soon surrounded by a great number of people, to whom I explained the glorious perfections of God, and remarked how they dishonored him by their idolatry. I told them at the same time, what infinite mercy God had shown to lost sinners, by sending them a Redeemer, and how they might become partakers of the benefits of redemption. All seemed pleased, and acknowledged their own folly, and the excellence of the Christian doctrine. I spoke till I was quite exhausted."

In his letter to the Society for promoting Christian Knowledge, he laments in this year the loss of the able and exemplary catechist, Rayappen. "His solid knowledge," he says, "of the Christian doctrine, his meek behavior towards all, his contented mind, and, more particularly, his love of Christ and humble zeal in preaching the word of God, were acknowledged both by Christians and heathens."

With respect to the natives in general, he observes, "that though many who were convinced of the truth and excellence of Christianity were restrained by worldly considerations from embracing it, the divine blessing rested on his endeavors, to the real conversion of some." "It is our duty," he adds, "to be faithful in the discharge of our office, without being too anxious as to the number of those who are benefited by our labors."

The following extract from a letter to professor Freylinghausen, dated Tanjore, Jan. 23d, 1778, contains a brief, but interesting expression of his feelings in the review of the preceding year.

"Blessed be God for his abundant mercy, by which the missionary brethren and myself have been spared, supported, directed, and consoled! Who are we that He should have compassion on us from day to day! We are all well, although some of us begin to feel the effects of advanced age. The different congregations at Trichinopoly, Vellum, and Tanjore, are not only preserved, but

* This is in use by the princes of Tanjore, as descended from the Mahratta conquerors; and to his acquisition of it, for the purposes of his mission, Mr. Swartz, doubtless, owed much of his subsequent influence in that court.

† Thus virtually fulfilling the object of the venerable Archdeacon's proposal, mentioned p. 59.

have lately received an accession of fifty members. The schools are continued with good success; but it is with regret that I have to state, that the junior teacher of the English school has applied for leave to resign his place, as another more lucrative situation has been offered to him. The senior schoolmaster also wishes to leave us; he intends to turn merchant. They have by no means—such is the pious reflection of the devoted missionary upon the secession of these useful fellow-laborers—"a due value for the welfare of immortal souls. As they see other people laboring for riches, and many succeeding in their schemes, they also become eager for their possession. O may the gracious Lord not leave us?"

"The catechists are all out on different journeys to preach the gospel to Christians and heathens.—From their reports, as well as from my own observations, it appears that the principal cause which prevents most heathens from embracing Christianity, is the fear of man.

"Of the king of Tanjore, I cannot relate much good at present. Formerly the Brahmins stood in his way; and now ———. But let us recollect, that all things are possible with God. He has ways and means of humbling the proud, and of opening prospects for the dissemination of the gospel. I have presented the king with a copy of the *Treatise*, which I composed at the desire of Archdeacon Congreve, which he received kindly; and it is said that he reads it. May God bless its perusal!"

CHAPTER X.

A. D. 1778 TO A. D. 1779.

Tanjore, the future residence of Mr. Swartz—His Report of the Mission for the year 1778—Letters to friends—History of a young Hindoo convert—Major Stevens—Foundation of a Church at Tanjore—Mr. Swartz called by the governor to Madras—His mission to Hyder Ali—Account of his journey to Seringapatam—Reception by Hyder—His Palace and government—Swartz's occupations during his stay—His last interview with Hyder—His return to Madras—His disinterestedness as to remuneration—He obtains a salary for Mr. Pohle, and assistance towards building his Church at Tanjore—Reflections on his embassy to Hyder.

From this period, Tanjore formed the chief residence of Swartz, though he occasionally visited Trichinopoly, and superintended the missionary proceedings at both places.

The territory of Tanjore was conquered from the reigning Hindoo prince, by Eckojee, a member of the Mahratta family, towards the close of the sixteenth century. Fertilized by the sacred waters of the Cavery, it is considered as holy land, and has always been a most favorite residence of the Hindoos. Its capital, bordering on the delta of the *Celerouna** and the Cavery, is wealthy and splendid, adorned with a pagoda, which eclipses in magnificence all other structures in the south of India; and exceeding, in the number of its sacred buildings and charitable institutions, all the neighboring provinces. Its soil is peculiarly rich and productive, and its inhabitants numerous and industrious.—Having suffered but little from the Mohammedan invasion, the Hindoos of Tanjore preserved much of the original character of their religion, and cultivated the study of their sacred literature with ardor and success. Though inconsiderable in point of extent, its comparative opulence and its local position rendered Tanjore, at that period, the seat, both of a political resident and of a British garrison, a place of great interest and importance. Such was the spot in which the future exertions of Swartz, for the diffusion of our holy religion were to be conducted.

In communicating to the Society for promoting

Christian Knowledge his general report for the year 1778, he observes, that among the Hindoos at Trichinopoly and Tanjore, there were many thousands, even among the Brahmins, who confessed that their idolatry was both vain and sinful. It was not unusual for them, when pressed by his arguments, to reply, "True—what can avail all our images and innumerable ceremonies! There is but one supreme Being, the maker and preserver of all!" "Hardly a day passes," he says, "in which Brahmins do not visit my house at Tanjore, hear attentively what is addressed to them, frequently take up a book in which the doctrines of Christianity are explained, and praise it as a divine religion." But too generally their convictions ended with their applause. "A Brahmin," he continues, "being asked what he would resolve upon, whether he intended to stifle his conviction, or to receive that divine doctrine, and to profess it, replied that he could not deny the impression he had received, and that he had sounded some of his acquaintance; but that they all insisted upon the task as too difficult and dangerous, on account of the great numbers of the professors of idolatry. Nothing, therefore, but fear keeps them, at present, from embracing the Christian religion; but it is to be hoped that this conviction will embolden them, one day or other, to shake off that inglorious servitude of sin and Satan. For my part," he adds, "I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently calling to my mind, that there is a time of sowing preceding that of reaping.

"At Trichinopoly, we begin and end the day with public prayer. At Tanjore, I have introduced the same custom. Very often, Brahmins and others have been present, observing our reading the word of God, our singing and praying. I never discourage the heathen from being present at any of our acts of solemn worship.*

Early in this year, Swartz addressed the following affectionate and instructive letter to the children of his late friend, Colonel Wood.

"MY DEAR YOUNG FRIENDS:

"I hoped to read a line from you this year; nay, from the letter of your dear mamma, I understood that you were kindly inclined to make me so happy; but perhaps the ship sailed before you had finished it. Well, I am fully satisfied with the good account she sent me of your health and improvement in all useful knowledge; particularly I rejoiced at your filial obedience to her. Truly this account was joyful, and a subject of thanksgiving to God. As you have begun so hopefully, I trust you will continue in that path which will not only rejoice the heart of your dear mamma, but, which is infinitely more, will be a joy to angels and their Lord. Oh, my dear friends, read daily the word of God, and let the meditation of it be your delight. By so doing, your understanding will be enlightened; the doctrine of your blessed Redeemer will be like food to your hearts; your affections will be fixed upon Him who is the source of your blessing; your whole conduct will be conformable to the will of your best friend; and lastly, this daily meditation of Holy Scripture will guard and preserve you from the path of the wicked.

"Never read the word of God without prayer. Be sure, my dear friends, that the neglect of fervent prayer is the cause of so much iniquity in the world. Forget not how tenderly the blessed Redeemer has

* An instance of the beneficial effect of this practice occurs in the next letter to Mr. Chambers, page 65.

advised us to enter into our chambers, to shut the door, and to pray to our Father in secret. You cannot that he himself practised prayer, and so set us an example which it is our duty and happiness to follow.

"Wherever you are, watch lest evil conversation deprave your tender hearts. You know that we cannot trust our hearts; therefore be always upon your guard, and walk as in the presence of God.

"You see how plain I am to you, because I love you all, and wish to hear of your spiritual and temporal happiness. How happy should I be if I could be with you, and bend my knees with you before the Father of our Lord Jesus Christ! But that being very improbable, I hope to spend with you a blessed eternity.

"Pray for me, my dear friends, that I may preach the gospel of my Saviour faithfully; that I may not labor in vain, but win immortal souls unto Christ; and that I may finish my course with joy, and enter into the joy of my Lord.

"Remember me respectfully to your kind governess. May divine grace guide her in instructing you! Farewell, my dear friends, and fulfil by your Christian behavior the wished-for joy of your affectionate friend and servant,

"C. F. SWARTZ."

It is difficult to conceive any thing more truly wise, Christian, and paternal, than the preceding letter, more perfectly illustrating the character of the excellent writer, or better adapted to impress the hearts and to promote the improvement of the young persons to whom it was addressed.

To Mr. Chambers, who had now removed to Calcutta, Swartz wrote in this year, as follows.

"MY DEAR FRIEND:

"You have truly put me to shame by your repeated kind favors, when I reflect on my neglect in answering. Pardon this neglect. I promise to mend in this, as I ought in all points of my duty.

"Hitherto a merciful God has preserved your unworthy friend, and bestowed on him innumerable benefits. Would to God I had made proper returns for all his unmerited kindness!

"The mournful story of your valuable servant* has much affected me and every one who has heard of it. Satan is 'a murderer from the beginning,' and his servants are too often, at least in their hearts, of the same hellish disposition. The conduct of that young man is a great comfort to you, and to us, in this melancholy affair. May God raise up many to be witnesses of his grace, and the divine effects which it produces in the hearts of all, who do not wilfully oppose it!

"The most agreeable account which I have heard a long time of the conversion of souls, is doubtless that which you so circumstantially described to me. I mean that happy couple, Mr. and Mrs. ——.† Tell them that as all angels and servants of God rejoice over a sinner that repenteth, so the devil and his servants murmur and blaspheme. O may our blessed Redeemer fill their hearts with 'joy and peace in believing,' that they may go on vigorously to the praise of their Saviour, to the encouragement of fellow Christians, and to the confusion of the devil!"

The narrative which follows, illustrates the be-

* The particulars of this story do not appear. It seems probable that the enmity of some of the natives had proved fatal to a converted servant of Mr. Chambers.

† The friends here alluded to, continued, during many years, both in India and in England, to adorn and promote the religion of the gospel.

neficial effect of the practice already mentioned of permitting the natives to be present at the devotional exercises of the missionaries, as well as the difficulty attending their conversion to Christianity.

"Here I had a few days ago an example which pleased me very much, though attended with trouble. A young man of twenty-four years, of the shraf caste, resolved to visit us at our evening prayer—heard the word of God explained, joined in prayer, meditated what to do—came to a settled resolution to join the despised people of God. Not poverty, nor quarrel, but a desire of being happy, inclined him. He was engaged to marry a young woman, the daughter of a rich man at Seringham. The day of their wedding was appointed. He told his mother that he would fain marry that girl, but not with idolatrous rites. The mother said, 'I wish I had killed you as soon as you were born: &c. All this happened before his being baptized. The relations got him cunningly, and kept him a close prisoner; but he found an opportunity of making his escape, and came hither to Tanjore. His mother and others made a great noise, and came and begged I would not admit him. I replied, in the presence of Brahmins and a number of people, that I never forced any body; but that I could not reject him, if he desired me to instruct him. Further, I said, 'Here he is; ask him whether he likes to go with you, or stay with us.' The young man said, 'Mother, and friends, if you can show me a better way to heaven, I will follow you—but I will not live any longer in idolatry.' I remained in my house; the young man went to the chattiram; his relations followed him, and fairly carried him off to Vellum; but he again contrived to make his escape. After that, I instructed him daily, and baptized him. May Jesus triumph over all his enemies shortly!

"As to the Rajah here, I thought to write to you as soon as I knew any thing with certainty. But I saw that this might detain me too long. I have not seen him since February. He has married more wives—lives a sensual life, and indulges much, as his people say, in drunkenness. He is surrounded with bad people. Nay, to say the plain truth, the behavior of many Europeans to him has disgusted him much. You know, my dear friend, that the generality of our people do not mind that which is Christ's.

"In Colonel Wood's affair, he has declared that not he but the nabob is obliged to pay the debt.

"Remember me to your kind brother. O how I esteem people who introduce justice into this desert. May your brother prosper! But you mention not a word of your mother. God bless you!

"I am,

"Your affectionate friend and servant,

"C. F. SWARTZ.

"Your blessed employment, how it rejoiceth me! —Blessed be God! Watch and pray, without ceasing."

His next letter to Mr. Chambers is strongly indicative of that simple, yet elevated and devoted piety which so peculiarly distinguished Swartz. The individual to whom he so painfully refers, had long been connected with the mission at Madras, but was now involved in pecuniary embarrassments arising from secular speculations and engagements, which obscured the lustre and impaired the efficacy of his previous exemplary labors. It is consoling to know that he was spared for several years after this period, and lived in some measure to redeem his character, and to prove the substantial excellence of his religious principles, and the validity of his Christian profession and hope. The allusion, however, to his case is preserved as a warning to those who may be engaged as missionaries, particularly in In-

dia, to avoid, with the utmost caution, all worldly occupations and pursuits; while the kindness and forbearance exercised by Swartz upon this painful occasion, may teach a lesson of charity to all with respect to an offending and fallen brother.

"MY DEAR FRIEND:

"I arrived here at Madras yesterday; and as I heard that a vessel is to be despatched to-morrow for Bengal, I thought it my duty to write you a line or two. The occasion of my taking this journey is melancholy. Mr. —, who has brought disgrace upon himself and us all, is dangerously ill. Some friends thought it necessary that I should try to get some information concerning certain points before he died. He is a little better, and as I have been dissuaded from entering upon that business, I shall say no more of it, except that his conduct has given me the most pungent pain. What shall I say? Let us watch and pray, lest we enter, fall, and sink into temptation. What is man when left to his own foolish devices!

"Your truly friendly letter has revived me in the midst of all my present anxieties. The contents of it are glad tidings out of Sion. Blessed be God!

"I rejoice that you have awakened in some degree Mr. —.* O may you be a happy instrument of his thorough recovery! Your advice to him not to compose his own sermons till he be more perfect in the English language is prudent. Any thing of his own composition in his present condition would rather hinder edification. May he have so much good sense as to follow the advice of sincere friends!

"It is cheering to reflect on the externally devout behavior of the congregation. O may the Spirit of Jesus come on them like a rain, that the Bengal desert may become a fertile soil, and fruitful field of the Lord!

"That this time is a time of apostasy and blasphemy none can deny; but this must not discourage us from glorifying our God and Redeemer. No; 'tu contra audientior ito.' Who knows but God may bless us one way or other? And if, (which God forbid!) we should seem to spend our strength in vain; yet the work (and the fruit of it) is the Lord's.

"It is a most pleasing reflection to me, which has been much strengthened by the reading of your favor, that God is able to raise himself servants to do his will, and to promote the glory of his name, though those who are most obliged to do it should turn faithless to their charge.

"May you be a burning and a shining light, like St. John—a light, full of divine knowledge—burning, and vigorous to live according to that knowledge; and lastly, shining, and diffusing that knowledge wherever you are!

"My poor prayer shall attend you, and your dear friends. Whenever I bow my knees before the Father of our Lord Jesus Christ, I shall often remember you, not only because you are my friend, but because you are a friend of my dear Master.

"Remember me kindly to Mr. and Mrs. —, likewise the young lady that has dared to be unfashionable, so as to count all things but dross in comparison of the excellency of Jesus Christ our Lord. My prayer to God is, that they all may be fruitful branches ingrafted into the true vine, viz. Jesus Christ.

"And now, my dear friend, abide in him, so shall you become daily more fruitful, and your fruit shall remain sure; and, which above all is comfortable, your prayer will be acceptable before God, so that

whatever you ask, the Father in heaven will grant, on account of Jesus, with whom you are united.

"Farewell, my dearest of all friends. Be strong, watch and pray. And may God prosper you! You shall hear from me soon again.

"I am constantly,

"Your affectionate friend and servant,

"C. F. SWARTZ.

"Major Stevens's quarters,

25th of June, 1778."

"My old friend Obeck salute in the Lord. You will pardon my writing so badly; but I was obliged to do it in the night. Major Stevens desires to be remembered to you."

Major Stevens, from whose quarters at Madras the preceding letter is dated, had been stationed at Tanjore, and was an intimate friend of the pious Missionary. On the restoration of the Rajah, the zeal of this brave and excellent officer for the interests of religion, induced him to erect at his own expense a temporary building in the large fort, in which Swartz officiated to the English garrison, and other Christians, native and European, in that place.

"We had lost our church in Tanjore," he observes in a letter to a friend, "after that fort had fallen into the hands of the nabob. He amused us with empty promises; but when we were quite at a loss where to assemble for divine service, my pious friend, Major Stevens, built us a fine mud-wall church, which cost him upwards of a hundred star pagodas. But the congregation increasing rapidly, and a fresh covering with straw being requisite from time to time, we began in Jan. 1779 to think of building a spacious and permanent church. A subscription was set on foot, but the amount was shamefully insignificant. At Madras, about ten thousand pagodas were cheerfully contributed towards erecting a *play-house*. But to build a *house of prayer*, people have no money. Major Stevens, who could have effectually promoted the subscription, and superintended the building, and who intended to return to Europe, and make a faithful representation of what might promote the true interest of the Honorable Company, and the welfare of this country, was killed on the 14th of October, 1778, before Pondicherry.

"General Munro, who knew, as well as every body, that Major Stevens and I lived together as brethren, condoled with me in the kindest manner, saying, 'You will not soon get a Stevens again; however, I request you will consider me as your friend.' Although we are bid not to place our reliance upon men, and although their promises are seldom any thing more than compliments; yet I praise the Lord, whenever he makes any one's heart willing to further the work of God, even in the smallest degree. At a visit which general Munro and I paid the Rajah, the general observed, that Christianity is far to be preferred to Paganism. 'I am convinced,' said the Rajah, 'that the Christian religion is an hundred thousand times better than idolatry;'—but the conduct of the Europeans makes a bad impression on his mind.

"In full reliance on the help of God, I set about the building of the church in the little fort. On the 10th of March, 1779, the general laid the foundation stone, nine feet deep; and the garrison being assembled, I preached a short sermon from the sixty-seventh Psalm.

"As I had rendered the general some little service, by translating the letter which the Court of Directors had written to the king, by performing the duty of a chaplain in camp, for a short time, and otherwise, I was informed that he had requested government to make me a present for my trouble.

* A young missionary at Calcutta.

Instantly, when I heard it, I wrote to Madras, declining any present for myself; but if they would do me a favor, I requested that they would make a present of bricks and lime, of which the Company had here a quantity in store, towards building of this church, as we had not even money enough to pay the laborers, much less to purchase materials. The general, who went to Madras, promised to support and promote my request."

It was some time before Mr. Swartz heard any thing further upon the subject; but at length he received a letter from the general, desiring him to repair without delay to Madras, as the governor, Sir Thomas Rumbold, had something of importance to communicate to him. On his arrival at the presidency he was assured that his request respecting the church should be granted; and was informed of the purpose for which he had been summoned. This was no other than to undertake a confidential mission to Hyder Ali at Seringapatam, to endeavor to ascertain his actual disposition with respect to the English, and to assure him of the pacific intentions of the Madras government.

Of this singular embassy Swartz gave a brief account in his annual report to the Society for promoting Christian Knowledge; but as his conduct throughout this delicate and difficult undertaking was equally honorable to his ability and his character, it deserves the more detailed narrative which he transmitted to his friends in Germany,* and which contains many curious and important particulars both of his journey and of his intercourse with the very remarkable personage to whom he was sent. His description of Seringapatam and of the government of Hyder, at a period when he was at once the terror and the scourge of the British possessions in India, will still be read with interest; though his name, and that of his son, like those of greater conquerors, have ceased to excite either admiration or alarm.

It has been already observed, that upon more than one occasion Mr. Swartz had been solicited to act as the medium of communication between the English government and some of the native princes of Hindostan. This is by no means extraordinary.—His remarkable sagacity and penetration, his familiar acquaintance with the native languages, his extensive information and experience, his calm temper, and perfect self-possession, his open countenance, and simple, ingenuous manners, and above all, his known disinterestedness and incorruptible integrity, peculiarly qualified him for such services.

But these, like all his other talents and acquisitions, were directed and controlled by the purest Christian principles, and rendered subservient to the honor of his divine Lord and Master; nor does he, upon this or any other occasion, appear for a moment to have forgotten his one great character as a Christian missionary.

On being introduced to Sir Thomas Rumbold, for the purpose of receiving his instructions for the commission with which he was about to be entrusted, "the governor," he writes, "addressed me nearly as follows:—

"There is reason to believe that Hyder Ali Cawn meditates warlike designs; he has in some letters expressed his displeasure, and even speaks in a menacing tone. We wish to discover his sentiments in this weighty affair with certainty, and think you are the fittest person for this purpose.—You will oblige us if you will make a journey hither, sound Hyder Ali, and assure him that we entertain peaceable thoughts.

"The reason why we have fixed upon you, is, because you understand the Hindostanee, and con-

sequently need no interpreter in your conferences. We are convinced that you will act disinterestedly, and will not allow any one to bribe you.

"You can travel privately through the country, without external pomp and parade, and thus the whole journey will remain a secret (which is of great importance to us) until you reach Hyder Naik himself.

"You will have nothing to do but to refer Hyder to his own letters, and to explain some dubious circumstances; and if you perceive him to be peaceably disposed, inform him that some principal members of council will come to him to settle the business finally. As the intention of the journey is good and Christian, namely, to prevent the effusion of human blood, and to preserve this country in peace, this commission militates not against, but highly becomes, your sacred office; and therefore we hope you will accept it."

This unexpected proposal, as may be readily imagined, surprised and perplexed the good missionary. "I requested time," he says, "for reflection, intending to lay the case in retirement before God. It immediately occurred to me that it was in more than one respect an undertaking of danger."—It was, indeed, truly such, both from the nature of the country through which he was to pass, and from the fierce and perfidious character of the despotic chief whose territories he was about to enter.

"Having implored wisdom from above, I thought it," he continues, "my duty not to decline the proposal. The grounds which determined me, were,

"1st. Because the mission to Hyder was not attended with any political intrigues. To preserve the blessings of peace was the only aim I had in view, and at that time I really believed Sir Thomas's intentions to be upright and peaceable. I considered, that if God, according to the riches of his mercy, would vouchsafe to employ me as an instrument to establish the happiness of British India, I durst not withdraw myself, nor shrink back on account of the danger of the undertaking, of which I was fully aware; but I ventured upon it in firm reliance upon God and his fatherly protection.

"2nd. Because this would enable me to announce the gospel of God my Saviour in many parts, where it had never been known before. And,

"3rd. As the Honorable Company and the government had shown me repeated kindness, I conceived that by this journey I might give them some marks of my gratitude.

"But at the same time I resolved to keep my hands undefiled from any presents, by which determination the Lord enabled me to abide; so that I have not accepted a single farthing, save my travelling expenses.

"These," he adds, "having been given me, I returned to Tanjore, where I left directions with the native teachers, how they were to act during my absence, and then to Trichinopoly, where I preached to the Europeans and natives in the absence of the Rev. Mr. Pohle, who was on a tour to Palameotta."

On the 1st of July, 1779, he set out from Trichinopoly on his important and honorable mission, accompanied by his able catechist, Sattianaden. He stopped the first night at Curuttaley, a beautiful place near the Cavery, the aqueduct from which irrigating the low south lands, enabled the nabob to reap the fields thrice every year as far as Trichinopoly. The catechist here read to the inhabitants, and many attending Brahmins, from the Tamil dialogues between a Christian and a heathen. On the 6th they halted at Cateley, and conversed with many of the natives on the salvation of the gospel; in the evening they arrived at Caroor, the frontier

fort of Hyder, about forty English miles from Trichinopoly.

Here he found the son of a Dutch gentleman at Colombo, with whom he had once resided for several months, and who had shown him much kindness. This young man had been most liberally established in Ceylon by his father; but being offended by the refusal of some trifling request, he went in disgust to Negapatam, involved himself in hazardous speculations, was obliged to withdraw from Madras, where he next resided, and at length entered into the service of Hyder Ali, raised recruits for him, and incurred debts, in the hope that he would pay them. Hyder allowed him a salary; but deducted more than one-half monthly, for the purpose of liquidating his debts. Here he passed his life in sorrow, sighing over his folly, yet not thoroughly disposed to renounce it. Hence he engaged in new speculations, which only added to his perplexities. "How many," observes Swartz, "have I known, who, from determined self-will, have lost their prosperity, their lives, nay, too often, it is to be feared, their eternal salvation! O how should parents and teachers endeavor to inculcate on those entrusted to them, humility, and the subjugation of their own will!"

At Caroor he remained a month, having to write to Hyder for permission to advance, and to await his answer. During this interval, which to many would have proved tedious and uninteresting, he found full and most useful occupation. With his young friend from Ceylon, and his family, he performed divine service. Some of his servants he instructed and baptized. In the place itself, he and Sattianaden proclaimed the majesty of God, the deep corruption of man, the mighty Saviour, and the nature and necessity of repentance and faith in him. Upon these occasions, the street was often quite filled. Many listened attentively. A Brahmin said, "This is deep wisdom." A young man replied to his exhortation, "Look at the water in the river: will it assume another color? As little shall we change." Some objected, that it was repugnant to them to receive the Christian doctrine, though they acknowledged it to be good, from Europeans. Were it preached by Brahmins, it would be more acceptable.

On the 6th of August, Swartz and his catechist left Caroor, teaching and conversing with heathens and Roman Christians by the way. On the 8th, being Sunday, they staid at Curremudi, where he was joined by his friend and his family from Caroor. He preached to them from the 19th of St. Luke. "We were on the banks," he says, "of the river Cavery, where beautiful trees render the scene very delightful. We had a long discourse with a pandaram, on the principal subjects of religion. When he heard of the resurrection, he said, 'What is this? Can the body rise again?'"

The next day they came to Errode, where they observed the vestiges of the English army, which had some years since encamped there, and captured the fort. In the afternoon, they arrived at Bovany. "This," says Swartz, "is an island formed by the Cavery, and highly venerated by the Hindoos. As we were to halt here for some time, I visited the inhabitants, inspected the pagoda, and the lovely spots near the river, where the Brahmins are accustomed to assemble. The streams flowing on each side, and the lofty and branching trees, refresh the eye and the spirits much more than in Europe. Several Brahmins pressed me to visit them, when I set before them the doctrine of Christ, and earnestly admonished and exhorted them. Apparently, they approved all; but there it rested. 'We have already heard of you,' said one; 'how you have declared the true law at Caroor.'"

On the 14th, they reached Sattimungulum, after travelling for more than a day at the foot of the mountains. The fort stands on a high rock, opposite to which is a pagoda, from which Colonel Wood bombarded and captured it without much trouble. The marks of the shot were distinctly visible. Being Sunday, divine service was performed with his friends from Caroor, and Swartz preached from Luke xviii.

Three days afterwards, the party arrived at Guzzulhaty, close to the pass. The heat was intense, and formidable mountains were before them. "Early on the 18th," he writes, "we set forth, not without fear, and prayer to God for his fatherly protection. A multitude of people accompanied us. Many carried a piece of wood, which they lighted, not only to render the path more discernable, but to deter the tigers. The mountain is ascended gradually. In many places, it is steep. If one looks down into the abyss, the head becomes quite giddy. The path is frequently narrow; so that if you slip, it is all over with you. But the trees which grow on all sides, conceal the danger. When we had mounted about half way up the hill, the sun rose, and we beheld the numerous heights and depths with astonishment, and admiration of God. The eye cannot satiate itself with gazing; so that the dread of tigers is forgotten. Often we had a summit on our left, and a fearful abyss on our right. We directed the people around us to the majesty, the might, and the inconceivable greatness of God. The heights and declivities which weary the traveller, are his work; and He has created them that they may proclaim his glory. But wretched man looks off from these wonders, and makes to himself worthless images, and says, 'Ye are our gods!'"

"About nine o'clock, we had surmounted the pass, and its seven lofty ridges. We expected that we should now have to descend; but it was a plain before us, and we perceived, with surprise, that the Mysore country is a full English mile higher than the Carnatic. During the whole way, the people saw but one small tiger, though there are thousands of them in these mountains. Having reached a village, we began to rest ourselves, when a thunder-storm came on, one clap of which was so loud, that the whole mountain seemed to be shaken in pieces.

"On the 19th, we proceeded, and had another hill to climb; fearful, on account of the tigers, but not to be compared, in elevation, with the first. There was a tolerably spacious choultry; and, on entering into conversation with the people, a Brahmin said, 'No man lives so holy. Only let money be offered to any one, and all his good resolutions vanish!'"—an observation which, though but too true of the generality of mankind, and particularly of the Hindoos, was most remarkably refuted by the pure and perfect disinterestedness of the admirable person to whom it was addressed.

The following day, the party came to Arryacottah, where Swartz conversed in Hindostanee with the Brahmins on religious topics. The chief Brahmin, however, sent and called him away, fearing that Hyder might hear of it, and think that they were conferring on political subjects. "Hyder," he added, "is quite unconcerned as to religion. He has none himself, and leaves every one else to his choice." The observation was perfectly true, and affords a striking contrast to the despotic government of this successful adventurer in every other respect, and to the relentless bigotry of his son.

"On the 22nd of August," he continues, "being Sunday, we halted at Madenemuley, a pleasant little town. I first held divine service by the river, under the green trees. We meditated on the gos-

pel for the day, respecting the deaf and dumb, and besought God to compassionate us, and this benighted land.

"The country was very delightful, verdant, and well planted with trees. The air was fresh, and the nights rather cold; so that a covering was quite needful. A scarcity of rain having for some time prevailed, the poor heathen imagined, that if the Brahmins would only submit to certain painful ceremonies, God would soon send them rain; since they supposed that he was pleased with such austerities. One of those who was present, exclaimed, 'Our religion is a complete system of fraud!'

"Over the river which flows by this place, is a bridge, of twenty-three arches; and, after rain, the superintendent is required to send people to repair it, wherever any earth is washed away from its sides. 'It is Hyder's economical regulation,' observes Swartz, 'to repair every thing immediately; by which means, all is maintained in good condition, and much expense is saved. Among the Europeans in the Carnatic, all is suffered to go to ruin.'*

"On the 24th of August," he continues, "we arrived at the fort of Mysore, from which the country takes its name, and observed, with delight, the beauty of the surrounding scenery. A high hill, on which a pagoda is built, was formerly dangerous to travellers. The Pagan mountaineers imagining that their deities took peculiar pleasure in the offering of a human nose, frequently rushed out upon travellers, cut off their noses, and offered them to their idols. Hyder has, however, strictly forbidden this inhuman practice; so that travellers may now proceed on their way in safety. From this eminence, we had a distinct, but distant, view of Seringapatam, which we reached the next day. We crossed the river over a bridge, which, together with the strong columns on which it is constructed, is built entirely of stone. On the other side of the fortress, there is another arm of the river; so that Seringapatam is an island. From the point at which the river divides into these two branches, the fortifications commence.

"I had a tent pitched on the glacis, as I found it too close and sultry in the fort itself; and an epidemic fever raged within; but I had, at all times, full liberty to enter. The fortifications have a grand appearance; but Europeans think that the works are not strong. I am not able, and do not wish, to pronounce an opinion on them. The rampart round the walls is not broad. Many of the houses are of two stories; and some of the ancient buildings are of hewn stone, with lofty and massive columns.

"The palace of Hyder Ali, built by himself, is very beautiful, according to the style of eastern architecture. It is entirely of hewn stone, with numerous pillars. At the extremity of the pagoda stands the ancient palace of the kings of Mysore. The former possessor of the throne, to whom Hyder allows an annual income, still inhabits it. He has his servants, but is treated as a prisoner of state. Hyder himself sometimes visits him, and stands in his presence as a servant. Thus men of the world can dissemble. The king's sons are all dead; and the general opinion is, that they were secretly despatched.

"Opposite to the palace is a large square, on two sides of which are open buildings, in which the military and civil servants of Hyder have their appointed stations for conducting public business.—He can overlook them from his balcony; and, as

they are required at appointed hours to be in the places assigned them, to receive the reports of the country and army, whoever has business to transact knows where to find them. Here reigns no pomp; but the utmost regularity and despatch.

"Though Hyder sometimes rewards his servants, the main spring of action here is terror. Every one performs his part from a motive of fear, well knowing the consequences of any neglect of duty. Persons of the highest, as well as of the meanest, condition, are punished with the same instrument. The tyrant keeps two hundred men, with whips in constant readiness; and no day passes, without many being chastised. The governor of a whole district is whipped in the same manner as the meanest groom. Hyder treats them all alike. Even his two sons, and his son-in-law, are liable to the same cruel usage. When any one of his highest officers has been thus publicly flogged, he does not allow him to resign his employment, but compels him to retain it, that the marks of the whip on his person may serve to deter him from repeating the offence; for he seems to think that almost all persons who seek to enrich themselves, are devoid of all principles of honor.

"Entering the palace one evening, I observed in the audience chamber a number of people sitting in a circle. By their dress, I perceived that they were collectors of districts; and in their countenances, the marks of anxious fear were visible. I was informed, by Hyder's Persian secretary, that they were come to submit their accounts. They appeared to me like criminals expecting death. Very few were able to render these to Hyder's satisfaction: and, in consequence, dreadful punishments were daily inflicted. I hardly know whether to mention how one of these unhappy men was treated. The poor criminal was tied to a post; two men approached with whips, and flogged him in the most cruel manner, the pointed nails lacerating his flesh. The cries of the wretched victim were most heart-piercing.

"But, notwithstanding this severity of punishment, there are numbers who eagerly seek these lucrative employments, and even outbid each other. The Brahmins are the worst in this traffic. When one of them has obtained a district, he fleeces the inhabitants without remorse. At length, when called upon by Hyder for his arrears, he pleads poverty; and, having undergone a flagellation, returns to renew his exactions. Can we be surprised if the people, under such a government, lose all sense of shame?"

May it not be added, that it is a matter of congratulation, both to India and to ourselves, that a system, so corrupt and cruel, should, within a few years afterwards, have been overthrown; and the government transferred to a nation acting upon the pure principles of British and of Christian justice?

"Hyder's army is under the management of four chief officers, (called *baschi*.) They may be considered as pay-masters; but their office is not confined to paying the troops, as they have to provide for the recruiting service, and to regulate other military matters, being likewise judges for the decision of private quarrels. With these people I often conversed. Some of them speak Persian; others, only Hindostanee, and are all Mohammedans. They once asked me what is the most acceptable prayer, and to whom ought it to be addressed? I explained to them, that as sinful creatures, and therefore deserving eternal death, we could only approach the Almighty in the name of the Mediator, Jesus Christ; and then expounded the Lord's Prayer. They next inquired, whether

* This, it must be remembered, was written more than fifty years since. Such mismanagement does not now exist.

the Lord Jesus, in his gospel, had fixed the period of his coming, and of the day of judgment. In reply to this I explained to them the doctrines of the gospel; to some, in Tamul; to others, in Hindostanee. As the household of Hyder consisted chiefly of Brahmins, I had very frequent conversations with them. Some of them gave me very modest answers; whilst others avoided the discussion, and gave me to understand that they did not consider their temples to have been built in vain. The 'buildings,' I replied, 'may be useful; but the idols you worship, are worthless.'

"Without the fort, several hundred Europeans were encamped; some of whom were French; others, Germans. I also met with a few Malabar Christians, whom I had instructed at Trichinopoly. To find them," he adds, with true pastoral feeling, "in that country, far from all Christian ordinances, was painful, but to renew the instruction which they had formerly received, was very comfortable.—Captain Buden, the commander of the German troops, lent me his tent, in which I performed divine service every Sunday, without asking permission; acting in this as one bound in conscience, to do his duty. We sang, preached, and prayed, no one presuming to hinder us. The whole I considered as a kind providence of God.

"In Hyder's palace, high and low came, inquiring of me the nature of the Christian doctrine; so that I could speak as long as my strength allowed. Hyder's younger son (not Tippoo) seeing me in the durbar, or hall of audience, saluted me in a friendly manner, and invited me to pay him a visit in his own apartments. I told him I would come most cheerfully, provided his father would give permission; since to do so, without his consent, might prove injurious both to himself and to me. Of this he was perfectly aware. Even the most intimate friends do not venture to speak their mind freely.—Hyder has every where his spies: but I knew very well, that, on the subject of religion, I might discourse day and night, without fear of giving him the least offence.

"When I was admitted to an audience, Hyder bade me sit next to him on the floor, which was covered with the richest carpets; and I was not required to take off my shoes. He listened to all I had to say; * expressed himself in a very frank and open manner, and told me, that notwithstanding the Europeans had violated their public engagements, he was willing to live in peace with them. A letter was then read to me, which had been prepared by his order. 'In this letter,' said he, 'I have stated the substance of our conversation; but you will be able to give further explanations personally.' Hyder seemed, by this expression, to consider my visit as the preliminary to a treaty of peace; but the nabob at Madras defeated all these intentions.

"Whilst sitting near Hyder, I was struck with the expeditious manner in which the public business was despatched. When he had ceased conversing with me, some letters were read to him, and he dictated an immediate answer. The secretaries hastened away, wrote the letter, read it before him, and he affixed his seal to it. In this way, many letters were written in the course of the evening.—Hyder himself can neither read nor write; but he has an excellent memory. Few have the courage to impose upon him. He orders one to write a letter, and then has it read to him; after which he

calls another, and hears it read a second time; and if the secretary has not strictly conveyed his meaning, or has in the least deviated from his orders, his head pays for it.

"I frequently sat with him in a room, adorned with marble pillars, opening into the garden, which, though not large, as it could not be in the fort, was neatly laid out with trees, which were grafted, and bore two kinds of fruit; rows of cypresses, fountains, &c. Observing a number of youths carrying earth into the garden, I inquired respecting them, and was told that Hyder had established a battalion of boys, all of whom were orphans, and whom he had taken under his protection; boarding, and clothing them, and furnishing them with wooden guns, for the purpose of teaching them their exercise. This care of poor orphans really pleased me; and I wish our government would, in this particular, imitate his example, and improve upon it, particularly as to religious instruction, so as it becomes Britons, and as God will certainly require it at our hands, who hath armed us with power, that we should use it chiefly for his service and glory, and not merely for our own.*

"On the last evening, when I took my leave of Hyder, he requested me to speak Persian before him, as I had done with some of his attendants.—Of this language he understood a little, but he does not speak it. I did so: and explained the motives of my journey to him. 'You may perhaps wonder,' said I, 'what could have induced me, a priest, who has nothing to do with political concerns, to come to you, and that on an errand which does not properly belong to my sacerdotal functions. But as I was plainly told, that the sole object of my journey was the preservation and confirmation of peace; and having witnessed, more than once, the misery and horrors attending on war; I thought within my own mind, how happy I should deem myself, if I could be of service in cementing a durable friendship between the two governments; and thus securing the blessings of peace to this devoted country, and its inhabitants. This I considered as a commission in no wise inconsistent with my office as a minister of a religion of peace.' He said, with great cordiality, 'Very well! very well! I am of the same opinion with you; and my only wish is, that the English would live in peace with me. If they offer me the hand of peace and concord, I shall not withdraw mine, provided—' 'But of these mysterious provisions, nothing,' observes Colonel Wilks, 'can now be ascertained.'

"I then," adds Swartz, "took my leave; and, on entering my palanquin, I found three hundred rupees, which he had sent me, to defray the expenses of my journey."

The conscientious missionary wished to decline this present, but was told by Hyder's officers that it would endanger their lives, if they presumed to take it back. He then expressed his desire to return it in person; but he was informed that it was contrary to etiquette to re-admit him into their master's presence, after having had his audience of leave, or to receive any written representation on the subject; and that Hyder, knowing that a great present would offend him, had purposely limited it to the lowest amount of travelling expenses.

* In his account of this interview to the Society for promoting Christian Knowledge, Swartz says, "Hyder Ali gave a plain answer to all the questions I was ordered to put to him; so that the honorable Board at Madras received the information they desired."

* The benevolent missionary was here misinformed, or he would not thus have eulogised Hyder's supposed humanity. The battalion alluded to was formed of boys, called chelahs, or captives, selected, at the proper age, from the numbers carried away after one of the sieges of Chittledroog, to people the island of Seringapatam, and trained, like the Turkish Janissaries, for the military service of this tyrant.

Such is Mr. Swartz's interesting narrative of this singular embassy. Too much praise can scarcely be given to his conduct throughout this difficult undertaking. While his piety engaged the protection and favor of Heaven, his frank and manly bearing evidently disarmed the hostility, and won the confidence, of the Mysorean chief. The natives of India are said to be expert in appreciating character, and Hyder Ali possessed this talent in an eminent degree. He failed not to discern, under the simple and pious demeanor of Swartz, a mind of no common order; a degree of talent and of fearless integrity which he could neither deceive nor alarm, and which at once commanded his respect and conciliated his regard. Had the Madras governor been as penetrating with respect to the character and designs of Hyder, and as sincere in his professions of peace, as his admirable envoy, the storm which soon afterwards burst over the Carnatic, might have been retarded, if not altogether averted.

By the most unhappy coincidence,* Swartz arrived at Seringapatam a few days after Hyder had received intelligence of an attempt on the part of a body of British troops to pass without permission, through his territory. This event was not calculated to allay the resentment which he had long cherished against the English on other accounts; and in fact, though gracious and condescending to the venerable missionary, in a letter to the governor, of which he was the bearer, Hyder evidently betrayed his irritation and his hostile disposition. He reviewed the conduct of the English as connected with Mohammed Ali, from his refusal to resign the province of Trichinopoly, as he had promised in 1752, to their breach of the treaty of mutual support and defence in 1769, in consequence of which his affairs had been nearly ruined, in his contest with the Mah rattas, and enumerated the capture of Mahe from the French, the conduct of the nabob's officers on the frontiers, and of the Company's servants at Tillicherry, in affording protection to his rebellious subjects, as so many proofs of their determination to break with him; adding with fearful emphasis, "*I have not yet taken my revenge, and it is no matter.*" When such conduct is pursued, what engagements will remain inviolate! I leave you to judge on whose part treaties and promises have been broken. You are acquainted with all things; it is right to act with prudence and foresight." From the haughty usurper of Mysore what could be more intelligible, or more menacing, than such language as this!

On the return of Mr. Swartz, the governor communicated for the first time to his council the result of a mission, which it seems had been undertaken without their knowledge. The only documents recorded on that occasion, are Sir Thomas Rumbold's letter to Hyder, and his reply, which has been already adverted to, and which intimated that the faithful missionary would inform the governor of several matters with which he had charged him.—No entry, however, appears on the records, of any such information; nor a single line of report or communication in any form upon this important subject.

The able historian of the South of India justly expresses his surprise at this omission, as well as that no such report had ever been officially called for. He adds, that the writer of these memoirs can confirm, that upon various inquiries, both in India and in England, no document of this nature has been discovered, and that in the preceding extracts from the correspondence of Mr. Swartz, a mysterious blank is interposed at the very point on

which the desired information is wanting. "The nabob and others, frustrated all hopes of peace."

The truth appears to have been, that full information of all that passed between himself and Hyder Ali was afforded by the pious missionary on his return, to the governor of Madras, and that, with his characteristic candor and fidelity, he communicated his own impressions as to the state of affairs. Swartz himself was not deceived as to the probability of an approaching rupture. He clearly foresaw, and in subsequent letters to his friends plainly adverted to the intrigues of the nabob, and the misconduct of other persons as the causes of this calamitous event. May it not, therefore, be conjectured, that the report of the result of his mission to Hyder was not recorded, because it little coincided with the prevalent views of the Madras government?

"These extracts,"* says Colonel Wilks, "are added, for the purpose of exhibiting the amount of the lights which they afford regarding the nature of the mission, and of furnishing a curious and interesting picture of the mind of this venerable Christian, who seems to have deemed the political mission no farther worthy of notice, than as it tended to promote a particular object of spiritual pursuit."

In his last observation, this candid and eloquent writer by no means does justice to the character and views of Swartz. It was, indeed, one of the motives which induced him to undertake the embassy to Hyder Ali, that it would afford him an opportunity of pursuing the higher objects of his sacred mission; but he was, at the same time, deeply interested in the preservation of the peace of India, and, as the most effectual means of securing it, was anxious to promote the British power and ascendancy in that country. Simple and spiritual as he was, he entertained the most just and enlarged conceptions of the real welfare of nations, and upon more than one occasion evinced the extent of his information and the soundness of his judgment on points of civil and political importance. In one respect only did he invariably reject every approach to secularism—in steadily refusing to derive from political services any personal or pecuniary advantage.

On his return to Madras, "having been furnished," says this disinterested man, "with all necessities by the honorable board, I delivered the bag containing the three hundred rupees sent to me by Hyder to them, who desired me to keep it. Thus urged, I requested their permission to appropriate this sum as the first fund for an English orphan school at Tanjore, hoping that some charitable people would increase it. General Munro promised to recommend the plan to the gentlemen of the settlement." This design was immediately commenced, and it will be gratifying to know, was afterwards carried into extensive and most beneficial execution.

"Being told," continues Swartz, "that Sir Thomas Rumbold intended to procure me a present from the board, I begged leave to decline accepting any, declaring that if my journey had been in any way beneficial to the public, I rejoiced at the opportunity. I signified, however, that it would make me very happy if the board would allow my colleague at Trichinopoly the same yearly sum they had given to me, being convinced that he would use it for the benefit of the school, and the maintenance of some catechists. This request was granted. Mr. Pohle receives at Trichinopoly yearly a hundred pounds sterling, as I do here at Tanjore; by which means we are enabled to maintain

* Wilks' South of India, vol. ii. p. 242.
Number 32.

* From the missionary's correspondence.

in both places schoolmasters and catechists." The government further immediately ordered that he should be supplied with bricks and lime towards the building of his church at Tanjore.

Thus ended this memorable visit of Swartz to the capitol of Mysore. "Of my journey back," he observes, "and the conversations I held with heathens, Roman Catholics, and Mohammedans, I cannot, on account of the shortness of time, say more. God preserved me on the dangerous journey, gave me abundant opportunities to announce his word, and directed all circumstances so as was most expedient for me. Praised be his gracious name! May the Almighty grant that every where, and even in the Mysore country, his gospel may be preached, received, and glorified; so that many thousands may be converted, and eternally saved, to the praise and glory of God, and of his Son Jesus Christ!"

CHAPTER XI.

A. D. 1780 TO A. D. 1783.

Completion of the church in the little Fort at Tanjore—Preparation of another for the Tamil congregation in the garden, presented by the Rajah to Mr. Swartz, in the suburbs—Letters to friends—Invasion of the Carnatic by Hyder Ali—Letters to Mr. and Mrs. Chambers—Desolation and distress of the country in consequence of Hyder's attack—Benevolent exertions of Swartz to relieve it.

THE new church at Tanjore, thus auspiciously commenced, was carried on with so much vigor that early in the year 1780, Mr. Swartz expressed his hope that he should perform divine service in it in the course of a few weeks. It was completed according to his expectation, and consecrated in the month of April by the name of Christ Church. "It is built," as he informed the Society for promoting Christian Knowledge, "upon the plan of the church at Trichinopoly, being ninety feet long and fifty broad; so that five hundred people may conveniently find room in it. But," he continues, "though the church is very convenient to the garrison, it is not so to the Malabar congregation, the greater part of whom live in the suburbs. They used to assemble in the large fort, where my late worthy friend, Major Stevens, had prepared a very convenient place.

"But as the spot on which he built belonged to a Brahmin family, which he endeavored to find out, but in vain, and when at last that family, upon their return to the fort, refused to sell the ground, we were in conscience obliged to let them possess their own property. However, we soon got a more convenient place given us by the Rajah, near to which was a vaulted house for the use of an European family. That family quitting the place, I bought the house for one hundred and fifty pagodas, which were given me by Mr. John Macpherson, at the time of his returning to England, and by General Munro. But as this house was by much too small for the congregation, I lengthened it, so that it is now a convenient church for that congregation. It lies on a rising ground, not an English mile distant from the fort. Round about it live the inhabitants. On all sides of it is an empty spot, on which may be built a school-house, and houses for the catechists. I have enclosed it with a wall. All circumstances concurred to make this house of prayer convenient, healthy, and remote from noise. Blessed be God, that we are so agreeably placed! May he graciously vouchsafe his blessing, that many thousands of the poor heathens may hear, embrace, and practise the truth preached in the midst of their habitations."

In the same letter in which he thus piously and unostentatiously communicates to the society the

commencement and completion of both these good and important works, he informs them that he had enjoyed a perfect state of health, and had not been hindered by any sickness in the performance of his various duties. "The catechists," he added, "and schoolmasters are all living, and according to the best of their abilities assist me in preaching the word of God. To make known to Gentiles and Christians the way that leadeth unto life has been my aim; and that most important business I have pursued through the last year, and, I hope, not without success."

Shortly afterwards he addressed the following letter to his young friend, the son of Colonel Wood, the wise and affectionate admonitions of which, it will be perceived, are beautifully adapted to his growing years.

"Tanjore, Feb. 22d, 1780.

"I have received your kind letter, and rejoiced that the son of my much esteemed friend, who is now in eternity, goes on learning such things as will make him useful in human society. You learn Latin, geography, arithmetic, French, drawing; all which may be very serviceable to you and beneficial to your fellow-creatures. I entreat you, therefore, to be very diligent, and to spend your time in the best manner. I remember that when I learnt vocal music, in my younger days, I did not think that I should use it much; and behold now, every morning and evening when the Malabar children come to prayer, I teach them to sing in praise of their Redeemer. Every week they learn one hymn, for they are slow. Now I am well pleased that I was instructed in vocal music; all things may become useful to us and others.

"But then, my dear friend, our intention, our duties, must be well managed; or, in other words, our hearts must be truly mended. As you have spent many months and years in learning useful things, let your heart now be given over to your God, otherwise your learning will not prove beneficial; nay, which is deplorable, it may be abused to your detriment.

"As you are so well placed, I beseech you, by the mercy of God, my dear J., to mind now the best, the one thing needful. Examine your heart, and whatever you find in it that is not agreeable to the will of God, (and you will find much of that sort,) acknowledge and bewail it before your God; entreat him to wash and cleanse you from all your sins. Cease not till you find rest to your soul. Having obtained pardon and peace through Jesus, watch and pray, that you may not lose what you have gained, but that you may rather grow daily in faith, love, and hope.

"In your conversation with young people be very cautious. Their thoughts and speeches are often too frothy, aye, and even dangerous. Above all, try to gain strength—divine strength, to overcome that sinful bashfulness, whereby many are ashamed to confess or practise what they otherwise approve of in their heart. If you read your Bible, and pray heartily to God, you will get strength every day to go on and prosper in his way. Our time is but short; eternity, awful eternity, is at hand. Let us, therefore, not trifle away our time, but let us seek the Lord, and his grace, his blessing, and his strength. As you, dear J., are blessed with a pious mother, who is unspeakably desirous of promoting your welfare, I hope you will take all possible care to comfort and rejoice her heart. Though I have never seen your schoolmaster, it is cause enough for me to revere him, that I hear that he is a faithful servant of his Lord and master Jesus Christ. May God bless him, and all that are under his care!

"P. S.—I communicated your letter to Mr. John

Kohlhoff, who lives at present at Trichinopoly, and desired him to write you a few lines which I hereby inclose."

Hitherto the health of Swartz had been vigorous and unimpaired. In the course of this year, he complained of a pain in the shoulder and side, which indicated something of the disorder so prevalent in India, but which happily soon subsided. It is to this that he refers in the following letter, addressed to the lady of William Duffin, Esq. a medical gentleman in the service of the East India Company, who had been resident at Trichinopoly, and for whom he ever professed the highest esteem. They were at this time at Vellore.

"DEAR MADAM,

"Your most agreeable favor I have had near two months on my table, having looked on it very often, and as often desiring to answer it. My indisposition hindered me first a long while. For though I was not confined, my right arm gave me so much pain, that I was unfit to write, nay, to hold a book with it. But now it is much better, by the mercy of God. He is the author and preserver of our lives. If he be pleased to let us stand for some time, O may he grant us strength to live to his glory and praise! Our time is in his hand.

"The behavior of the Europeans in this country is truly lamentable. But let us live in such a manner that we may be witnesses of God's goodness—witnesses of the sufferings and resurrection of Jesus. Whatever *they* now say to keep themselves in countenance, they will soon bewail it. To be ashamed of God, the author of their life; to scorn their Redeemer, who bled and died for them; who purchased their pardon, peace, nay, eternal life—how shocking!

"Your celebration of the Lord's day is very pleasing. John was in the Spirit on the Lord's day. May you improve every Lord's day in knowledge, hatred of every sin, hunger and thirst after the righteousness of Jesus, and, in short, in every branch of true Christianity!

"I intended to say something, however, to distinguish the true doctrine of God from the spurious and fashionable one, but I hope to do it in my next.

"You are then, the governess of your school.—Who knoweth how much good may proceed from it? Let us not despise small things. God is pleased to bless them. My best wishes attend you, and my dear friend Mr. D.,

"Being your most humble obedient servant,

"C. F. SWARTZ.

"22d of July, 1780."

About the same date is the following letter to the daughter of Colonel Wood, full of pious and affectionate admonition, and exhibiting some touching traits of apostolic simplicity and fervor.

"With great joy I have been reading again and again the most agreeable letter which N—— has written me. I praise God for all the innumerable blessings which he, for the sake of your Redeemer, has bestowed upon you all, particularly for that inestimable benefit of being guided, instructed, and corrected by a religious mother and governess. Be sure you are, in this respect, blessed above millions. The advantages which you daily reap from that double blessing are obvious, and very great. The impressions which we get from the good example of those whom we honor, are very lasting; and though we sometimes swerve, they follow us, and incline our hearts to pursue that which is good. My blessed friend, Major S——, told me, that the pious conduct of his mother laid the first foundations of that excellent frame of mind which was

afterwards raised and strengthened by divine grace. But remember always the rule which is strictly observed by God, namely, 'To whom much is given, from them much will be required.' O my dear young friends, regard the admonitions, example, nay, and the correction, of your pious mamma; despise them not; prize them higher than all jewels. Rejoice her heart by your humble and obedient behavior, as I hope you have hitherto done.—Doubtless you see and hear much in so large a city, which should not so much as be named by Christians. But the church is at present like a field which is overgrown with weeds, thorns, and thistles. You are happily guarded by your Christian education against the pernicious influence which the prevailing wickedness might otherwise have over you. Shun those places; turn away your eyes and hearts from all which might vitiate your mind, or at least tempt you, or retard you in your way.—Be sure, you may pray, nay, be fervent in prayer; but except you watch, you will lose all most miserably. Watchfulness is the soul of Christianity. Be therefore careful. Watch; above all, watch over your heart, over your conversation, over the company you keep. In short, be wise virgins. You will then be ready to go out to meet the Lord. You read, you pray, you sing hymns; but take care that all these excellent things may improve your hearts and lives, that by your reading you may grow in the knowledge of Jesus, in faith, in a sincere love towards him, in willingness to follow him, in hating and rejecting all things which hinder you in your desire of winning Christ, and the happiness of being found in him. I remember you all frequently; my heart wishes you all the riches of grace, of strength, and comfort, which are to be found in Jesus.

"When you come together to bow your knees before the Father of our Lord Jesus Christ, forget not your old friend who lives in this wilderness.—Beg of God, that grace may be given me to finish my course with joy, and that in the time that my kind Master snuffeth me to work, I may glorify him. After I have preached in the fort to the English, I go out to the Malabar church, when I preach from ten till twelve. In the afternoon a catechist repeats the sermon, and at seven o'clock in the evening we have prayer; then I go to rest pleasantly tired. At our prayer I frequently remember you. Such joy the Lord my master grants me in the wilderness! O when shall we appear before his glorious presence! Till I see you there, I am

"Your affectionate friend,

"C. F. SWARTZ.

"P. S.—Remember me to your pious governess."

Notwithstanding the pacific mission of Swartz to Seringapatam, and the assurance of Hyder Ali of his anxiety to preserve peace with the Madras government, jealousy, and, doubtless, just dissatisfaction as to some of their proceedings, his own ambitious views, and the intrigues of the French, at this crisis again at war with England, and of several of the native powers, combined, in the course of a few months after that visit, to induce him to throw off the mask, and to commence hostilities against the English. In the month of June, 1780, Hyder invaded the Carnatic with an army of nearly one hundred thousand men; his cavalry overran the country with the most frightful rapidity, and spread ruin and desolation in every direction. Every day brought fresh intelligence of his conquests and devastation; but such was the apathy of the ruling party in the council at Madras, that they could not be convinced of the approaching danger, until black columns of smoke, mingled with flame, were discovered within a few miles of Madras. A party of Hyder's horse committed ravages even at St.

Thomas's Mount, and the inhabitants of the open town began to take flight.

It is to these fearful events that Swartz refers at the close of the year in the following letter to Mr. Chambers, in which the confusion and perplexity, not to say the negligence and mismanagement of the English government, and the treachery or alienation of some of the native princes, are described with the strength and accuracy of an intelligent, and the piety of a Christian observer.

"MY DEAR FRIEND:

"I will not venture to excuse, much less justify myself, on account of my strange delay in answering your most valuable letters. In short, I am guilty. The account you have given me of the death of Mr. ———'s brother, of your own situation, of the spiritual state of your dear consort, are so reviving, that I have not only read them again and again, but keep them as testimonies of the divine mercy. Truly such accounts strengthen our faith, love, and hope, and are particularly very useful to those who work in the Lord's vineyard, and are often tempted with the discouraging thoughts of laboring in vain.

"Go on, my dear friend, and be sure, that if you are instrumental in converting a soul, you have gained more than if you got the treasures of both Indies. I write to a Christian, and therefore I am sure I shall not be accused of having exaggerated the worth and value of pious labors.

"I wish I could send you reciprocally a list of real converts; who, renouncing all the works, nay, lusts of the world, look out for grace, peace, joy, true happiness, in the Lord Jesus Christ. But, alas! how rare are these!

"It is true Coromandel has been visited by the Lord; the inhabitants of it have had time, and places to be instructed; the book of God, and other useful treatises, have been freely offered to them; nay, they have been pressed to accept of these spiritual treasures; but they have neglected, not to say despised, the gracious counsel of God, preferring the friendship and things of the world before the blessings of God.

"Now the Lord God begins to visit them in a different manner. Their idols, on which they leaned, are taken away; their houses burnt, their cattle driven away, and, what afflicts many thousand parents unspeakably more, is, that Hyder sends their best children away. All the smart boys of eight, or nine, or ten years, he sends to his country. He has now reigned in this manner above five months, without meeting any opposition.

"Our leaders pursued other things; the welfare of the public was entirely forgotten; private interests, pleasures, luxury, were come to a stupendous height. They were warned three months before Hyder's invasion; but they despised the warning, saying, 'Hyder might as well fly as come into the Carnatic!' None could persuade them to the contrary, till they saw his horse at their garden houses. Then consternation seized them; nothing but confusion was visible. Hyder pursued his plan; took one fort after another, till he got possession of Arcot. Now he desires that the Dutch and Danes shall send their counsellors to compliment him as Nabob of Arcot.

"It seems as if all the country people wished for a change. Worriarpallam, Marawar, Tinnevely Country, Madura, all are up in arms. The Collieries are encouraged by Hyder; and our place (you understand me) is suspected. These are terrible judgments of God. But are they not holy and just? Even the most profligate people seem to be convinced of it. If they would repent, and sue for mercy, who knows but a holy God might have mercy on them?

"But what shall I say? I tremble at the sight of it. Even now, every one looks out for some rich post. Every thing is like a job, not to mention their continuance in their wonted sins.

"I dare say you fully know the transactions of Sir ———, &c. how they did every thing to bring this calamity on the poor country.

"The nabob says he has no money; his disciplined troops he provoked, by withholding their pay. So he trained soldiers (above 20,000) for several years, for Hyder's service.

"Our people here at T—— seem to be very averse to our G——, and no wonder; for they were ill treated, and therefore do not care whether we sink or escape. And, above all, our infidelity, our contempt of divine things, is beyond description, and brings upon us the wrath of God.

"Now what is to be done? I say with Jeremy, 'Be thou not terrible unto me, O God.' This calamity is from the Lord; and doubtless he intends to purge us from our sins, and take away our dross. Heathens and nominal Christians were asleep, nay, dead, and minding nothing but the things of the world. By the soft voice of God they would not be awakened. Who knows but they may arise on hearing the thundering voice of the Lord!

"This letter I send by Captain S——, who returned from England. He brought me a letter from Mrs. Wood, which is full of complaints, as you may imagine. Alas! she will get no money from the nabob, particularly as the country is in Hyder's hands, and quite drained. The king of Tanjore promised me to pay her the 14,500 pagodas;* but I am afraid, as his people are running away, and the villages very thinly inhabited, he will refuse to fulfil his engagement.

"God bless you, my dearest friend, and your dear consort. Tell Mr. G—— and his lady, that I remember them very often. O may you all be a holy seed in Bengal! Remember me to your steward, my beloved Mr. Obeck, and assure him of my constant love and good wishes. May you all grow daily in faith, love, and hope, through the Holy Spirit!

"If Mr. ——— and his colleagues, whose transactions, I am afraid, are not guided by the spirit of humility, come in your way, present my best wishes to them; and I might well add, explain to them 'the way of the Lord.'

"I am constantly,

"Your affectionate friend and servant

"C. F. SWARTZ.

"Tanjore, December 19th, 1780."

"You inquire about our church. You must know, that we have two. The large one in the little fort is built according to the model of the Trichinopoly church, was finished, has been used from the 16th of April, and—what shall I say?—is now required to be a magazine for paddy: for nothing has been built here, no not a magazine to keep the powder in. The second church is half an English mile distant from the fort, towards the east, for the use of the Malabar people. I preach from eight to ten to the English, from ten to twelve to the Malabar, and from four to five, in the afternoon, to the Portuguese; and then, I say, I have served. Blessed Jesus, give thou the increase! Amen.

"P. S. You have sent me a bill for three hun-

* The difficulty respecting the repayment of this sum, originally lent to the Rajah of Tanjore, arose partly from the confusion into which his affairs were thrown by his deposition, and the intermediate government of the nabob, and partly by the invasion of Hyder Ali.

dred and fifty-nine pagodas. I wait for an explanation; for you do not owe me so much."

On the same day on which the preceding letter was written, Swartz addressed the following to Mrs. Chambers. It affords a beautiful specimen of Christian affection and urbanity, and presents a brief, but impressive, view of the great principles of vital and practical religion, which formed the basis of his own character, and the source of his consolation and joy.

"*Tanjore, December 19th, 1780.*

"MADAM:

"Had I no other reason for addressing you than your being connected with my dearest friend in India, I think I should stand absolved from all imputation of being impertinent. But you have sent me joyful news concerning Mr. ———'s life and death, and copied them with your own hands; by this, you have made my addressing you an act of gratitude.

"I rejoice over your mutual happiness. You, madam, are united to a Christian. This will, this must ennoble your state of matrimony. This must endear your connection, even in respect of eternity. How happy should I be, if I could see you both, converse with you, and finish our conversation with prayer and thanksgiving. But though I cannot enjoy this delight at present, I may anticipate something of it by sending you a line now and then.

"You know, madam, that the goodness of a building depends much upon the foundation; if that be deep and firm, the whole building will be strong.

"Just so it is in Christianity, which is compared, by an excellent master-builder, (St. Paul,) to a building. Let us then take care to lay the foundation as deep as possible.

"The only foundation of all our holiness and happiness, in time and eternity, is Jesus Christ; his atonement, his righteousness, and sacrifice. If we are united to him, so as to share in his all-sufficient righteousness, we shall have and enjoy every blessing: wisdom, righteousness, sanctification, and redemption: we shall glory in him.

"Now, that we may know, value, desire, and choose Him, we must know ourselves, and our sad condition by nature. In proportion as we know ourselves, we shall desire and hunger after Jesus, more or less. And still how backward are we to know our hearts, our poverty, and misery! Let us, therefore, entreat God to grant us his Spirit, that by the light of the Searcher of hearts, we may see our true condition. This will make us humble, and show our poverty; but blessed are the poor in spirit, who have been so far enlightened as to see their poverty, in respect of knowledge, holiness, strength, happiness; for in all these particulars we are poor.

"This poverty the world endeavors to remove by riches, honor, fame, pleasures, and what not.—But gold and silver cannot pay off our dreadful debt which we have contracted; it may, by ill use, even increase it.

"Others endeavor to become free from sin and sorrow by living a strict and virtuous life: they are servants, who owe their master ten thousand talents, but they fancy to pay off that debt by a farthing or two; and by such farthings, as, if well inspected, will be found bad coin. But the strict and holy law of God says, 'Pay that which thou owest;' pay all, perfectly. 'Cursed be every one that doeth not according to all that is written in the law.' And who of us is able to satisfy these just demands?

"But the righteousness which is by faith, doth not say, pay thou all; but rather entreats us to accept of that *full payment*, which has been made by Jesus Christ. This righteousness of faith, (to re-

present it as a speaking person,) says, in a warning manner, to every mourning sinner, 'Say not in thy heart, Who shall ascend into heaven, that is, to bring down Christ from above? Be upon thy guard; do not thou, O mourning sinner, speak in so unbelieving a manner; for by such a speech thou deniest Christ, as if he had not come from heaven to redeem thee.

"Neither say, 'Who shall descend into the deep,' to atone for my sins? Would not such a speech be a denial of the sufferings of Christ, as if he had not yet descended into the deep—death, and the grave—or as if he was still in the grave, and not yet risen from the dead?

"But the righteousness which is by faith, not only warneth us, but gives, at the same time, the most salutary counsel; viz.

"The word which thou, O mourning sinner, needest for thy comfort, is nigh thee, even in thy mouth, (so that thou art able to speak of it,) and in thy heart, (so as to perceive and feel its strength.) Why, then, wouldest thou refuse to accept of it?

"That is the word of faith, which the apostles preached and sealed by divine works and miracles; so that there remaineth no reasonable doubt of its being divine; 'that if thou shalt confess with thy mouth, that Jesus,' who was crucified in order to redeem us, 'is *Lord*,' our redeeming Lord and King, 'and shalt believe in thy heart, that God has raised him from the dead, in testimony that he has fulfilled all:

"If thou, who art hungry and thirsty after righteousness, pardon, and peace, takest thy refuge in Jesus, who has made a full atonement for thy sin; and to whom God has given his judicial approbation, by raising him from the dead: thou art happy, blessed, pardoned, and a beloved child of God.

"This is the only way in which we, who are poor, depraved, and deep in debt, may find comfort, strength,—nay, eternal life.

"So Paul thought—so all prophets preach—so all true Christians have believed; and so I hope you, madam, and my friend, your husband, look out for all blessings, in and through Christ. Here is firm footing. This union and communion with Him will make your life happy, and your conduct holy. This will fill you with grateful sentiments, and make you very kind to your fellow creatures.

"Believing in Christ, and having found pardon, peace, and hope of everlasting happiness, by faith, you will not regret the loss of worldly friends.—Paul could count all (all riches, honors, pleasures of the world) loss and dung, that he might win Christ, and be found in him. Try to follow him. Having obtained the best, I hope you will be less anxious about smaller matters.

"You see, madam, by my prolixity, that I almost fancied myself to be in your company.

"That you and your dear husband may always, in health and sickness, in riches and poverty, in time and eternity, be found in Jesus Christ, is the hearty prayer of,

"Madam,

"Your most obedient humble servant,

"C. F. SWARTZ.

"Pay make my best respects to Mr. and Mrs. ———. Though I never have seen them, yet, as fellow-Christians, they are, and shall ever be, precious in my thoughts."

The three succeeding years were distinguished throughout the Carnatic and the south of India, by the complicated horrors of war, desolation, and famine. The sluices which irrigate the country were destroyed by Hyder's troops, and the inhabitants having no security for their crops, did not sow their fields, and consequently could reap no harvest

They forsook the country, and fled in crowds to the towns, where the scarcity rose to a fearful height. During this long and trying period of visitation and calamity, the prudence and foresight, and the pious and active benevolence of Mr. Swartz, were eminently conspicuous, both in providing for the support of those immediately dependent upon the mission, and in alleviating the distress and misery of multitudes of the perishing natives around him.

Thus he writes in September 1783, to the Society for promoting Christian Knowledge:

"The last three years have been years of sorrow and anxiety: notwithstanding which, we have no reason at all to murmur, or to find fault with God's ways, which are very just and equal; and the judgments which have befallen us, may, perhaps, be more conducive to the true welfare of the country than we conceive. This year God's fatherly goodness has preserved and strengthened us for his service. All the four catechists are alive, as is likewise the Tamilian schoolmaster. Besides these five, I have taken two more upon trial, who have been educated in the mission school at Tranquebar: both seem to be truly religious. Our congregation has received an increase of upwards of a hundred: most of them, it is apprehended, have been compelled, by the famine to come to us: nevertheless I have given them the necessary instruction, and this during the space of several months; during which I have also procured them some provisions. The teaching them was attended with much difficulty and fatigue, on account of the great decrease of their mental powers. Yet I could not persuade myself that it would be consistent with the will of God to put these poor people off; many of whom afterwards died. As the famine was so great, and of so long continuance, those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is scarcely to be met with: in outward appearance, men are like wandering skeletons.

"When I returned from Seringapatam, I saw reason to apprehend an approaching war: this induced me to buy rice whilst it was at a low price, which proved of great benefit to our catechists.—Besides this, God moved the hearts of some Europeans to send me a portion monthly to distribute among the people lying on the road, by which means numbers of them have been saved from perishing. This benefaction is continued to this day, so that about a hundred and twenty persons are constantly fed.

"When it is considered that Hyder Ali has carried off so many thousands of people, and that many thousands have died of want, it is not at all surprising to find not only empty houses, but desolated villages—a mournful spectacle indeed!"

In a letter to one of his friends, Swartz more minutely describes the distress which prevailed at this calamitous period, in and around Tanjore, and the seasonable relief which his foresight, good sense, and influence with the natives enabled him to afford.

"We have suffered exceedingly in this fortress from hunger and misery. When passing through the streets early in the morning, the dead were lying in heaps on the dunghills."

He then mentions his purchase already alluded to, of twelve thousand bushels of rice, by which he was enabled, not only to support his catechists and schoolmasters, but to assist many others. "Unfortunately," he continues, "There was no magazine in the fort for the native soldiers or sepoys. The king and the Company requested me twice to procure provisions for the garrison since they were

unable to obtain oxen for the carriages, for want of a good understanding with the natives. In this dilemma I wrote to the inhabitants, desiring them to bring their cattle, and promising them payment on my own responsibility. This had the desired effect; the oxen were brought, and the garrison supplied, at the very moment when a fresh attack from the enemy was expected. I afterwards settled with the natives, and they went home quite satisfied.—The Lord also enabled me to consider the poor; so that I had it in my power to feed a considerable number for the space of seventeen months. Often eight hundred poor people assembled. Several Europeans sent sums of money for this charitable purpose; but instead of giving them the money, I prepared food and distributed it, many of them having no utensils for cooking. Such distress I never before witnessed, and God grant I never may again."

Writing a few months afterwards from Trichinopoly, he says, "Our fort contained the best part of the inhabitants of the country, who flocked hither to escape the unrelenting cruelty of the enemy.—Daily we conversed with these people, and tried to convince them of the vanity of their idols, and to induce them to turn to the living God. They readily own the superior excellence of the Christian doctrine, but remain in their deplorable errors for various frivolous reasons.

"It were to be wished," he piously adds, "that the country people, having suffered nearly four years all manner of calamity, would consider the things which belong to their eternal welfare, for which my assistants pray and labor in conjunction with me. But though the fruit of our labor has not hitherto answered our wishes, still I am happy in being made an instrument of Providence to instruct some, and to warn others. Who knows but there may come a time when others may reap what we are sowing!"

Whilst Swartz was thus naturally and justly anxious to avail himself of the opportunity of addressing "a word in season" to the famishing natives around him, his general caution, as well as his Christian wisdom and kindness, are well expressed by Mr. Pohle in a letter to the Society, after spending a few days with him during this period at Tanjore.

"He is very careful," he observes, "with regard to receiving both heathen and Roman Catholics into the church. He has nothing to do with people that want only to be fed, or that are unknown vagabonds. But such as are known, and wish to be Christians, and after being received, to eat the labor of their own hands, them it would be unjust to reject, though they should want a little assistance during the time of their preparation. They must live from hand to mouth; and it would be cruel not to assist them under pretence of a supposed hypocrisy, or lest it should be looked upon as buying Christians for money."

The Madras government was but ill prepared for the formidable attack of the Mysorean chief.—Their treasury was exhausted, their councils divided, and their native allies but little to be trusted. Several of the forts held by the troops of the nabob were surrendered, after a slight resistance to the enemy. A detachment of English troops, under Colonel Baillie, in attempting to join the commander-in-chief, Sir Hector Monro, was cut off; the greater part of the corps perished on the field; and the remainder, including two hundred Europeans, were taken prisoners and consigned to the dungeons of Seringapatam. Hyder, elated by his successes, and encouraged by the French officers who directed the movements of his army, indulged the

nope of conquering the Carnatic, and of expelling the English from that portion of the Peninsula.—At this important crisis, Mr. Hastings, the governor-general of Bengal, interposed to rescue the British army and the possessions of the Company from the dangers which surrounded them. He suspended the governor of Fort St. George and despatched Sir Eyre Coote, who had long before distinguished himself as an officer of the highest military reputation, with a reinforcement of troops, to assume the chief command at Madras. He immediately took the field, and notwithstanding the difficulties with which he had to contend in a country converted almost into a desert, by the destructive warfare of Hyder, raised the siege of several places which he had invested, and defeated him in four pitched battles. In the mean time, Mr. Hastings prevailed upon the Mahrattas to withdraw from their alliance with Hyder; and though he had received a strong reinforcement of French troops, and his son Tippoo, who took an active share in the war, had succeeded in cutting off a considerable body of troops under Colonel Brathwaite, on the banks of the Coleroon, the British army, both on the coast of Coromandel and on the side of Malabar, made such vigorous efforts that Hyder was unable to face it in the open field, and the contest with this formidable enemy assumed a far more favorable aspect.

The Christian character of Swartz attracted, during this perilous crisis, universal confidence and esteem; and so powerfully had his conduct impressed Hyder Ali himself in his favor, that amidst his cruel and desolating career, he gave orders to his officers, “to permit the venerable padre to pass unmolested, and to show him respect and kindness; for he is a holy man, and means no harm to my government.”

He was generally allowed to pass through the midst of the enemy's encampments without the slightest hinderance; and such was their delicacy of feeling towards him, that when it was thought necessary to detain his palanquin, the sentinel was directed to assign as a reason, that he was waiting for orders to let him proceed. Thus, when the whole country was overrun by Hyder's troops, the general reverence for the character of the *good father*, (as he was emphatically called,) enabled him to pursue his peaceful labors even in the midst of war.

An interesting anecdote connected with this distressing season, is related by Christian David,* whose father was a convert of Swartz, and who had himself waited, when a boy, on the apostolic missionary. They had been travelling all day, and arriving at a small village at sunset, the good man sat down under a tree and conversed with the natives, who came round him, while his horse-keeper was cooking their evening meal. When the rice and curry were spread on the plantain leaf, Swartz stood up to ask a blessing on the food they were going to share, and to thank God for watching over them through the dangers of the day, and providing so richly for their repose and comfort. His heart was full of gratitude, and expressed itself in the natural eloquence of prayer and praise. The poor boy for some time repressed his impatience, but his hunger at last overpowered his respect for his master, and he ventured to expostulate, and to remind him that the curry would be cold. He describes very touchingly the earnestness and solemnity of the reproof he received. “What!” said he, “shall our gracious God watch over us through the heat and burden of the day, and shall we devour the food which he provides for us at night, with hands

which we have never raised in prayer, and lips which have never praised him?”*

It would be unjust to the memory of Mr. Gericke not to mention the signal services which he rendered to the cause of humanity, when in the year 1782 the town of Cuddalore capitulated to the French and their allies of Mysore. Upon that critical occasion he prevailed on the French general not to deliver up the town to the troops of Hyder Ali, and was thus instrumental in preserving it from devastation and ruin. He concealed in his own house several English officers, and rescued them from the train of miseries in which many others were involved, who unhappily fell into Hyder's hands. The mission church, however, was converted into a magazine, and the garden entirely destroyed. Mr. Gericke after a few months proceeded to Madras; and from this time Cuddalore ceased to be one of the principal branches of the Society's missions.

During the whole of the afflicting period described in the preceding extracts, the missionaries at Tanjore and Trichinopoly were permitted to enjoy comparative security and comfort. Thus Mr. Swartz devoutly acknowledges this merciful exemption:

“We adore the Divine goodness, which has preserved my fellow-laborers and me, in the midst of calamities. While the sword, famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accommodated with all necessities. May we never forget the various mercies which God has bestowed upon us!”

CHAPTER XII.

A. D. 1783 TO A. D. 1784.

Death of Hyder Ali—Continuation of the war by Tippoo Sultan—Return to Madras, and death of Sir Eyre Coote—Success of Colonel Fullarton in Southern India—Negotiation for peace—Lord Macartney requests Mr. Swartz to join the Commissioners at Seringapatam—He consents, and sets out on the journey—Letters to Mr. Sullivan—Meets Colonel Fullarton and his army—He is stopped by Tippoo's officers, at Sattinugalum—Returns to Tanjore—Declines attempting a second journey—Peace concluded with Tippoo—Letters to several friends on the preceding events—Journey with Mr. Sullivan to Ramanad—Plan of the provincial schools—Journey, on account of his health, to the coast—Letters to Mr. Sullivan, and Mr. Duffin.

At the close of the year 1782, Hyder Ali, the most powerful and able opponent of the British dominion in India, who had hitherto appeared, died at an advanced age at Chitnore. He was succeeded in the empire, to which his civil and military talents had raised him, by his son Tippoo; who, though not equal to his father in general ability, was not deficient either in bravery or military skill, and inherited both his ambition and his implacable enmity to the English authority. The war continued, therefore, to be prosecuted with vigor, and, on the part of the Mohammedan Sultan, for such was the title which he assumed on the death of Hyder, with unrelenting severity.

The dissensions which at this time unhappily prevailed between the civil and military authorities at Madras, prevented them from availing themselves of the advantage which so important an event had thrown into their hands. Sir Eyre Coote was, in consequence, again sent to take the command in the Carnatic; but that gallant veteran, worn out with former toils, sunk under the return of complaints from which he had previously suffered, and expired early in 1783, two days after his

* Ordained by Bishop Heber, at Calcutta.

* Archdeacon Robinson's “Last Days of Bishop Heber,” p. 14.

arrival at Madras, and a few months only after the decease of Hyder Ali, whose career he had so successfully checked.

Tippoo, considering the western coast of India as having become the principal seat of the war, withdrew his troops from the Carnatic. The English, in consequence, attacked Cuddalore, which was then in the possession of the French; but before they could reduce it, news having arrived of peace in Europe between the two nations, the French commander suspended offensive operations, and withdrew his countrymen from the service of Tippoo. In the mean time, the English became decidedly superior on the western coast, and in the south, the brilliant campaign of Colonel Fullarton was rapidly restoring the British ascendancy.—Caroor and Dindegai, and afterwards Palgaut and Coimbatore, were reduced, and he was even preparing to ascend the Ghauts, and anticipating the conquest of Mysore, when he was suddenly arrested in his triumphant progress, and directed to restore all his recent conquests. Tippoo had applied for two English commissioners to proceed to his camp, and enter into negotiations for a treaty of peace; and the Madras government, alarmed at the failure of their resources for the continuance of the war, with doubtful policy, complied with his request.

From his well known integrity and ability, and from his superior acquaintance with the native languages, of which the commissioners were ignorant, Swartz was requested by the governor of Madras to join them, as their interpreter with the sultan of Mysore.

The following is Lord Macartney's letter to him upon this subject.

"SIR:

"My knowledge of your excellent character, and of the cheerfulness with which, on several occasions, you have lent your assistance to the public service, encourage me to request it on behalf of the Company, in one of very great importance, which now presents itself.

"You doubtless know that commissioners from this government are now on the road to Tippoo Sultaun, to complete the pacification settled by the treaty in Europe. The commission now consists of Anthony Sadlier, George Leonard Staunton, and John Hudleston, Esqrs.; and the request I have to make to you, is, that you will join them on the road, and act as their interpreter with Tippoo Sultaun. By complying with this request, you will render essential service to the public, and confer an obligation on the Company, as well as on him, who is, with much esteem,

"SIR,

"Your most obedient, humble servant,

"MACARTNEY.

"Fort St. George, December 3rd, 1783."

The reply to a request, expressed in terms so honorable to the excellent missionary, was communicated through Mr. Sullivan,* then the Resident at Tanjore. With this able and estimable servant of the Company, whose energy and address had revived public confidence after the defeat of Colonel Braithwaite, and who was charged with a general superintendence over the southern provinces, Mr. Swartz was in habits of friendly and confidential intercourse. Thus, at the commencement of the year 1783, he briefly expressed to him his cordial good wishes and prayers.

"Something or other has prevented me from writing a line to you. In my heart I have wished you at all times, and consequently at the beginning

of this new year, divine grace, health, and true joy of heart, in the midst of all troubles. I can guess, aye, and more than guess, what you must have felt for several things. Though we move slow," (probably referring to the military proceedings in the south of India, in the planning of which Mr. Sullivan is supposed to have taken a prominent part,) "may we move sure by the help of God!"

Another letter from Mr. Swartz, about this time, contains the report of a conversation with the Rajah, in which he had acted as interpreter, relative to the devastation of the country, by Tippoo and the English troops, and in which Mr. Sullivan promised that the matter should be represented in the proper quarter. Again, in August, of the same year, he thus writes:—

"The beginning of my letter must be an apology for troubling you." He then mentions several claims on the Rajah, on the part of the families of two British officers, and intercedes for the town-major, who was in danger of losing his situation. "Surely, my dear sir," he continues, "all the apologies which I can make, will not clear me of the imputation of being shameless. But I know to whom I write. May you be blessed with health, and cheerfulness of mind! May you be an instrument of Providence for the welfare of this country!"

With the same readiness to do good, and to promote the restoration of peace, and with the same disinterested disregard of all personal considerations, which had actuated him upon a former occasion, Mr. Swartz informed Lord Macartney, through Mr. Sullivan, that "his repugnance to a political mission, though great, had yielded to his desire of rendering the Company any service within his power." Yet so anxious was he to guard against whatever might be in the slightest degree inconsistent with his sacred character, that before any definitive arrangement was made, he wrote the following letter to that gentleman; which is strikingly characteristic of the pure and elevated principles by which he was invariably governed.

"DEAR SIR:

"I forgot to mention to you, though I talked of it before Mr. Hippisley,* viz. that as Colonel Fullarton has required stores, powder, &c. it has as I think, too much the appearance of hostilities. You know that I am willing to do what little service I can for the benefit of the poor country; but should not wish to have even the remotest appearance of deceit. If you supply Colonel Fullarton with the stores for which he has sent Captain Maitland, I cannot conceal my doubts and apprehensions; particularly as I heard of General M——'s march. Let me, I beseech you, know what you intend to do, before I give my final answer in writing to Lord Macartney. You, I am sure, would not wish that I should appear an impostor, or as a tool to forward any thing but what is perfectly agreeable to my office. I am always,

"Dear Sir,

"Your most obedient humble servant,

"C. F. SWARTZ.

"December 6th, 1783."

The difficulty, so conscientiously and simply stated, having doubtless been satisfactorily obviated, Mr. Swartz left Tanjore for Coimbatore, by way of Dindegai and Darapuram, intending to proceed from thence by the shortest route, through the Gudgeratty pass, to join the commissioners at Seringapatam.

On arriving at Trichinopoly, he again wrote to

* The present Right Honorable John Sullivan.

* The late Sir John Cox Hippisley, Bart. then Paymaster at Tanjore.

Mr. Sullivan, for the purpose of introducing to his notice Mr. John Kohlhoff, whom he deputed to supply his place during his absence from Tanjore.

"Trichinopoly, December 17th, 1783.

"DEAR SIR,

"After I had sent away my letters to you and Mr. Hippisley, I was sensible of a neglect. I intend to send my young friend, Mr. Kohlhoff, to you to read prayers every Sunday. I therefore request you and Mr. Hippisley, that you will be so kind as to countenance him in his business. He will, I am sure, be thankful for any friendly correction, and grateful for your protection. I am, &c.

"C. F. SWARTZ."

The following extracts, from a series of letters to Mr. Sullivan, during his journey, will, it is presumed, be deemed interesting, both as throwing light on the state of the country, and the war in that part of India, at this critical period, and as illustrative of the character of Swartz, both as a Christian and a man. His intelligence and information, his zeal, tempered with prudence, his anxiety to promote the interests of the British government, his acuteness of observation, and his talents for business, are every where conspicuous.

Dindigal, December 20th 1783.

"This evening I arrived here in perfect health. I praise God for his protection. All along I have been delighted with the mountains, and have frequently applied the words of the psalmist, who, speaking of the heavens, says, that they 'declare the glory of God.' May we not, nay, ought we not to say, that the mountains declare the same? God is great, and appears wise, good, and omnipotent in all his works."

After acknowledging a letter from Mr. Sullivan, containing "the proposals," probably for accommodation with Tippoo, he says that the commanding officer at Dindigal told him of a new detachment of the enemy's troops being out, and advised him to wait till he could proceed with safety, as this might hinder the negotiation. He accordingly remained two or three days, for farther information as to the hostile party; and after mentioning several reports, he adds, "I will write no more, lest I fill my letter with idle guessing."

On the 24th, he left Dindigal, accompanied by a Jemadar's party of horse, and some sepoys, to protect him from the colleries, (marauders,) who were sometimes troublesome; and on the evening of the 26th, he reached Darapuram, where he heard a false report of two hundred of the enemy's horse hovering about, and informed Mr. Sullivan that Roschen Chan, Tippoo's commander in Coimbatore, waited to know the number of his followers before he sent his passport. "The district of Darapuram," he says, "is delightful and fertile, with a great deal of small grain on the ground. The inhabitants have left the place: but Lieutenant Tolfrey, who came with me, is ordered to collect grain. I translated the orders which promise protection, and all possible encouragement to the inhabitants, into the Malabar language, and went out yesterday, and assured the few people to be met with, of the best treatment. They seemed to be pleased. Some were soon seen, and others expected. The fort is destroyed, and the houses quite pulled down. It is amazing how so many houses were so totally destroyed in so short a time."

In his next letter, Swartz pointedly expresses his astonishment at the unexpected, and, as he evidently thought, the impolitic orders sent by the Madras commissioners to Colonel Fullarton, to restore the places which he had lately reduced, which checked him in the midst of his successful career.

"Camp, in sight of Coimbatore Dec. 30th, 1783.

"DEAR SIR,

"This morning early, I saw the army, and, to my surprise, marching. Not long after, I had the pleasure of seeing Colonel Fullarton. With him I went to the place which they had marked out for encamping. He told me that he had received strict orders to quit Palacatcherry, Coimbatore, and of course the whole rich crop, which, as to the Sirkar* share, would have sufficed to maintain the whole army for a year, nay, more than that. I asked him whither he was to move. He replied, 'To Dindigal, &c.' 'Alas!' said I, 'is the peace so certain that you quit all, before the negotiation is ended? The possession of these two rich countries would have kept Tippoo in awe, and would have inclined him to give you reasonable terms. But you quit the reins, and how will you manage that beast?' The Colonel said, 'I could not help it. I have written in strong terms to government,' &c. Just now I write a letter to Roschen Chan. When that is sent off, I shall converse with the Colonel, and then give you the sum of all. The letters which I have brought, he is now reading, and particularly those proposals sent to me, with your observations. But as you have given up Palacatcherry and Coimbatore, I look upon those proposals almost as ineffectual. But perhaps things may be better than I at present think. If so, I shall be happy in rejecting my mistaken fancy."

"Coimbatore is truly a pleasant country. The inhabitants, I hear, were much pleased with the mild treatment they met with from Colonel Fullarton. The last affair, wherein Captain Temple lost his life, was it seems, quite designed to disperse the inhabitants who came together to cut the crop, and to assist the English. Roschen Chan sent the Colonel a letter, intimating that it was done without his order. But their threatening the inhabitants, and desiring them for the future not to assist the English, is a full evidence of their wicked design."

"God bless you and all your family."

"I am, &c.

"C. F. SWARTZ."

The preceding letter was enclosed the next day in the following.

Camp at Parapetty, about 12 miles from "Coimbatore, on the road to Darapuram, Dec. 31st, 1783.

"As I had not received the passport, I was obliged to march to-day with the camp, and of course to go back more than twelve miles. About noon, Roschen Chan sent his people, and desired me to come first to his camp. To-morrow morning I set out, and begin the new year as a pilgrim."

He again laments that the country was given up to Tippoo before the negotiation was completed, and then continues:

"In six or seven days I hope to be at Seringapatam. I requested of the Colonel to give me a few good palankeen boys, on account of the former ones, from whom I have suffered a great deal: the gentlemen who saw me in that condition, thought that they would throw me down. To-day I rather marched on foot with Captain Cochran than chose to be tossed up and down by those sad palankeen boys. Within two or three days, the Colonel will be at Dindigal. I foresee that the feeding of this army will give you great uneasiness."

"May God bless you at all times, particularly in the ensuing new year! May we see better days than we have experienced the last three years!"

From Captain Wheeler, who commanded at Palacatcherry, he procured some teak plants for Mr.

* Government.

P. Sullivan, Mr. Hippisley, and his own servants at the Malabar Church.

In a letter from Darapuram, dated January 22d, 1784, Swartz informs Mr. Sullivan of his leaving the camp, and going to Roschen Chan, and from him to Panden Palleam, where he was again detained a day and a half. From thence he advanced to Sattimungalum, a fort near the pass. Here the killedar refused to permit him to proceed any farther without an express order from Tippoo, which it would require ten days to receive. He was under the necessity of submitting, and accordingly waited eleven days in the fort, without being allowed to walk out, or take the air. At length, the killedar said he could obtain no order; and Swartz was, in consequence, obliged to return to Roschen Chan. Before he reached that officer, Navas Beg succeeded to the command, and sent to say that he was sorry he had been stopped, and that he might now go through the pass.

"This is the short story," he adds, "of my disappointment. Some say, that as the peace was concluded, Tippoo did not wish to have more people come to him. Others have different conjectures, with which it would be improper to trouble you. I am sorry that the whole intention of Lord Macartney and yours, and, I may add, mine, has been frustrated. However, if a solid peace be concluded, no matter who was present or absent. To-morrow I shall leave this place, and I hope to wait on you in eight days. May a merciful God direct all negotiation to the welfare of this poor distressed country!"

"The gentlemen commissioners have been called by Tippoo to the other coast at Mangalore, where he still is."

From Dindegall, on the 30th of January, Swartz wrote to Mr. Sullivan that he had been detained some days on account of parties of Tippoo's horse being on the road, and making depredations; which did not look, he said, very friendly; that Captain Maitland wrote to Navas Beg not to molest the people: who answered, that the English having given up Darapuram, had now nothing to do with the people, and complaining that we had not kept our word in delivering up Palacatcherry.

"For my part," he says, "I wish we had never promised; or if we had, that we had kept it strictly. The reproach of breaking promises becomes loud and general.

"May God bless you in all respects!" He then adds with admirable foresight and prudence; "As it is not improbable that hostilities may still be carried on, it would be very good if the king of Tanjore would hasten the cutting of the paddy as much as possible."

Such was the unexpected termination of his second intended expedition to Seringapatam. It was, however, the occasion of the following distinguished testimony to the singular excellence and value of his character from Colonel Fullarton, who thus mentions his visit to the army which he commanded, in a letter to the government of Madras.

"On our second march we were visited by the Rev. Mr. Swartz, whom your Lordship and the Board requested to proceed as a faithful interpreter between Tippoo and the commissioners. The knowledge and the integrity of this irreproachable missionary have retrieved the character of Europeans from imputations of general depravity. A respectable escort attended him to the nearest encampment of the enemy, but he was stopped at Sattimungalum, and returned to Tanjore. I rejoice, however, that he undertook the business; for his journal, which has been before your board, evinces that the southern army acted towards our enemies with a mildness seldom experienced by friends in moments of pacifi-

cation. From him, also, you learned that this conduct operated on the minds of the inhabitants, who declared that we afforded them more secure protection than the commanders of their own troops."*

On the 4th of February the excellent missionary returned in health and safety to Tanjore, on which day Mr. Sullivan in a letter to the governor of Madras thus mentions him.

"Since your Lordship's letter of the 29th, we have no news from the northward. Mr. Swartz arrived this morning; the day before he left Sattimungalum, a merchant came to that place from Mangalore, and related that Curreem Sahib was in arrest and that Mohammed Ali had poisoned himself: the disgrace of the latter is said to have arisen from his having taken under his protection the killedar who surrendered Mangalore to General Matthews, and who was doomed to punishment by Tippoo. Mr. Swartz will detail this event, and some other anecdotes to your Lordship."

Two days after his return to Tanjore he wrote to Mr. Sullivan as follows:—

"I have thought on the letter to Lord Macartney," (doubtless containing the official report of his late journey,) "the whole day, but one thing or other interposed. However, to-morrow I hope to send it to you open, for your perusal."

He then refers to the request of Mr. Sullivan to exert his influence with the natives, as on a former occasion.

"As to the inhabitants and their assisting us to bring in grain, I will cheerfully do what I can.—What success I shall have, I cannot say; for I fear that the people being oppressed by Baba,† have, in great measure, left the country, because they see themselves deprived of almost all the benefit of the crop.

"Your cowl‡ and that of the Rajah will be necessary, though the sincerity of the latter will be much doubted.

"Alas! that the Rajah should so far forget his own interest, by abandoning the inhabitants to the enormous exactions of his manager. One need not be superstitious to call that oppression a bad omen."

The anxiety of Lord Macartney that Swartz should be present at the negotiations at Mangalore, induced him to direct an application to be made to Tippoo Sultan, to grant him a pass, who in reply expressed himself in the following words:—

"Agreeably to your desire, I have sent orders to the amildars of Sattimungalum to permit the Rev. Mr. Swartz to go to you through their districts."

The select committee at Fort St. George, in communicating this letter to the resident at Tanjore, observe, "We entertain a hope that his second attempt to join the commissioners may be attended with better success, more particularly if he were to take the route of Tellicherry; we are thus earnest on this point, as we are of opinion that great advantage may result to the negotiations from Mr. Swartz's assistance, his knowledge of the language, and his distinguished integrity."

The following letter to his friends at Vellore explains his reasons for declining a second attempt to reach the commissioners, and gives some account both of his recent journey, and of his own feelings during this trying period.

* View of the British Interests in India.

† The Rajah's sirkeel, or prime minister. The wretched state of Tanjore at this period will be more fully noticed hereafter.

‡ A written agreement or engagement.

"*Tanjore, March 4, 1784.*

"Hitherto a gracious God has preserved, guided, and comforted us. This is, and ought to be, our first consideration in the midst of all the calamities which we have experienced. How many dangers have we escaped—how many of our fellow creatures fell on our right hand and on our left; but God has hid us under the pavilion of his kind providence! The 103rd Psalm should be precious to us; for it expresses and magnifies all the divine benefits which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly as we only reap the benefit of it.

"I heartily wished to see you, and I entertained a lively hope, that in my return from the Mysore country I should meet you. But God has been pleased to lead me by another road."

Here he mentions his late expedition, his detention by Tippoo's officers, and his return to Darapuram. He then continues:

"To this day I do not know the reason why I was not permitted to proceed.* One said it was because Tippoo would not treat till Mangalore was in his possession. Some entertained other conjectures.—I thank God for his mercy and providence over me. I should have been very glad if I could have been an instrument in that great work of peace-making. But who knows but there might have been temptations too great for me? In short, whatever God does is right, and the best for us. After my return, the governor desired that I would take a second trip by the way of Tellicherry; but having a severe scorbutic eruption on my legs, I found myself unable to go—I therefore declined it. Even now I am not free from that complaint. But if I had made another attempt I could not have forced my way to Tippoo. If he refused to admit me what could I do? Two refusals I met with. I wrote first from Tanjore, and the second time from Sattimungalum. To spend my time in roving about the country to little or no purpose was disagreeable. If government had sent me with the commissioners, I should have attended them. I entreat God to bless them with wisdom, resolution and integrity, to settle the business to the welfare of this poor country. But alas! we ourselves are so divided—one pulls one way, the other quite a different one. When one considers all, high and low, rich and poor, rulers and those that are ruled, one is struck with grief, and a variety of passions. What blindness, insensibility, and obstinacy, greediness, and rapaciousness!—a thousand times I think with myself, 'Good God, must all these people die—must they all give a strict account of their lives—must they all appear before the tribunal of Jesus, the mediator and judge? How little do they mind their end, and the consequences of their lives!'

"But, however, in spite of all these horrid confusions, which are so prevalent upon earth, God has some likewise, who serve him faithfully though imperfectly. This morning we read the fourteenth chapter of the Revelation; wherein Jesus is represented as the lamb sacrificed for us, and our redemption, and with him 144,000, who had the name of God written on their foreheads. O that we may openly and sincerely confess the name of our God on all occasions! They were singing a new song, (and should not new mercies require a new song?) No one could learn that song save those 144,000.—Whoever gives his heart to the world will never be able to praise God sincerely. Surely every true

believer gives his whole heart to the Lord Jesus.—Those blessed ones follow the Lamb whithersoever he goeth. This is the sure evidence of our believing in Jesus. They at least do not adulterate the word of God. All the world is upon that scheme. Every one wishes to explain it according to his inclination—but that is pernicious. Let us then accept of the word of God, take it, use it, and practise it as it lies before us, even when it desires us to mortify our beloved sins. My sincere wish and prayer is, that you and I may be found true disciples of Jesus, and so at last rejoice with him eternally.

"I am your sincere friend,

"C. F. SWARTZ."

The English commissioners, after a tedious and harassing journey, were conducted from Seringapatam to Mangalore, where, amidst much studied mortification and insult, they at length succeeded in concluding a treaty of peace with Tippoo, on the 11th of March, 1784.

"The goodness and mercy of God towards us," thus Mr. Swartz gratefully writes upon this occasion to professor Freylinghausen, "have been unspeakably great during the whole of the war, and to the present moment. It is indeed of the Lord's mercies that we have not been consumed."

To another of his friends about this time he wrote as follows:—

"The war with Hyder and his son Tippoo, is now ended. But notwithstanding, the misery is still great. Tippoo is augmenting his army every day. He is a much more enterprising soldier than his father. Every commandant who surrendered a fortress to the English he ordered to be hung. Having carried twelve thousand children captive from Tanjore, he compelled them all to become Mohammedans. He has done every thing in his power to exterminate the Malabar Roman Catholics, in which he has so far succeeded, that no one dares to call himself a Christian. He will not have any subjects except such as are either heathens or Mohammedans. As for the former, they are almost entirely devoid of feeling; they hear the doctrines of the gospel explained, and even applaud them, and yet go on in their old way, as if they had heard nothing about it. Some Brahmins lately said to me, 'We have no objection to hear these things; but heavenly objects do not make much impression upon us.' This avowal is certainly too true; and they are moreover so timid, that they would not dare to profess the faith of Christ before their relations. This is truly stony ground, which requires much seed, and returns but little fruit."

In the spring of this year, Swartz suffered considerably from weakness and exhaustion; and though he performed his various duties as usual, he was advised to try the effect of a journey to the coast for the restoration of his health. It is to these circumstances that he refers in the following truly apostolic letter to his friends at Vellore.

"*Kallernate, near Tanjore, July 10, 1784.*

"MY DEAR FRIENDS:

"It is a long time since I had the pleasure of addressing you. Illness has prevented me. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me, so that often I could scarcely stand. This I felt during April and May. When we were favored with some refreshing showers, I revived a little; and at present I am much better, though still weak. But enough of this. Age comes upon me: I have no reason therefore to wonder at weakness.

"If the mind be sound, all is well; the rest we

* Colonel Wilks supposes that it was in conformity to the system of universal insult which Tippoo deemed requisite to his views.

shall quit when we enter into the grave. That will cure all our bodily indispositions. On this subject I meditate frequently. And, O! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

"I know, I feel it, that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter with me into judgment, what would become of me? But blessed, for ever blessed, be the adorable mercy of God, which has provided a sure expedient for guilty man. The atonement of Jesus is the foundation of my hope, peace, love and happiness. Though I am covered all over with sin, the blood of Jesus cleanseth me from all mine iniquities, and sets my heart at rest. Though I am a corrupted creature, the Spirit of Jesus enlighteneth, cheereth, and strengtheneth us to hate and abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approaching, the love of God comforts us so far as to have boldness to appear before our Judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ.

"O! my dear friends, an interest in the atonement of Jesus, and a participation in the graces of his Spirit; these constitute a Christian, these cheer and strengthen the heart, these glorify God, and prepare for heaven.

"Let us daily, therefore, come before God through the blessed Jesus; but let us, at the same time, not neglect the second point, viz. our sanctification.—Our time is short. Within some days, I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be the best! But as long as we live together upon earth, let us admonish and stir up one another.

"Remember me to Mrs. F——, and tell her not to overvalue the pleasures of the world, but to let her mind feed on pleasures which are substantial and permanent. I am to take a journey near the sea. Perhaps the sea-air may brace me up a little. I shall remember you in my poor paternosters, and, if I can, send you another line from the sea shore. Farewell! May grace, peace, and divine mercy follow you at all times!

"I am, my dear friends,

"Your affectionate friend and servant,

"C. F. SWARTZ."

Soon after the date of the preceding letter, Mr. Sullivan requested Swartz to accompany him into the Marawar country, as he was afraid of trusting to a native interpreter. To this he willingly acceded, both on account of his health, and as it would afford him many opportunities of preaching to the natives. It was in the course of this journey that Mr. Sullivan took occasion to suggest to him a plan, the tendency of which seemed to be eminently calculated to promote the moral improvement of the natives, and ultimately the diffusion of Christianity in India.

"At Ramanadapuram,"* he writes, "the conversation turned on the education of youth. Mr. Sullivan observed, that it might be of great importance to establish English schools in every province. 'In the first place,' he said, 'the children, and the parents, through their means, would become better acquainted with the principles and habits of Christians, and their obstinate attachment to their own customs would be shaken. The schoolmasters, if pious men, would exhibit the doctrines and precepts

of the gospel, both to children and parents; a freer intercourse will be opened between natives and Europeans; and the children being instructed in the English language, would not need to rely on deceitful interpreters.' The proposal was highly agreeable to me, though I foresaw great difficulties in the execution of it. I asked where we should obtain schoolmasters; to which he answered, that a seminary should be erected at Tanjore for their education, and several active young men should be sent for from Germany. On inquiring who would be at the charge of their salaries, he replied, 'The petty princes of the provinces;' and observed, that it would be much better if a small village were granted for the purpose. Accordingly, we spoke to the Rajah of Ramanadapuram on the subject. 'It would be an excellent plan,' said he, 'and I wish there were such schools in every village.' His minister promised to explain the case, as it related to the salary, to his master. We therefore said no more on that point. On further consideration, however, he thought it more advisable to obtain a written promise from the Rajah to settle a sum on the school, to be paid every month; and to this he readily consented."

From Ramanadapuram Swartz proceeded to Shevavunga,* where he made a similar proposal to the principal man of the place, who also approved it, and promised to give a village for the support of a schoolmaster. Lord Macartney, and the nabob of Arcot, were afterwards made acquainted with the scheme, and both highly commended it.

On his return to Tanjore Mr. Sullivan addressed the king upon this interesting subject, in the presence of Swartz. His highness consented that such a school as they recommended should be established in or near the fort, promising to allow forty pagodas (£16) a month for its support. Mr. Sullivan then appointed a salary of £60 to a schoolmaster, conceiving that with less he would not be able to maintain himself.

"Every year," adds Mr. Swartz, "the missionary at Tanjore or Trichinopoly must visit those schools; of course the expenses of such a journey must be defrayed from the fund; and if something remain, as we hope, some soldiers' children or orphans should be freely educated and maintained."

The journey to Ramanadapuram proved very beneficial to his health; and in the month of September following, for the purpose of promoting the proposed plan of English schools, he proceeded to Tondi, on the coast of Coromandel. From this place he wrote on the 20th, to Mr. Sullivan as follows:—

"Here I arrived on the 14th inst., and had the pleasure of finding Colonel F—— and the gentlemen of his detachment in good health. Till the 18th, I visited the Hanoverians, and performed daily service with them. On the 18th, they marched again to Tripatore: whether I shall follow thither, I cannot say.

"Pray remember me to Mrs. M——. I wish her all true happiness. Tell her, in my name, that I wish she may live and die a sincere Christian, enjoying the favor of her Maker and Redeemer above all things in the world.

"If you should find an opportunity of being an advocate for orphans, I know you will not forget it. If you think it proper to present my respects to Lord Macartney, I request you to do it. You are the best judge of it. *Curat ut valeas.* Your health, I hope, and am persuaded, will be a blessing not only to yourself, but to the public also."

* Ramanad is the greater Marawar.

* The lesser Marawar.

In a second letter from Tondi, on the 29th of September, referring to the mission in which he was engaged, respecting the establishment of provincial schools, Swartz observes,

"Neither will I despair, nor entertain too sanguine hopes; leaving all to an overruling Providence. The proposal is, as I think, good; and would be beneficial to the country in more than one respect."

He then mentions that the military commander had cut down more than a thousand Palmeira trees for building bungalows for the troops. "The natives," he says, "wept; these trees forming a dowry for their daughters." He therefore proposes a small compensation, to be paid by Colonel F——, not to the sirkar, but with his own hands.

"I am happy," he adds, "to hear that your health is rather mending. *Ex animo opto precorque ut animus sit sanus in corpore sano.* Take care of both—body as well as soul. Remember me to your friends. Yours are mine."

On his return to Tanjore in October, he informed Mr. Sullivan, who was then absent, that he had received an answer from the Pradani of Ramanad, stating that the Rajah had resolved to allow for the proposed school, monthly, twenty-four pagodas.—

"Whether this will meet with your approbation or not," he says, "I know not. Some people think that a monthly payment is uncertain, and a sort of monthly begging, attended with trouble, and struck off as soon as they are tired. The Shevavunga man has written to me that he would make a small addition. However, I hope all will be better settled when you return to us. May God establish your health, and bless you with peace and cheerfulness of mind!"

A few days afterwards, he again wrote to Mr. Sullivan as follows:—

"Your favor of the 10th inst. gave me all possible satisfaction. It was but right that the nabob should be acquainted with the plan of the schools; otherwise he would have looked upon it with uneasiness. I have informed the honorable Society* that you, on one Sunday, (a good thought and speech on a Sunday,) had proposed to me such a plan; that I hoped to give them a fuller account of it next year. The pradani assures me, that his master is willing to pay the schoolmaster, and that I may send the man. The Shevavunga man has assigned two small villages for the maintenance of a school. If we were sure of plenty of rain, it might be well enough. But the vakeel told me that I must not make any great account of it: but rather try to get a good village near Arentangi, (commonly Ardingi,) because there is more water; and it is the same place which your dubash pointed out.

"For the generous present of the Malabar dictionaries for the benefit of schools, I thank you heartily. I trust that a merciful God may make you a happy instrument of benefiting this poor disregarded country. I shall be unspeakably happy to spend the little strength God gives me, to forward the affair, and so fulfil your kind desires.

"Mr. Hallam told me this morning, that you are not well. Now, dear Sir, hear the voice of a friend, (*vox amici vox Dei.*) Abstain a good deal from business, and give your body a fair chance of recovering. Be sure your health is precious to me, and to many.

"I truly condole with you on the death of your dear sister. To be resigned to the will of God, is our duty and happiness too. Unspeakably happy are they, who being prepared for a better world,

quit this aceldama. May God, by his blessed Spirit, fit us for that grand transition every day!"

In a subsequent letter in November, Swartz forwarded to Mr. Sullivan an earnest request from Ramanadapuram, that Colonel Martinez might be continued in the command at that place, and mentioned various circumstances which proved his benevolent activity in doing good, particularly to the poor. "At last," he says, "I would and should make a long apology for my impertinence; but as I write to you I think it unnecessary."

Early in December, he communicated to Mr. Sullivan the report of an intended invasion, on the part of Tippoo, and suggested the expediency of purchasing paddy, in order to be prepared. He then adds, "I have got a new congregation. I mean the soldiers at Wallam, whom I am desired to visit. As often as I come, they receive me in a friendly manner, and attend divine worship decently, and take tracts. Nay, some learn to read; for which good purpose I have supplied them with spelling books. I have read the Sketch of English Government, translated by Mr. F——. At present this paper would do no good. Times ought to be more undisturbed for such a publication. This I merely refer to you.

"Here we have no rain; and therefore a dismal prospect. The small grain withers away; the paddy likewise looks ill. It seems as if God intended to punish this country again. And who can say any thing against his judgments? Every one has reason to humble himself. Nay, the people begin to suspect Tippoo's intentions. May God have mercy on this poor nation, and spare them kindly!"

At the close of this year, Mr. Swartz addressed the following interesting letter to one of his valued friends at Vellore, who had requested his opinion as to some well-known writers of our church. After referring to his young friend, J. Kohlhoff, who had written to inform them of his recent journeys, and had assured them that notwithstanding his advanced age, he performed his various duties with the same vigor and ability which he had manifested ten years before, he proceeds as follows:—

"At present, I am so far established in health, that my labor is rather delightful to me than troublesome, which was not the case in April and May. May God, who has bestowed so many blessings on me, a poor sinner, grant that the last days of my life may be well spent; that I may finish my course with peace, if not with joy.

"We are not only allowed, but even commanded to 'rejoice in the Lord.' No joy has so good and firm a foundation, as that which is to be found in the Lord, who has bought us, redeemed us, and prepared for us all true happiness. Shall we not rejoice in his salvation, pardon, peace, strength, and kingdom? But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, closely united to him, renouncing sin, and all the false pleasures of the world, and hungering and thirsting after him. This true union and communion with Jesus is the source of Joy—the only source. From hence will follow a willingness to love, serve, obey, and glorify him as long as we live. Is it possible that we, who have found pardon, peace, and a lively hope of a glorious eternity in Jesus; that we, who have been made happy by him, should not wish and endeavor to live to his glory?

"But if, instead of trusting in Jesus, and his consummate atonement, we trust and rely on our own virtue, and consequently stand upon our own foundation, we shall never enjoy a moment's peace and unshaken delight. Our virtue and holiness are,

* For promoting Christian Knowledge.

and must remain, imperfect. We shall, therefore, always have reason to confess before God. 'If thou wilt mark in my thoughts, designs, intentions, what is amiss, Lord, who shall stand before thee?' Let us, therefore, seek for pardon, peace, and joy in Jesus; and having found that, let us be grateful and obedient. But though we should be as holy as any of the apostles, let us beware lest we put our confidence in any thing but the sufferings and atoning death of Jesus Christ.

"In this grand fundamental article of true Christianity, I like none so much as good Bishop Beveridge. He forgets not to raise the superstructure of holiness; but he lays first the foundation in a true and lively trust in Jesus, as Paul likewise has done. Read Philippians iii. In the explanation of holiness Archbishop Tillotson is excellent; but he does not so well, so clearly lay the foundation as Beveridge, Hervey, and the first reformers. When thou comfortest my heart, then, and not till then, shall I run in the way of thy commandments. The divine commandments, well and spiritually considered, will convince us of our sinfulness and corruption, and, of course, condemn us. (Rom. vii.) Being condemned by the law, as servants who owe to their Lord ten thousand talents, how shall we pay off our debt? By the few pence of our own virtue? No; but by the complete atonement made by Jesus Christ. This atonement of Jesus is offered in the gospel to every one who knows and feels his sinfulness, and wishes to be delivered from the curse he has deserved by it. To those who feel the burden of their sins, and groan under it, how inexpressibly sweet is and must be that tender invitation of Christ, (Matt. xi.,) "Come unto me, all ye that are weary and heavy laden, and I will give you rest," by taking the burden from you.

"That you and your dear husband may rejoice in Jesus, here and in a blessed eternity, is the sincere wish of your old friend,

"C. F. SWARTZ.

"P. S. Pray let us know how your school goes on. Are there some of the black people who profess Christianity? Is there any one who instructs them?

"As to the Malabar church which I have been building in the suburbs, General Munro encouraged me, by giving me fifty pagodas. But when I found that the stones which I needed for the foundation, cost twenty-five pagodas, without chunam,* I thought I should soon stop my mill for want of water; but the Rajah having given me some gold cloths at the time of Lord Pigot's arrival, when the general was lately here, I took them to the merchants, who, to my agreeable surprise, valued them at one hundred and thirty-six pagodas; so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a house of prayer, will fill it also with spiritual children, to the praise of his name. He is strong who hath promised us such glorious things. Read for that purpose my favorite chapter of Isaiah xlix. verses 4—7, 18—20. I cheerfully believe that God 'will build the waste places' of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up.—Our labor in the Lord, in his cause, and for his glory, will not be in vain."

How truly elevated and apostolic are these sentiments; and how powerfully have subsequent events proved the value of the labors of this eminent missionary, and tended to realize his cheering

anticipation of the future progress of the gospel in India!

CHAPTER XIII.

Swartz as a Preacher.—Extract of a letter from Mr. Kohlhoff to Dr. Buchanan, upon this subject.—Substance of four MS. Sermons of Mr. Swartz.—Observations upon them.

THE conclusion of the letter in the preceding chapter, in which Mr. Swartz, with so much simplicity, mentions the disinterested liberality with which he contributed to the fund for building a church for the native Christians in the suburbs of Tanjore, may with propriety direct our attention to his character as a preacher. His religious principles, and even his views of Christian doctrine, have been already amply developed, both in the extracts from his missionary journals, and in the letters to his friends in the former part of this memoir. It may be useful, however, and interesting, to present a fuller and more distinct view of his ability and method, as a teacher of that gospel, which he so thoroughly understood, and so cordially loved, and of which he was so eminent and successful a minister. Swartz himself published nothing, either in the form of sermons, or any other religious instruction, except the Dialogues between a Christian and a Heathen, which have been already mentioned, as translated into the Tamul language. His original destination, and his principal employment as a missionary, requiring chiefly catechetical instruction, and the simple exposition of Scripture, the elaborate composition of discourses for the pulpit never formed a part of his stated occupation. Though from the period of his residence at Trichinopoly, he was engaged in preaching to the British troops in garrison at that place, and afterwards at Tanjore, it was only occasionally that he wrote his sermons at length. Such is the account given by Mr. Kohlhoff, in a letter to the late Dr. Buchanan, from Negapatam, dated February 7th, 1810, when transmitting, together with other materials for a memoir of his life, the only specimens which remain of his pulpit compositions.

"I have the pleasure," says this excellent man, "of sending you herewith two packets, containing four sermons of the late venerable Mr. Swartz, copied from those written by himself, and am sorry there are not more to be found among his papers. His work and labors would not allow him to write the whole of his sermons. He generally preached extempore, and only sometimes put down on paper the chief heads of his sermon, either in English or German. I have collected a good many of these from his papers, and shall transmit to you some of the former, by the next opportunity that offers."

The collection of notes, to which Mr. Kohlhoff refers, unhappily never arrived; but of the four sermons which Dr. Buchanan received, the following is the substance; and while it seems a sacred duty to rescue them from oblivion, their intrinsic excellence well deserves their insertion in this memorial of their revered author.

It was evidently his general practice to adopt some portion of Scripture which formed part of the service for the day, as the subject of his discourse. Thus two of the sermons which have been preserved, appear to have been preached on Christmas-day, from Luke ii. 1—14; the second lesson for the morning of that festival.

"The most superficial consideration," observes the judicious preacher, "of this history, will convince us of two remarkable circumstances respecting the birth of Jesus Christ. There is an intima-

tion of the deepest humiliation of our Saviour, and there are, at the same time, very visible evidences of his greatness. Both circumstances must be considered; otherwise the birth of our Saviour will prove rather a stumbling-block to us than a divine means of raising our hearts to gratitude and praise.

"Jesus came into the world for a most extraordinary purpose—to save that which was lost, to become the first-born, or head of the unhappy family of Adam. The consideration of this intention will clear up all our doubts, and convince us of the propriety of the humble circumstances in which he appeared; and none are, or ever will be, offended at his humiliation, but those who forget that they are sinners."

The first indication of our Saviour's humiliation to which Swartz refers, is the enrolment at Bethlehem, in pursuance of the decree of the Emperor Augustus, which was a mortifying proof that the Jewish nation was no longer free, but that God had, as in ancient times, delivered his people into the hands of the Gentiles.

"If," he says, "we heartily believe the true dignity of Jesus Christ, who was the Son of God, the Creator and Preserver of all things; if we look upon him, as holy Scripture teaches us, as the heir of all things, and then consider how he appeared at Bethlehem, how his name was enrolled, we must acknowledge that he was made very low. The Son of God hid his glory, and condescended to be treated as the subject of a heathen emperor. 'He took upon him the form of a servant,' that we, as holy Zacharias prophesied, 'might be saved from our enemies, and from the hand of all that hate us.'"

"A second proof of our Saviour's humiliation was his becoming a pilgrim, being born on a journey, as one who had no fixed habitation.

"Our first parents were placed in paradise, in the garden which God had planted for them. But Jesus was born as a pilgrim, at an inn, even in a stable, and laid in a manger, and thus became like ourselves, who were turned out of paradise into the desert of the world. This, as it is a striking proof of his humiliation, so is it of his immense love to mankind. He had deserved to be in the house of his father, amidst the joyful acclamations and praises of angels; but moved with divine compassion, he chose our condition, that he might restore us to his father's house, even to a heavenly paradise. Again; 'He was born in the night.' And what was our condition? 'Behold,' says the prophet Isaiah, 'darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.' Zacharias described in a similar manner the condition of the world at the coming of Christ, 'as sitting in darkness and in the shadow of death.' The Saviour appeared to procure for us 'the light of life.'"

"The poverty which he suffered from the day of his birth, was another proof of our Lord's deep humiliation. 'There was no room for him in the inn.' There was no provision made for him. He came, but none regarded him. Heaven and earth belonged to him as their maker and Lord; but though infinitely rich, for our sakes he became poor, that we through his poverty might be made rich—rich in heavenly, and even in temporal blessings, as far as is consistent with the welfare of our souls.

"O my brethren, here is a mirror of the transcendent love of your Redeemer. Look upon his poverty with the enlightened eye of faith; and how can you withstand his amazing love! Whatever blessings you enjoy, remember that you owe all to his meritorious poverty, by which he purchased for you all spiritual and temporal blessings. Lay, then,

before him all your wants, trusting in his mediatorial power to supply them. You are poor, but behold, to those who acknowledge their poverty, and sensible of their own inability to help themselves, hunger and thirst after righteousness, the riches of his grace are offered.

"At the same time, I entreat you to use every blessing, whether spiritual or temporal, to the glory of your Redeemer. If, instead of thanking him for his bounty, you abuse it by rioting, drunkenness and intemperance, how will you answer for such heinous ingratitude?

"O that the view of our Saviour's humiliation might destroy all the seeds of pride in our souls! O that it might be the divine means of bringing us to a true knowledge of ourselves, and consequently to a deep-rooted humility! Whoever cherishes pride is ignorant of his true condition; he denies the necessity of Christ's humiliation, and becomes an unbeliever, who has no share in the merits of his Redeemer.

"Let us then entreat God to work in our hearts true humility from the consideration of that of our Lord, even from his very birth. Let us check all the sinful emotions of pride and haughtiness, and lay hold on the humility of Christ, as a part of the atonement made for our sins, that we may obtain pardon by it; and let us humbly thank and praise him for this his amazing love to mankind, in redeeming them from all the effects of their pride and self-exaltation.

"Having considered the proofs of the deep humiliation which our blessed Redeemer suffered at his birth, let us now attend to the evidences of his dignity and greatness.

"These latter throw a most striking light upon the former, by teaching us how highly God was pleased with him, and consequently that the lowliness in which he appeared, was not on account of himself, but only of his being our mediator and surety. These proofs of the greatness of our Saviour dispel all our doubts, cheer and strengthen our faith in him, and make him appear in his divine brightness and glory, removing all the offence which without them we might take at the lowly circumstances of his birth.

"The first testimony of the Redeemer's greatness was the divine contrivance for gathering the whole nation of the Jews together. It is true, when we take a superficial view of it, we may think that there was nothing in the decree of Augustus which reflected honor upon the new-born Redeemer. But more mature consideration will convince us that the hand of Providence directed all these circumstances. Jesus was promised to the Jewish nation, as their king and deliverer from sin, from the power of the devil, and from eternal condemnation. It was therefore just and meet that the nation should be collected together, at the time when their long-expected king appeared. Nor ought it to seem strange to us, since we know that God by his unsearchable wisdom, orders all the occurrences of civil government to the purposes of his glory.

"A second proof of the dignity of Christ, was the assembling of the angels, or children of heaven, to whom God manifested the riches of his mercy to a fallen world. The angels themselves were not so much concerned in the birth of Jesus as we are; but still we find it filled their hearts with joy and adoration. And ought it not to have the same effect upon us?

"Thirdly; the birth of our Saviour was immediately manifested to mankind, and that by the command of God, though at first only to a few, namely, to the shepherds who were watching over their flocks in the plains of Bethlehem. If you ask why the gospel of Christ was not proclaimed first

to the high-priest, scribes and Pharisees, the answer is plain; because those priests were less qualified to receive the glad tidings of his birth. Their pride would have hindered them from perceiving the dignity of Jesus in the manger; but the humble shepherds were better prepared for the reception of that gospel, and therefore they were favored with the intelligence of the new-born Saviour. 'Wherefore,' he saith, 'God resisteth the proud, but giveth grace unto the humble.'

"Fourthly; the messenger who was sent to publish the glad tidings of the birth of Jesus, was an angel, who appeared in bright glory, speaking of him in a very lofty manner. 'Fear not,' said he to the affrighted shepherds, 'for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.'

"To-day God has begun to accomplish his divine promise concerning the salvation of mankind. The Saviour whom you stand in need of, and who has been promised by a merciful God, is Christ, who is able to save, being filled with the Holy Ghost; and not only so, but he is the Lord, our Lord and yours; he is truly God.

"That which the angel thus spake to the praise of Christ, was not of his own mind, but by the command of God. From the day of the Redeemer's birth he began to glorify Jesus, in order to attract our hearts to trust in him.

"And suddenly a host' of heavenly spirits appeared, and fired with the love of God, sang praises to him, proclaiming the salvation which the divine Redeemer was born to purchase. 'Glory to God in the highest.' Now is the blessed time when the glory of God, which has been concealed and darkened by sinful man, shall be illustrated. The glory of his mercy, holiness, righteousness, and truth, shall be displayed, not only by the doctrine, but by the sufferings and atonement of the Redeemer, to the intent that all mankind may fear and love him.

"And on earth, peace.' Now is the time when peace, which men had lost by the fall, by which they became obnoxious to the wrath of God, shall be established by the Saviour, who came to bear the curse mankind had deserved, and to restore them to the favor and blessing of the Almighty. A new foundation will thus be laid for their happiness. By the tidings of this peace mankind will be comforted, and induced to believe in God, to accept his grace, and to rejoice in him. 'Good will towards men.' As God will regard them with kindness, so will men begin to love God as their father. The image of God, in which they were at first created, will now be re-established.

"This is the purport of that angelic hymn which those children of heaven sang that very night when Christ was born, by which they joyfully proclaimed the unspeakable blessing which should be purchased by Jesus Christ, and by which God glorified him as the divine Redeemer of the world.

"Let us all, therefore, be animated to praise that blessed Saviour. His love towards mankind was truly great when he took upon him our nature. Our love to him should consequently be very lively, and show itself in all proper expressions. Let us draw near to him, adoring him for his inestimable loving-kindness; and let us entreat him to grant us divine light, grace, and blessing, that by us, as always, so particularly on these days, God may be glorified, true peace and reconciliation with him may be enjoyed, and a filial disposition and obedience towards him may be excited in our hearts by the gracious operation of the Holy Spirit. Amen!"

The second sermon upon this passage of Scripture, dwells chiefly on the angelic message and the anthem of the heavenly host.

"It was," he observes, "a most agreeable invitation to joy which was addressed by a heavenly messenger, first to the poor shepherds, and not only to them, but to all who are concerned in the wonderful event proclaimed by that angelic preacher.

"All mankind wish for joy—what pity is it that they too commonly mistake the true source and foundation of it. Let us consider them as disclosed in our text.

"The very first word spoken by the angel is a spring of joy. 'Fear not.' They were alarmed at the glory which accompanied his appearance. This was a plain proof that they were of the race of sinners. Fear, or the apprehension of a threatening evil, is a sign that we have lost our original innocence. No sooner did our first parents sin, than a fearful apprehension of punishment seized them. It is true, a wise and gracious God may and does use and direct our fear as a method of awakening us from the impending storm; but when we recur to its first origin, we must own it to be the sad effect of the fall. This fear we all feel, if we reflect on what passes in our hearts. Nay, even those who shamefully deny their Maker, saying, 'There is no God,' even they fear, and often where nothing is to be feared. So that all mankind are subject to this afflicting passion, because all are sinners.

"Is it not, therefore, matter of joy when a merciful God sends a messenger from heaven, and bids us restrain our fear? How reviving is such an exhortation! It testifies of the tenderly compassionate heart of God towards us. He beholds us afflicted with fear; but he has provided an effectual remedy for curing it, and restoring us to true serenity and peace of mind.

"Behold," said the angelic messenger, 'I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour which is Christ the Lord.' This is the gospel, the very essence and marrow of it, which God designed for the effectual comfort of mankind.

"The person of Christ is described by the angel. He describes him as David did in the 110th Psalm; 'The Lord said unto my Lord.' So majestic and divine a person has been sent. Well might the prophet call upon the world to rejoice. Of this divine person who was promised and foretold by the prophets, particularly by Isaiah, it is said that he *is born*—that he left the throne of his majesty, and stooped very low to rescue us from our misery. This is the divine doctrine which affords rich matter of the highest and purest joy—that a Saviour has taken upon him our nature, and out of mere love to mankind is concerned in the highest degree for their salvation. O what wonderful love must have been in the heart of our compassionate Redeemer! Blessed are we who have so clear and certain an assurance of this astonishing transaction, with the distant light of which many pious kings and prophets were obliged to be contented, and in the prospect of which they rejoiced. How much more should we rejoice, who have so much better an opportunity of knowing the personal glory of our Redeemer!"

He next refers to the lowly and suffering condition in which the divine Redeemer appeared, as illustrating and aggrandising his love to mankind, and on which he had enlarged in the preceding sermon, and then proceeds to the grand intention of his coming.

"There is not a sweeter name in heaven or earth than that of a SAVIOUR. It is the source of all our peace and joy. The hymn sung by the angelic host contains nothing more nor less than the consolation comprised in that blessed name.

"'Glory to God in the highest.' Now has that most delightful period arrived, when God and his adorable attributes and perfections shall be manifested and glorified. The Saviour is born to vindicate the glory of the wisdom, holiness, veracity, and love of his heavenly father, and at the same time to lay a solid foundation for the salvation of sinners. He is made obedient to the divine law, undertakes to endure its curse, and thus rescues mankind, and glorifies God. This was absolutely necessary. The knowledge of the mercy of God, without a deep impression of his holiness and justice, does not improve us, but rather tempts men to go on presumptuously in a course of sin. Look around you, my friends, and consider the reason of that general corruption which prevails amongst mankind, and you will find that the abuse of the divine mercy is one of its principal causes. Whereas, if we would devoutly consider the gospel, we should be convinced, that it displays at once the mercy, the holiness, and the justice of the Almighty.

"By this we perceive the divinity of the gospel. It does not soothe us vainly, but if used impartially it cures us effectually. Consider it always in this light, and let the evidence of the divine holiness and justice, as displayed in the humiliation and sufferings of Jesus Christ, awaken us all to true repentance. O let us not trifle with sin, but hate, resist, and oppose it, and that earnestly. Whoever does not abhor every sin, dishonors God, rejects his salvation, and frustrates the intention of the Redeemer's birth, turns his medicine into poison, and deprives himself of all the blessings which Jesus came to purchase. But every one who wishes to glorify God upon earth, will look upon the revelation of his glory in the nativity of Christ, as a source of the purest joy.

"The second part of the angelic hymn, and consequently the second blessing of our Saviour's coming, is 'Peace on earth.' Peace consists in the disposition of the Almighty to forget the injuries done to his law, and to love, protect, and bless sinners. The meaning, therefore, of the angelic anthem is this. Now is that happy time come, when a solid foundation of peace between God and men shall be laid. Peace which sinners had lost, shall and will be restored by that divine Saviour who has already begun to procure it. Rejoice in it, all ye who feel and lament your sinfulness, and fear lest a righteous God should frown at you eternally. Behold and rejoice. It is Jesus who came from heaven to restore peace to you. Give not way, therefore, to despondency or anxiety. These glad tidings were published that you might enjoy peace. Do not think that you honor your Saviour by anxious fear. You honor him, *indeed*, by trusting and reposing in him confidently.

"But let me speak a word to those who desire peace, but look for it from their own virtues. Hear the divine gospel proclaimed from heaven. 'Peace on earth,' and that through the Redeemer. He has made peace, he offers, he bestows that blessing. Do you reject this 'Prince of peace?' Then be assured, you will never find it, either in time or eternity. Trust, therefore, no longer in yourselves, or your imperfect works; but come to the divine Saviour for pardon and peace. Remember the Jews of old, who desired righteousness and peace, but would not accept them at the feet of Christ, but as the reward of their own merit, and take warning from their unhappiness. The price by which peace was purchased was not your imperfect, but the absolutely perfect obedience and sufferings of Jesus Christ, your surety. Blessed will you be, if in poverty of spirit you seek it where alone it is to be found, namely, in Him. Thousands of real Christians have

experienced it. O! try to have the happy experience in your own hearts.

"The third part of the angelic hymn is, 'Good will to, or in men.' For as the preceding clause declares the good will of God to us, this describes our good will both to God and one another. The meaning, I apprehend, is this. Now will men be rightly disposed towards God in consequence of the Redeemer, and of the love of God displayed in him. They will look upon God as their gracious Father, and will love, and honor, trust, and praise him.—And being in that happy frame of mind, they will love one another also, because God has loved them. This is the true spring of all godliness, justice, charity, and goodness. In and through Jesus Christ, and his redemption, the love of God and his infinite mercy to sinners are so clearly revealed, that every one who receives the glorious light of it into his heart, cannot but be made unspeakably happy by it; and as soon as man knows and tastes the loving kindness of God to him, he begins to love him in return. The conclusion which St. John draws, is very natural. 'We love him because he first loved us.' 'All that enmity which is naturally in our heart to God, arises particularly from want of true and saving knowledge of his love to us. Could the most wicked man be brought to a lively perception of that divine love of God towards him, he would lay aside his enmity, adore God, and love him with all his heart. Could the heart of the most sensual man be filled with divine peace, so as even for a few moments to enjoy it, he would readily forsake, and disdainfully reject, all the temptations that were offered to draw him away from that sweet sense of the love of God. O let us all seek that good will towards our divine Benefactor. Let us meditate upon his infinite love. Let us pray for his enlightening Spirit, and for a comfortable sense of his loving kindness to us, and so let us spend this feast, that we may rejoice in it after a godly manner. Let ours be Christian, not worldly joy. Rejoicing in Jesus will embitter to us all sensual and sinful mirth. For carnal joy and merriment dishonor God, and bring scandal upon that holy religion which we profess, and is, therefore, a high abuse of the glorious gospel of Jesus.

"And as rejoicing in the benefits of the nativity of our Saviour will incline us to have a good will towards God, so will it render us kind and charitable to our neighbor. Did the Son of God love you so as to become poor for your sake? How should this incline your heart to love your poor neighbor, and to make him a partaker of your joy!

"In short, the joy which arises from the redemption of Jesus, will make us truly a good, holy, and charitable people; it will make us happy, and all who live with us. May the Spirit of Jesus Christ work it in us to the honor of his name. Amen!"

The third relic of Swartz's preaching, is on Luke xiv. 16—24; being the Gospel for the second Sunday after Trinity.

"The Gospel of this day," he observes, "contains a parable which our blessed Saviour delivered in a Pharisee's house, to which he had been invited. His all-piercing eye immediately perceived the pride of the guests, and he warned them against it by powerful motives. And observing how the host of that entertainment aimed at something which spoiled his charity, he advised him to be kind and charitable to the poor, because they being unable to reward him here, he might certainly expect a reward at the resurrection of the just. This occasioned a reflection on the part of one of the guests, by which he seemed to express his desire of spiritual and heavenly blessedness. Our Saviour replied by the fol-

lowing parable; in which he shows, that it is entirely the fault of mankind, if they are not happy; because God has done all that is necessary to make them so. He has prepared a feast for them, and has invited them repeatedly and earnestly to partake of it.

"There are three great points to be considered in this parable. The wonderful grace of God prepared and offered to mankind; their astonishing indifference, and even contempt of that grace; and the effect of their neglect of it.

"Our Saviour represents the wonderful mercy of God to mankind, under the agreeable image of a supper. 'A certain man made a great supper, and bade many.' In another similar parable, he calls that man a king, and means God himself. A supper, a great supper he has prepared, a feast of the choicest blessings. For whether we consider the persons for whom it was prepared, the manner of the preparation, or the blessings which it provides, it may justly be called a great supper.

"The persons for whom it was prepared, were far, very far from deserving it; sinful and apostate creatures, who had lost their original righteousness, and were obnoxious to divine punishment. This aggrandises the mercy of God, and renders it truly adorable.

"The method by which that great feast was prepared, speaks no less his infinite loving kindness.—Our Saviour has revealed it in the clearest manner, when he instituted the Lord's Supper. "This is the new testament in my blood." By his bitter suffering and death, the atonement was made, and all its inestimable blessings purchased. This teaches us how dear a price was paid by the Son of God for our recovery and salvation. Here the love of God the Father and of Jesus Christ shines in its divinest lustre. In such a degree God loved the world, that he gave his only begotten Son. 'He spared not his own Son, but delivered him up for us all.'

"But what are the blessings represented by our Saviour, under the figure of a great supper? They are the same which St. Paul calls the 'kingdom of God,' viz. 'righteousness, peace, and joy in the Holy Ghost;' or, as he elsewhere describes them, (1 Cor. i. 30,) 'wisdom, righteousness, sanctification, and redemption.'

"By our fall into sin, we are become blind as to divine things. We know not the way to peace and happiness. But Jesus is 'the light of the world, and whoso followeth him, shall not walk in darkness, but shall have the light of life.

"The word of God declares that there is no one by nature truly righteous. But God in mercy sent his Son to procure for us that spotless righteousness, which we all need. Of this our Saviour speaks at large, (John vi.,) where he says, that 'his flesh,' given for the atonement of our sins, 'is meat indeed, and his blood drink indeed.' Moreover, God is holy; and this is his will, even our sanctification. All nations, and even heathens, agree in this. But the word of God alone shows the infallible way in which we may attain it. It is Jesus Christ who has not only made known to us the holy will of his heavenly Father, by his divine doctrine and example, but has purchased for us strength to fulfil it—that inexpressible great gift of the Holy Spirit, to rectify and reform our hearts and lives. This is a glorious privilege, which Scripture frequently inculcates, to our unspeakable comfort. So is Jesus our sanctification—the author of all true holiness. Without him, we can do nothing,—nothing spiritually good and acceptable before God.

"Further, we are too well convinced that we are surrounded by numerous evils, bodily and spiritual. We feel them, we groan under them, and desire deliverance and redemption from them. But being unable to help ourselves, we are all brought

to that weighty question, 'Who shall deliver us?' No man, no angel is able to do it. But, behold, Jesus is 'made unto us redemption,' the author and finisher of our deliverance.

"All these, and many more blessings, are prepared for us through Jesus Christ; not only that we may know and admire, but that we may enjoy and rejoice in them. This is the reason why they are shadowed forth under the provisions of a supper, and that a great one.

"This is not only prepared, but we are invited to partake of it. From the very time of man's fall, the sweet promise of a Redeemer comforted our first parents in their misery; and, by the sacrifices which they were taught to offer, they were invited to a participation of the blessing of reconciliation, to be afterwards effected, and enjoyed by penitent believers.

"During the period of the Old Testament, the Almighty preached forgiveness to sinners by his prophets. Even that very persuasive representation of a feast or supper, which he would prepare for his people, we find mentioned in the 25th chapter of Isaiah; and in the 55th, is the most gracious invitation to accept the promised blessings, 'without money and without price.'

"In the New Testament, this invitation is still more clearly and strongly expressed. So Peter invited the Jewish nation, and all those who were present at the feast of Pentecost, to receive remission of sins, and the gift of the Holy Ghost; and so St. Paul, as the ambassador of Christ, invited all to whom he preached to 'be reconciled unto God;' to accept of pardon and peace, of strength and glory.

"These are convincing proofs of the grace of God towards mankind. Well might we exclaim, in the words of Moses, 'How doth the Lord love his people!' How has he endeavored to rescue us from misery, and to put us into the joyful possession of the richest blessings! He has acted the part of a most tender father, in proclaiming mercy to those who had deserved his wrath. He has provided a sufficient remedy for those who were unable to help themselves. Truly, such rich and undeserved mercy should draw all our hearts to him, and fill our mouths with praise and thanksgiving.

"But we find an astonishing indifference, nay, contempt of that divine grace. 'They all with one consent began to make excuse.' Deplorable blindness and stupidity, to prefer earthly and transitory things to eternal happiness and glory! The excuses they all made, showed their criminal attachment to the world. They alleged things which in themselves are not sinful. They knew so much of morality as to despise them. But they suffered themselves to be drawn away by things lawful in their nature. Where, then, lies the fault? Not in the objects themselves, but in overvaluing and preferring them to the grace of God in Jesus Christ.—They were so blinded by the love of worldly things, that they did not see the excellence and glory of the feast to which they were invited. St. Paul says, 'The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ which is the image of God, should shine unto them.' They could not value the blessings of the kingdom of God. To have a reconciled God, a delightful sense of the pardon of sin, to enjoy the blessedness of the children of God, to be guided by his Spirit, and to partake of his favor, was not so dear to them, as their worldly possessions, and the enjoyment of sensual pleasures.

"And by preferring these things to the grace of God, how highly did they dishonor him, who had prepared for them such inestimable blessings!—Nay, they treated the invitation to that divine feast as a thing which, if accepted, would injure them in

their possessions and pleasures, and therefore they desired to be excused. They thought that they could be as happy without it; there was, as they imagined, no absolute necessity for coming to it.—If they were diligent in their respective callings, and honest in their dealings with mankind, they might do as well as others who accepted it. And what is this, but the height of ingratitude and pride?

"This is a sad but true description of the conduct of the Jews of old, as we find it related in the Acts of the Apostles. But is it not also the lamentable behavior of too many among Christians? Do they not too often prefer worldly, nay, unjust gain to the grace of God? Are not the pleasures of this world, and even such as are condemned in the word of God, the common impediment to true repentance and a lively application to Jesus and his grace?—Nay, do not many among Christians imagine, that though they are not clothed with the righteousness of Jesus, their own virtue will bring them to heaven? Is not this plainly contradicting God and his word? Let us hear what Scripture peremptorily affirms.—(Heb. x. 28, 29.) 'He that despised Moses' law, died without mercy: of how much sorer punishment suppose ye shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite unto the Spirit of grace?'

"Let us finally consider the divine sentence passed on all those who refused this gracious invitation.—The master of the house was angry: 'I say unto you, that none of those men which were bidden shall taste of my supper.' This sounds, at first, as if the displeasure of the Almighty against the despisers of his grace was not very dreadful. But it is, in fact, fearful beyond expression. What! To have no share in the grace of God; never to taste his loving kindness; to enjoy no pardon of sins; not to be numbered among the children of God; not to dwell with him; not to be received into glory!—what is this but the 'fiery indignation' which shall devour all such presumptuous despisers?

"And, as our Saviour foretold, so we find it verified in the judgments of God, which came upon the Jews. Seventeen hundred years that nation has felt the dire effects of the anger of God, and feels it still. They preach to us in the strongest manner, and warn us not to be guilty of the same sin of rejecting the grace of God, lest we become partakers of the same judgments. 'Behold the goodness and severity of God: on them which fell,' and rejected the grace of God, 'severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.'

"Let us then examine our hearts, and try how we stand affected to that wonderful grace of God in Jesus Christ, and his bountiful invitation to come to his great supper. We are invited to it as well as the Jews. We need it as much as they. 'Come, for all is prepared,'—'Be ye reconciled unto God,'—is the persuasive voice of the gospel. O that we all might hearken to that winning voice! O that we might come, even to-day! Who knows whether grace will be offered to-morrow? 'To-day, if ye will hear his voice, harden not your hearts.'

"Happy, thrice happy, are all those who, being sensible of the infinite mercy of God, and their absolute need of it, resolve manfully to reject every thing that would hinder them from coming to that heavenly feast. They enjoy here what all the world cannot bestow, and hereafter the fruition of the blessing will be final and complete.

"Let us then come sincerely, with a true and earnest desire after reconciliation with God. Disdain whatever would obstruct the way, and keep you back from coming unto Christ. 'Love not the

world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' To love the world, is to suffer it to come into competition with God, and is the very height of ingratitude. But above all, let us come humbly acknowledging that we are undone, except we have a share in Jesus Christ,—in his sacrifice, atonement, righteousness, and blessing. He is 'the way, the truth, and the life. No man cometh unto the Father but by Him.' Paul, though one of the greatest apostles, humbly acknowledged his utmost need of Christ, (Phil. iii.) 'not having,' he says, 'mine own righteousness'—And the consideration of his own poverty, together with the riches of the grace of God, made him exclaim, 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ!' He is my greatest gain. If I have Him, I have every thing: pardon, peace, joy, reconciliation with God, eternal life. Happy was Paul in his choice, and happy shall we be if we follow him. May the spirit of Jesus incline our hearts to consider the things which belong to our peace! Amen."

The fourth of these valuable remains of Swartz is from the beautiful conclusion of the 13th chapter of St. Paul's 1st Epistle to the Corinthians. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

"In this memorable passage," he observes, "the apostle sums up the principal parts of real Christianity; and gives a full answer to that momentous question, 'What must we do to be saved?' Three things are necessary.

"I. The first is faith, by which we understand an assent to all that is revealed by God in the holy Scriptures. But as the doctrine of a Redeemer is the main point of divine revelation, by faith we are principally to understand the assent which we give to the testimony of Scripture concerning a Saviour, and, consequently, dependence on him for every blessing."

He next proceeds to give a view of the natural condition of mankind, similar to that which occurs in the preceding sermons, as blind with respect to spiritual things, averse to what is good, and "inclined towards that which is evil." In respect of their affections of love, fear, hope—all gone astray; without strength to rise and do the will of God; lead in trespasses and sins; condemned by the divine law, which all have transgressed; "without comfort and without hope."

"Who shall rescue such wretched, forlorn sinners? No creature in heaven or earth; none but Jesus the Son of God." His divine nature, his spotless purity, perfect obedience, and painful and ignominious death upon the cross, are then declared to be the only foundation of all spiritual and heavenly blessings: "of which great salvation, the glorious God has given assurance unto all men, by raising him from the dead, placing him at his own right hand, and giving him all power in heaven and earth."

"But how," he continues, "a convinced sinner may say, shall I become a partaker of that divine salvation? The apostle replies, By faith: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Acknowledge thy sinfulness and corruption before Jesus Christ with the deepest humility. Turn away thine eyes from all creatures, for they cannot save thee. Turn unto him who has borne thy sins, and has made a full atonement for them all; entreat him to have mercy on thee, to wash thee in his blood, to forgive thee all thy sins. Give

thyself up to him; receive him as thy prophet, to teach thee; as thy high priest, to atone for thee; as thy king, to rule and govern thee. If thou humblest thyself in such a manner, despairing of thine own strength, and that of other creatures, and solely depending on Jesus for every blessing, then thou art a believer. How weighty a thing it is to believe; how humble do we become; how low do all creatures appear; how great, how glorious does Jesus appear in the eyes of a believer!

"Here let us pause, and ask ourselves, Do we believe in Jesus Christ? A question of the utmost importance. O let your conscience answer it sincerely. Have you ever been convinced of your sinful and lost condition, so as to see the necessity of a Redeemer? A proud man, who does not feel his blindness, and poverty, and corruption, may occasionally repeat the creed, but still he cannot be styled a true believer. Have you ever fled for refuge unto Jesus, and earnestly entreated him to pardon your sins, and to make you a sharer in the blessings of his salvation? Is there a sacred hunger and thirst in your heart after Jesus and his righteousness? Has your faith made you free from your idolatrous attachment to the creature, and from the love of the world? If it has, then are you truly believing. By this faith, a man is made truly happy. His sins, as the only cause of his uneasiness, being forgiven, he has peace with God, and access to the throne of grace.

"II. But some may be apt to say, 'We have heard what has been said of faith, of its foundation and nature, and of the happiness annexed to it.—Where, however, are these happy people? Even the best Christians cannot help complaining; and that argues no great happiness.'

"In order to remove this doubt about happiness, the apostle asserted the second principle which animates a true Christian, and that is hope. This consists in a well-grounded expectation of future blessings, and is highly necessary to every Christian, to cheer him in his way to heaven. For it cannot be denied that this life is, in many respects, full of misery, full of evil; for deliverance from which we pray in the Lord's Prayer. Even the best of Christians is conscious of much ignorance and blindness of understanding. 'We know,' says the apostle, 'but in part.' Our knowledge, as to its clearness, distinctness, and vividness, is very imperfect. Our will, though mended in some degree, is still too stubborn, and not so subject to the law of God as we could wish. Our desires, hopes, fears, griefs, are not so well rectified as they ought to be. Our bodies are subject to pain, sickness, death, and the grave; besides what we suffer from the folly and wickedness of our fellow-creatures. The apostle Paul had a good share, particularly in sufferings from wicked men.

"Is this all true? may the worldly man say.—What becomes, then, of your glorying and happiness?

"The Christian still glories, notwithstanding all these things; because he has a lively hope of a consummate happiness prepared for him by his gracious Redeemer, and made lively in his heart by the Holy Ghost. So the apostle teaches us in the 5th chapter of his Epistle to the Romans. 'Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;' and Rom. xv. 3. 'Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost.'

"Is the Christian afflicted with poverty? He knows that he shall possess eternal riches laid up for him in heaven. Does he suffer reproach from an ungodly world? He does not repine. For be-

sides the benefits he reaps from such treatment, he knows that Jesus Christ will shortly clear and vindicate his character, not in the eyes of a few, but in the sight of men and angels. Does he suffer pain? He is content, being convinced that his 'vile body' shall ere long be made like unto the glorious body of his Saviour. Nay, at last, when death approaches, he exercises his hope by looking forward to eternal life. In short, there is no affliction which can deprive him of his hope, which he has conceived by believing in Jesus Christ.

"This hope which a Christian maintains in his heart, is not an idle speculation, but an active principle, from which flow many of his brightest actions,—his patience under all sorts of suffering; (Heb. xi.) his contentment with all the wise dealings of his heavenly Father; his care not to use unlawful means to help himself in afflicting circumstances; his constancy in doing the will of God, in spite of all the ingratitude he experiences from an evil world; for, what he does, he does for the sake of God, who will reward him abundantly, and that very soon.

"Here let me ask you again, have you such a hope of eternal blessedness? The greater part of us will be ready to say, 'To be sure! We all hope to be happy!' But let me ask you seriously, what is the groundwork of your hope? Hope is the result of faith in Jesus. Besides, what is the effect of your hope? The apostle St. John characterises the true hope of a Christian very accurately, when he says, 'Every one that hath this hope in him,' viz. of seeing God, 'purifieth himself, even as he is pure.' So that, if a man does not purify himself, and become more and more like unto God, he has no solid hope, however he may flatter himself, of seeing him hereafter 'as he is.'

"III. Let us now represent a person truly believing in Jesus, and united to him, washed from his sins, strengthened by his Spirit, and cheered with a hope of an unspeakably glorious crown hereafter. Being endowed with such a precious faith and lively hope, what will he do? What will be the effect of such a faith and hope? Love towards God and all men. A person that is blessed with such faith and hope, cannot but love God and all mankind, and that from the bottom of his heart. He looks upon God as his Father, who has loved him in an unspeakable manner; who sent his only begotten Son into the world for his eternal happiness; who has called him out of darkness into marvellous light; who has blessed him with pardon, peace, and hope; and this heartily inclines him to love him sincerely and ardently. The conclusion which St. John draws from the love of God towards us is very natural. 'We love him, because he first loved us.' Such a Christian will esteem and venerate, adore and praise God, keep his commandments, honor his name, his Sabbath-day, his word. Love will teach him all this. His soul and body he will present as a living sacrifice, holy and acceptable unto God, which will be his reasonable service.—Such an one will not be conformed to this world, but transformed by the renewing of his mind, that he may prove what is that good and acceptable and perfect will of God. Whether he eats or drinks, or whatsoever he does, he will endeavor to do it to the glory of God.

"Let us seriously examine our hearts and lives, whether we have loved God in such a manner.—Have we venerated him and his divine name above all? Have we delighted in him so as to renounce sinful pleasures? Have we endeavored to glorify God, or to promote the honor of his name among those with whom we live? Have we worshipped him; privately and publicly, in such a manner as to

inspire others with devotion? Have we kept the Lord's day in a holy manner?

"And as he loves God, so he will likewise love his neighbor; and that not only externally, but from his heart. The sense of the love of God will be to him instead of a thousand commandments. He will love the souls of his fellow-creatures; the ignorant he will instruct by word and example; the wicked he will endeavor to convert, and to lead them into the path of piety; the poor and afflicted he will assist, nourish and comfort, according to the ability which God hath given him. He will take care not to offend or injure his neighbor, either in his fortune or his name. So that backbiting, envy, strife, malice, will be far from him; and all this will flow from a principle of faith and hope.

"What a happiness it would be if all Christians were actuated by such love or desire of making others happy here and hereafter!

"Let me, therefore, ask you seriously, before that God who knows your heart and ways, Do you love your neighbor sincerely? Is it the bent of your lives, not only to honor your God, but likewise to make your fellow-creatures happy? Have you showed a tender regard to their eternal welfare? You see thousands before your eyes sitting in darkness and the shadow of death. Have you endeavored, at least by your example, to convince them of the purity and excellence of your religion? Have you discouraged vice and wickedness, or have you promoted it, and so laid a stumbling-block before your ignorant and careless fellow-creatures? Have you assisted the poor and needy in their distressful circumstances, or have you been regardless of their misery?

"Let us examine our hearts seriously, and whatsoever we find in our behavior to have been against the will of God, let us immediately repent of it, and beg forgiveness in the name of Jesus Christ. Cultivate these three principles,—faith, hope, and love; and you will glorify God, enjoy true happiness, and edify your fellow creatures; which God grant!"

Such are the pulpit remains of this apostolic and persuasive preacher. They are, like every thing connected with his character, marked by the most perfect simplicity; but, at the same time, by an energy of thought, and frequently by a vigor of expression, which prove at once the sincerity and the efficacy of his religion. One grand subject pervades his sermons, as it formed the prevailing theme of his correspondence and his ministerial labors—the gospel of Christ, as the only and all-sufficient remedy for the guilt and misery of fallen man; the love of God, in sending his Son to save us; the love of Christ in dying for us; pardon and peace through faith in the atoning blood of the cross, that faith "working by love" to God and man, purifying the heart, and overcoming the world; producing, under the influence of the Holy Spirit, true happiness even here, and animating the Christian with a lively and joyful hope of perfect and eternal blessedness hereafter. Such was the cheering, intelligible, and scriptural view which Swartz invariably presented of Christian doctrine. The incidental references to his ministerial instructions, which occur in his letters and journals, show how diligently he labored in filling up this outline with the details of principle and precept, and how wisely he adapted his exhortations to the peculiar character and condition of his hearers.

There is one circumstance relative to his discourses, which is particularly deserving of attention. This is the sound judgment and practical tendency by which they are distinguished. Nothing

visionary, doubtful, or enthusiastic, is to be traced in any part of them. The purest evangelical truths, and the most spiritual and exalted principles, are combined with the most forcible appeals to the conscience and the heart; and while the mercies of redemption are inculcated, as the exclusive ground of acceptance with God, and the most prevailing motive to obedience, the tenor of a holy life is insisted upon as the only satisfactory evidence of a state of salvation.

These were the leading features of his teaching: and, confirmed and illustrated as they were by his own eminent and consistent example, we cannot be surprised that they should be followed by the most striking and beneficial results, not only on the professed Christians, but on the various classes of idolaters and unbelievers, who surrounded him and listened to his instructions.

The very few of his surviving friends who remember Swartz in the pulpit, represent his appearance and manner as remarkably resembling the preceding specimens of his style—simple and unaffected, but energetic and impressive; using, like the apostle to the Gentiles, "great plainness of speech," but speaking also like him, "in demonstration of the Spirit and of power," and "by manifestation of the truth commending himself to every man's conscience in the sight of God;" while equally with the great apostle, "speaking the truth in love," out of the fullness of a heart penetrated by the mercies of redemption, and habitually glowing with Christian kindness, he succeeded in conciliating the confidence and affection of his hearers, and vindicated his claim to the character of true wisdom, by winning many souls to the faith and hope of the gospel.

CHAPTER XIV.

A. D. 1785 TO A. D. 1787.

Introduction and progress of Protestant Christianity in Tinnevely—Journey to Ramanadapuram and Palamcottah—Letter to a friend of Mr. Chambers—Provincial schools—Testimony to the usefulness and disinterestedness of Swartz—Communication to the Society for promoting Christian Knowledge—Letters to Mrs. Duffin and Mrs. Chambers; a second to Mr. Chambers' friend—Retrospect of the year 1786—Wretched state of the Rajah and kingdom of Tanjore—Committee of inspection for the affairs of that country appointed by Sir Archibald Campbell, of which Swartz is requested to become a member—Their proceedings—Beneficial influence of Swartz with the people of Tanjore—The Madras Government expresses its high sense of the value of his services—Female Orphan School, established by Lady Campbell—Swartz requests the Society to receive his young friend Mr. J. Kohlhoff as one of their missionaries.

It is uncertain at what period the district of Tinnevely in the south of the peninsula, was first visited by the Protestant missionaries. The Roman Catholics had long been numerous, and it is not improbable that some of the early converts at Tranquebar may have carried thither the knowledge of purer evangelical truth. The first notice of this part of the country in the journals of Swartz, occurs in the year 1771, and is as follows:—

"At Palamcottah, a fort and one of the chief towns of Tinnevely, about two hundred miles from Trichinopoly, resides a Christian of our congregation, Schavrimuttu, who having been instructed, reads the word of God to the resident Romish and heathens. And an English sergeant, whose wife is a member of our congregation, has in a manner taken up the cause. A young heathen accountant had heard the truth with satisfaction. He was once here, (at Trichinopoly,) listened to all that was represented from the word of God in silence, and promised to place himself under further

instruction. The sergeant made him learn the five principal articles of the catechism, and then baptized him. It grieved us that he should have baptized the young man before he had attained a distinct knowledge of Christianity. Besides, such an inconsiderate step might prove injurious both to the heathens and Roman Catholics. May God mercifully avert all evil!"

A few years after the time at which the circumstances thus related took place, Mr. Swartz visited the neighborhood of Palamcottah, when the widow of a Brahmin applied to him to be baptized; but as she was then living with an English officer, he told her that while she continued that illicit connection, he could not comply with her request. It appears, however, that the officer had privately promised to marry her; and in the mean time, he was instructing her in the English language, and even in the principles of Christianity. After his death, she renewed her application to Swartz, and as her conduct was then perfectly correct, he baptized her by the name of Clorinda. She continued to reside in the south of India; but at the conclusion of the late war, she and two Roman Catholic Christians from the same quarter came to Tanjore. One of these persons had obtained a copy of the New Testament, and of the Ecclesiastical History published by the missionaries at Tranquebar, which he read with so much effect, that he was not only himself convinced of the errors of the church of Rome, but testified against them so strongly, that many around him were much impressed by his representations. He and his fellow-traveller now visited Mr. Swartz, and entreated that a missionary or native assistant might come and teach them more perfectly. He accordingly sent one of his catechists to Palamcottah, to instruct the rising congregation in that neighborhood. The zealous female convert just mentioned, with the assistance of one or two English gentlemen, built a small but neat church at that place; and from this period the attention of Swartz was anxiously directed to a quarter in which the congregations of Christians have since become so numerous and so prosperous.

In the letter to the Society for promoting Christian Knowledge, which communicates some of the preceding particulars, dated February 26, 1785, he mentions that his majesty's 48th regiment being then stationed at Tanjore, he performed divine service before them every Sunday. He adds, that a number of that regiment had entreated him to permit them to attend prayers with him, to which he had readily consented; so that every evening about one hundred persons met in the church, where a hymn was sung, a chapter of the New Testament read, and a portion of it expounded; after which they concluded with a prayer.

In another letter, dated in September of the same year, and communicated to the Society by the Rev. Mr. Pasche, Swartz writes, that he was just returned from an official journey, which had occupied him between two and three months. The younger Kohlhoff had supplied his place during his absence, both in the English and Tamulian congregations, and he expresses his grateful sense of the divine protection and blessing which he on his travels, and Mr. Kohlhoff at Tanjore, had experienced. He first proceeded to Ramanadapuram, for the purpose of instituting the English provincial school there; which he accomplished. The beginning was made with ten young persons. The reigning prince and his minister sent their children to the school, of which Mr. Wheatley, from Tanjore, was appointed master. At this place, according to his invariable practice, he embraced the opportunity of preaching the gospel to all descriptions of persons. From

thence, after touching at Tutukurin, and preaching to the Dutch there, on St. Mark viii. 36, he went to Palamcottah; staid there three weeks, preached twice, sometimes three times a day, explained the principal doctrines of Christianity, and administered the sacrament to eighty persons. He found the state of this new congregation in many respects to his satisfaction, while in others, he frankly acknowledged, it occasioned him concern. "But this," he justly observes, "is no more than what are usually united together, wheat and chaff."

It was during this journey that he addressed the following interesting and instructive letter to an intimate friend and connection of Mr. Chambers, then in the civil service of Bengal, and distinguished during a long and honorable life in India and in England, not less by his eminent talents and acquirements as a leading member of the East Indian government, than by his elevated and consistent character as a Christian. It appears that he was at this time just entering upon a religious course; and nothing could be better calculated to confirm and encourage him than this admirable letter.

"Ramanadapuram, July 20, 1785.

"DEAR SIR :

"Your very kind letter I received two months ago, and should have answered it sooner, had not some circumstances prevented it.

"Your first awakening was a most agreeable and heart-reviving transaction of divine Providence. So kind is God, even when he chastiseth. I believe there are very few in heaven, but owe their conversion or their continuance in that state to some stroke or other. Blessed be God for all his mercies which he has bestowed on us! Nay, throughout all eternity we shall praise him for all the wonders he has done towards us.

"Even in respect of temporal affairs, your conversion has been, as I observe, beneficial to you; and so would every one experience it, if the trial were fairly made. How much is squandered away in what is called fashionable living, to no purpose, or rather to the worst! Health, strength, conscience, and the sweetest sense of the favor of God are lost—for what? Though we are not to serve God for the sake of temporal advantages, we shall find that true unfeigned 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' The people of the world lose both. Their tumultuous mirth does not deserve the name of joy, and is always closely attended and embittered by unspeakable disquietude and anxiety, which they must feel as soon as they begin to reflect. May God strengthen and confirm you by his blessed Spirit, that the good work which he has begun in you, may be carried on uninterruptedly, till you can say at last, 'It is done—Father, into thy hands I commend my spirit,' and so 'enter into the joy of your Lord!'

"Let us daily grow more and more fervent in prayer. With prayer we begin to be Christians. By prayer we grow stronger, and continue in the narrow road, and at last, praying, we end our course.

"All that we are to pray for, we find in that excellent prayer taught us by our Lord, in which Christianity is regularly delineated or explained, just as it ought to be from the beginning to the end.

"In the first petition we in fact entreat God to turn away our hearts from all vain names, (call them honor, riches, pleasure, or what else you please, because they altogether cannot make us happy. To look upon them as the source of our happiness, is idolatry. We entreat God to enlighten our hearts, so that we may know, esteem, venerate, fear, love, and praise his name. This is

the truest beginning of our conversion, when all things and their names become little, and the glorious name of God becomes great and venerable to us.

"The second blessing which we need is the kingdom of God, as it is restored to us by Jesus Christ, containing 'righteousness' to cover all our sins; 'peace,' or a sense of the favor of God, who is now our Father, and we his children; and 'joy in the Holy Ghost.' 'Thy kingdom, O Father, come,' that we may be no longer separated from thee, as we deserved, but that we may be re-united unto thee, that there may be a happy union between thee and us, as there is between a kind prince and obedient subjects. And is not this true faith in Jesus, which places us again in the kingdom of God our Father?"

"Being turned to God and his name, and being made the children of the kingdom of God by faith in Jesus Christ, we crave the third blessing, namely, filial obedience. Having received the two former blessings, we are now willing and by the Spirit of God strengthened, to renounce and to overcome our own will, (that stubborn thing,) the will of the world, though never so fashionable, and the will of the devil. We now learn daily that most difficult but salutary lesson—"Not my will, but thine be done."

"Having thus obtained mercy, we are regenerated and born again. What do we need more? Having begun well by the grace of God, let us be 'strong in the Lord;' let us take care not to fall back, but to be constant. To this purpose our compassionate Saviour has taught us to pray,

"1. For our daily bread—to moderate our desires after the things of this world. Godliness and contentment must go together. A very strict discipline is necessary, lest the cares of this world enter in again, and choke the good seed.

"2. Though we have reason to rejoice in the Lord, and in the possession and enjoyment of all his mercies, yet we have little or no reason at all to boast and to be proud. Therefore he has directed us to come daily before the throne of grace, deeply humbling ourselves on account of our daily faults, and praying, 'Forgive us our trespasses.' We confess and bewail them, and crave pardon. This humility must remain in us daily.

"3. Being turned to the name of God; being received as his children for the sake of Jesus; being willing to obey the will of God, we are happy, and free from all condemnation. But as long as we sojourn here in this world, we are not free from trials. Let us, therefore, daily watch and pray lest we enter and sink into temptation. Let us entreat God not to forsake us, but to strengthen us, that we may, by his grace, be able to overcome all temptations.

"4. Being united to Christ, and consequently being the children of God, we are happy; but this happiness, though very great, is not yet complete. Here is a mixture. Here are knowledge and ignorance, holiness and many faults, peace and uneasiness, health and sickness, joy and grief, together. But we are to receive a complete happiness. In the midst of all calamities and tribulations, be hope our cordial! Let us daily come before the throne of mercy, entreating God to deliver us entirely from all ignorance, from all sin, from all pain and grief; and to receive us into his glorious kingdom, where we shall weep no more—where we shall rejoice for ever and ever; where our prayers and supplications shall be turned into thanksgivings. This hope, if lively, will refresh us.

"There, my dear Mr. —, I hope to see you, and to sing with you the song of the Lamb. There we will relate one to another all the wonders of

mercy which Jesus has wrought towards our restoration.

"Be this our aim—and may our hearts (ah, our slippery hearts!) never swerve from the path to that heavenly Canaan! May we never murmur or lust after the things which we have once renounced! May we be faithful unto death, and so receive the crown of life! Remember me likewise when you come before the throne of mercy, that my approaching age may not be unfruitful, but blessed.

"You and your family are dear to me, because clothed and adorned with the righteousness of Jesus. Peace be to you, and to all that live with you. May they all find mercy on that great day. May they all be numbered with those that shall stand at the right hand of our God!

"I am at present at Ramanad, in the Marawar country, where I intend to erect an English school. All seems to be ready. Next Monday we hope to make the beginning. May God bless it! Our intention is to have such schools in several provinces, if God grant peace to this country. The harvest is great, but few are the laborers. Well, let us pray to the Lord of the harvest. If amongst Europeans there was any real piety, what a blessing would come over the whole country! But they refuse to go into God's vineyard—may God awaken them!

"Wishing you health and peace of mind,

"I am, dear sir,

"Your affectionate friend and servant,

"C. F. SWARTZ.

"The kind charity which you intended for the relief of the poor shall be faithfully applied. In their name I thank you. I have enclosed a few lines to my old and sincere friend, Mr. Obeck. He lived once in one of my chambers.* I loved him much, and shall love him till we see one another in a world free from sin and grief."

The sober, scriptural, yet elevated piety, and the genuine Christian affection which breathe throughout the preceding letter, display the character of Swartz in a most favorable point of view, and sufficiently reveal the sources of his extraordinary influence and usefulness in India. Any thing more truly apostolic can scarcely be imagined. The following letter written shortly afterwards to a gentleman whom he was anxious to persuade to adopt religious habits, equally discovers his wisdom and faithfulness as a Christian monitor.

"*Tanjore, Sept. 28, 1785.*

"DEAR SIR:

"I am happy to hear that you will not come by yourself. You know the usual consequences attending a bachelor's life. But being now in a lawful state, instituted by God himself, take care lest that state prove a snare. In itself it is lawful, and ordained by God for wise reasons. But you know that Adam resembled his Maker before he entered into that state. The husband must be filled with knowledge, wisdom, holiness, and all other divine graces: then will he be able to govern his family wisely to the glory of God. In such a gay place as Madras, where daily dissipations run away with all time and strength, it is doubly necessary to be upon your guard. Never forget to keep up family prayer in your house; make it a house of God, and it will be distinguished by divine blessings.

"At present people read all sorts of novels and

* This circumstance is alluded to by Dr. Buchanan, in a letter to a friend, with the interesting addition that he often concealed from that good man "his favored seasons from on high."

other trash. If you wish to be happy, and to act wisely, I entreat you READ YOUR BIBLE with your consort. You will soon find the greatest advantage resulting from it.

"Make my best respects to Mrs. —, and tell her that I heartily wish she may be like Sarah, Abraham's wife; like Hannah, Samuel's mother; and like those excellent females who were not ashamed to follow Jesus, even when he was crucified. My best wishes attend you and your family, being,

Dear Sir,

"Your most obedient, humble servant,

"C. F. SWARTZ."

During his stay at Ramanadapuram, Swartz had an interview with the reigning prince, and met with a very kind reception. But on his return, he found all in terror and alarm, in consequence of a change of government. The nabob was about to repossess himself of that province, notwithstanding that during the late war he had invested the present prince as the rightful heir, and had caused him to be proclaimed sovereign of the country. Swartz laments in his letter to Mr. Pasche that such faithless and perfidious proceedings, which had nearly ruined the country, were still continued, and observes that this change might extend its influence to the new institution of the English provincial schools; so that he doubted whether they would receive proper support, or be abandoned.

About this time, the following testimony to his usefulness, and to the blessing which had attended his missionary labors, was addressed to the Secretary of the Society for promoting Christian Knowledge by one of its lately elected members.

"I am happy," says this correspondent, "to be a member of a Society which professes to be animated by the noblest of all motives—the glory of God, and the eternal benefit of mankind. That these important ends may be answered by their efforts, must surely be the earnest prayer of every well wisher to the community; and as an encouragement to so laudable an undertaking, I have the pleasure to mention, from the personal knowledge of Mrs. —'s family, that Mr. Swartz, the missionary at Trichinopoly, has been the happy instrument, under God, of making many, both of the military and of the natives, converts to true Christianity, not merely as an established mode of worship, but in the genuine spirit of the gospel of Christ; not only to bear the sign of the cross in baptism, but really to take it up, and become the true followers of their crucified Lord."*

In his annual letter to the Society, dated from Trichinopoly, January 16, 1786, Swartz gratefully acknowledges the perfect health which he and his fellow-laborers had enjoyed during the preceding year, and the uninterrupted performance of their important duties. He had come to Trichinopoly for the purpose of consulting with his friend and brother, Mr. Pohle, upon points relating to the mission, and of visiting the congregations and schools. At this time, he informs the Society, that besides his young friend Mr. Kohlhoff, who was his willing assistant, and whom he intimated his wish of seeing established as his colleague, he maintained three catechists and one schoolmaster at Tanjore, one catechist at Tripatore, and three at Palamcottah.—The Tamul school at Tanjore then consisted of twenty-two children, who were daily instructed in Christian principles, in reading, writing, and arithmetic, and some of them, at their own request, in the English language. Of the English school, Mr.

Kohlhoff and his brother, and a young native, had the care. In this there were generally about forty boys and girls. Besides learning the English, they were exercised also in the Persian and Tamul languages. Most of these children being the offspring of poor soldiers, were educated gratis.

"In some of my last letters," he observes, "I have mentioned that an English school was established in Ramanadapuram, and that another has been proposed at Shevaga. We even entertained lively hopes of seeing more of these schools in other places. But when the country was restored to the nabob, these pleasing expectations nearly vanished. The old system of oppression was resumed, and the country princes began to tremble. It does not belong to me," he modestly adds, "to write of politics; neither would I have mentioned the subject, had it not been so closely connected with the schools."

The congregation at Palamcottah had increased; and Swartz had lately sent there his catechist, Sattianaden, who had for many years sustained the character of a sincere Christian and an able teacher. The congregation was visited every year by one of the country priests from Tranquebar for the administration of the sacraments.

While thankfully acknowledging the past kindness of the Society, he was urgent, both in this and a subsequent letter for a fresh supply of books, not only for the native congregations and schools, but also for the soldiers in the garrison, many of whom were anxious for instruction; a request with which the Society, knowing how judiciously they would be distributed, cheerfully complied.

While thus adverting to the various charitable labors of this excellent man, it may not be irrelevant to observe, that for a considerable space of time, during the late war, he forbore, on account of the public distress, to draw the pay which was due to him as chaplain to the garrison. Mr. Hudleston, in communicating this circumstance to the government, observes, "Mr. Swartz makes no other use of money than to appropriate it to the purposes of charity and benevolence."

During his short stay at Trichinopoly, he wrote the following letter to Mrs. Duffin; the principal topic of which proves how well he could avail himself of incidental circumstances to illustrate and enforce religious truth.

"Trichinopoly, January 19, 1786.

"DEAR MADAM:

"A few days ago I came hither to visit my friend Mr. Pohle. One afternoon I went with him to Warriore, to see your house and garden, where we have spent many a Saturday in a very agreeable manner. Coming near your house, Mr. Pohle put me in mind of my shameful neglect, 'You have not,' said he, 'written a line to Mr. and Mrs. Duffin for above a year.' Hearing the number of months, for he counted them, I was truly struck with confusion. Though I have but few hours to spare, still I might have written some few lines. Well, pardon this neglect kindly. I have not written, but I have remembered you very often, wishing to spend some hours with you. I was very glad when your schoolmaster informed me, that Mr. Gericke had paid you a visit, for he is a sincere Christian, whom I have always much esteemed.

"When I came here, I thought to rejoice with Mr. Pohle; but we soon experienced grief instead of joy. A battalion mutinied; went upon the rock, and threatened destruction, if they should not get their pay. These poor people had received none since August; consequently five months' pay was due to them, besides former arrears. It is very melancholy to observe that nothing but fear will in-

* Abstract of Reports, p. 248.

eline us to do justice to them. By these means all discipline is relaxed, the officers lose that respect which is due to their rank and station, and the sepoys become insolent. This has been the case, not only in war, but now in the time of peace. May God help us to consider the things which belong to our peace in all respects!

"In the world we have tribulation. This has been from the time mankind fell into sin, and will be so, till we enter into the peaceful mansions of the saints and angels in eternity. Having, then, little or no peace in the world, let us take care to have, maintain, and enjoy peace with God, through our Lord Jesus Christ.

"What an immense blessing is it to have peace with God! When we reflect on our miserable hearts, so prone to sin and iniquity, we might think that it was altogether impossible to possess that inestimable treasure. And no doubt, if it depended on our perfect obedience, we could not entertain a thought of enjoying it. But blessed be God, our peace and happiness stand on a better basis than that of our own merit.

"It is Jesus, the blessed Redeemer, who has made an atonement, a perfect atonement for our sins, and thereby laid the foundation for a complete reconciliation between us and God. Without this divine atonement we could not expect pardon and peace. God would not be to us a God of grace, but rather 'a consuming fire.' What praises, then, are due to Jesus, the purchaser of our peace and happiness!—The nearer we keep to him, the more we enjoy of that peace. The more we trust in ourselves, so much the more we shall be perplexed. Nothing keeps and preserves our minds so much as this peace. The thunder of the law may frighten, but it will never compose or strengthen our minds to obey God cheerfully.

"Let us, then, daily look out for pardon and peace: watching at the same time that we may follow its guidance—that so our reason, our will, and all our passions, (aye and our external senses too,) may be preserved in subjection, obedience, and the path of holiness.

"Remember me to Mr. Duffin, our beloved friend. Mr. Pohle tells me that he has written to you, enclosing a Portuguese calendar.

"May, then, the peace of God in this year, and as long as we live, cheer, guide, and strengthen us all!

"I am always, dear Madam,

"Your faithful friend and servant,

"C. F. SWARTZ."

In his next letter to the same highly esteemed correspondent, Mr. Swartz took occasion to communicate his view of the Christian Sabbath; which from his intimate knowledge of the Holy Scriptures, and his eminently devout habits, well deserves the most serious attention.

"*Tanjore, March 26th, 1786.*

"DEAR MADAM:

"Your kind letter I received yesterday, and as my heart is warm, and cheered by the good news you have sent me, I will by no means delay to answer it.

"I rejoice with you, that it has pleased God to make your Sabbaths more satisfactory to you. Formerly you got now and then some showers of the divine benediction. Now you will enjoy it every Sunday.

"I need not tell you, that the institution of the Sabbath is altogether divine, and therefore holy and beneficial. It is a cheering proof of God's kindness to us. It was instituted before the fall, to preserve Adam and Eve in their wisdom, holiness, and justice—consequently to confirm them in that divine

likeness, which God had granted them. By this you plainly perceive, that his intention was to preserve them in their purity and happiness. Adam was the teacher, Eve the disciple—both adored God every day, but particularly on the Sabbath. Happy couple!

"Was the celebration of the Sabbath necessary before the fall, how much more *now* after it, to awaken the mind to a lively knowledge of God, to increase in knowledge, faith, love, and hope of everlasting life! No doubt we are to attend to all this every day; but particularly to set our mind to it on every Sabbath day.

"On that day we are to exclude worldly thoughts as much as possible, even those that are allowable on other days. The works of creation, redemption, and sanctification, ought to be our chief meditation. Likewise ought we also to exclude all worldly conversation, even that which is allowable on other days. It should turn upon the word and works of God. Prayer and edifying converse should be maintained on that day. Moreover, worldly actions (except those of necessity and mercy) should be excluded. To frequent the congregation of Christians should be a delight to us.

"Then may we expect a blessing from God.—Moses uses those two words, 'God sanctified' that day, that is, he appointed it to mankind to become holy, or persevere in holiness, and blessed it, that is, he appointed it as a day of blessing, to make them partakers of the best blessings—pardon of sin, peace of mind, and hope of future glory.

"Was this God's intention in instituting that day? Then may we well sit down and weep over ourselves and our fellow creatures. How is this day profaned! Alas! alas!

"Some say, 'We can serve God in our closet.' No doubt we can and ought to do it. But this ought not to be an hindrance to our frequenting the public congregation. No sincere Christian will ever speak so. That excellent man, Lord Chief Justice Hale, in England, confessed that he had received particular blessings by attending public worship. Every Christian will confess the same. Nay, we are to look to others, particularly young people, to allure them to the adoration of God.

"May a gracious God bless your congregation! May he fill it with his glory, as often as you come together! My beloved friends, Mr. Toriano and Mr. Duffin, will receive a blessing from the Lord. Take care, my friends, not to do any thing by which your Christian work, which you perform on the Sabbath day, may become less esteemed. The vow of the Lord is upon you, and the world will look critically upon you.

"My Spirit is with you, though I am afraid that my old body will hardly be there.

"My young friend, Mr. Kohlhoff, joins with me in his wishes for the prosperity of your Zion. Mr. Toriano will look upon this as written to him. God bless you and yours. Amen!

"I am, and always shall be,

"Your affectionate friend,
"C. F. SWARTZ."

Within a few days of the date of the preceding letter, the pious missionary addressed a second to the distinguished relative of Mr. Chambers, already mentioned, which, like the first, abounds with the richest Christian wisdom and consolation.

"*Tanjore, March 29th, 1786.*

"DEAR SIR,

"I have received your favor of the 10th of Octo-

* Bishop Horsley's Exposition of these emphatic words is precisely similar to this of the venerable missionary.—*Sermons.*

ber, and wonder that it did not reach me sooner. I have perused the account, which you have kindly given me, more than once, and shall read it again. Even your complaints are precious to me, as they are a proof that you feel your want, or your poverty; and you know that our Saviour has declared such to be blessed.

"When I have reflected upon my own deviations, (and they have been numerous, nay, innumerable,) I have had reason to attribute them to some secret pride. We confess, no doubt, that we are poor; that we have lost the glory of wisdom, holiness, and righteousness. Our confession is very orthodox; but alas! our thoughts, wishes, aims, and whole conduct, are proofs that our confession is too often undermined.

"As true religion endeavors to humble us and exalt God; and as this is absolutely necessary to our real welfare; we plainly perceive that God, in all his transactions with us, aims at this double point, viz. that we may be, what we really are, mere nothings; that he may be acknowledged as the only source of grace, strength, and happiness.

"When I read your letter, I think I am reading the history of my own life. Our want of poverty of spirit, makes us put our confidence in our own (imagined) merit: at other times, it makes us indolent in prayer—sometimes presumptuous in venturing where we ought to be careful and vigilant. In short, it hinders us in faith, love, and hope.

"This, I am sure, every saint now in heaven will tell you hereafter, that our pride is our greatest enemy. Nay, sometimes we attempt to bring it down furiously; and even this is a specimen of our pride.

"The best, the surest way, therefore, is to look up to Jesus, and to cry to him, Help me, grant me that true poverty of spirit which I need.

"I remember to have read the story of a pious man complaining of his unsettled mind. The old Christian, to whom he discovered his whole mind, answered him in the following manner: 'I perceive, Sir, that you do not pray.' The mourning Christian replied, 'Not pray? I fall on my knees oftentimes a day.' The old man said, 'I do not doubt that: but still I say, you do not pray; I mean, you do not converse with God and your Redeemer, so intimately, so freely, so often, as if you and He were alone on earth. To converse so with God, in the midst of all our business, we need not be always on our knees.'

"In the same manner a friend once asked Mr. Francke (who built the famous Orphan House at Halle) how it came to pass, that he maintained so constant a peace of mind. Mr. Francke replied, 'By stirring up my mind a hundred times a day! Wherever I am, whatever I do, I say, Blessed Jesus, have I truly a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Thine I am. Wash me again and again. Strengthen me, &c. &c. By this constant converse with Jesus, I have enjoyed serenity of mind, and a settled peace in my soul.'

"Throw yourself upon Him, dear Sir, upon his mercy, atonement, grace, and Spirit. Do not look constantly upon your faults only. The sense of the love of God, and of Jesus, some true experience of ease, peace of mind, and a well grounded hope of a blessed eternity—all this, in some degree enjoyed, will give you more strength to deny the world, and the lusts of it, to take up the cross and to follow Christ, than all the thunders of the law. But as all this is not granted absolutely; but in the way of humble dependence upon God, therefore not only pray but *watch* earnestly, that you may not lose by dissipation, what you have obtained in the way of begging.

"Your whole letter is a clear evidence, that you hunger and thirst after righteousness; which by nature you have not, but which is purchased for you by your atoning High-Priest. The promise which is given to such is quite animating; viz. 'They shall be filled, and satisfied; they shall not be left in a *painful* hunger and thirst.'

"This promise, be assured, Jesus will make good. It is, as if he said to you: *You* shall be filled. Wait humbly his hour. Knock at his door confidently. Entreat him to fulfil his promise: do it again and again. You will soon find that he is faithful; and so, instead of lamenting your dejected condition, you will rejoice in the God of your salvation.

"Then the former experience of darkness, and uncomfortable hours, will be of great advantage. You will take care not to lose your roll, as Mr. Bunyan's pilgrim says.

"I shall not wait for your answer; but now and then send you a line as I have leisure.

"Pray for us. We shall remember you and your family likewise. Peace be to you!

"I am, my dear Sir,

"Your affectionate friend,

"C. F. SWARTZ."

The venerable missionary probably fulfilled his promise of occasionally writing to his eminent correspondent. The two letters which have been introduced are, however, all that remain; and after a few years, Mr. ——— returned to this country. As Swartz rightly concluded, the religious impressions which he had received, were deep and permanent, and productive of the fruits of a truly Christian course. These excellent men were personally strangers, having never met in India; and both have long since entered into rest: but in that higher world to which they aspired upon earth, and to which the Saviour, whom they loved and served, surely conducted them, they have, doubtless, renewed and perfected their friendship, and are recounting, to adopt the language of one of them, "the wonders of mercy," by which they have been made partakers of "the joy of their Lord."

To Mrs. Chambers, Swartz next wrote as follows:—

"*Tanjore, April 5th, 1786.*

"DEAR MADAM,

"Your kind letter I have received, and made a proper use of it, by acquainting Mrs. Wood of the payment of a large sum. Here I have exerted myself much, by entreating the Rajah to pay off the 12,000 pagodas which he owed to the late Colonel. But though I do not despair, I find it very difficult to get any thing from these people.

"The account which you have given me of your own condition has rejoiced me very much. No doubt, madam, all the world, its riches and pleasures, cannot satisfy the sinner, who feels his need of a perfect righteousness; and at the same time is fully convinced that such an immense treasure is not to be found in himself.

"How should we, therefore, rejoice at the comfortable declaration of the gospel—nay, invitation, to come and buy bread 'without money and without price.' Freely it has been purchased, freely offered, and freely given, in the way of repentance and faith in Jesus. Considering our own hearts, and the sinful workings of them, we must needs despair of getting proper food for our souls, if it depended upon our own works. But we know that not our works but the work of Christ, that great and divine work of atonement, has purchased all needful blessings for us.

"How happy are you, madam, that, in conjunction with your dear husband you have chosen

Christ; that you look upon all things of the world as dross in comparison of the excellent knowledge of Jesus; that you wish to win him as your treasure; for, having him, you have God and his favor—nay, eternal life. To be found in him at all times, in prosperity and adversity, in sickness and health, in life, death, and eternity—being in him, we are secured from all that can hurt us.

"Let us, then, watch and pray, that this new disposition of mind may not be diminished or destroyed.

"May God grant you both abundant grace and strength to shine as lights in the midst of a perverse generation! God bless you both!

"I am, dear Madam,

"Your most obedient humble servant,

"C. F. SWARTZ.

"P. S. Knowing that Mr. Chambers has a great deal to do, I do not insist upon his writing, though he is always willing to do so. But be pleased to tell him that if the Oriental Magazine contains any thing useful, he may be so kind as to send it to me; if otherwise, I do not wish it."

In his retrospect of the year 1786, Swartz assures the Society for promoting Christian Knowledge, that their labors in behalf of India had not been in vain. The missionaries and teachers of the natives at the various stations had been preserved and prospered. He particularly notices the diligence and success of the pious catechist, Sattianaden, at Palamcottah, and speaks with much pleasure of the soldiers in the garrison at Tanjore, who attended divine service both on Sundays and at the weekly evening lectures, which were frequented by great numbers. "To this," he says, "they are encouraged by the officers, who all confess that corporeal punishments had ceased from the time that the regiment began to relish religious instruction."

In a subsequent letter, he informs the Society of some recent events, which he apprehended would tend to promote the diffusion of Christian knowledge in that part of India; and which certainly afforded fresh proofs of the high respect which was entertained for his character, both by the English government and the native princes, and the beneficial influence of his practical wisdom, integrity, and benevolence.

Peace had been restored to India; but the territory of Tanjore was still in a deplorable condition. The calamities consequent upon the unjust assumption of that province by the nabob, in the year 1773, and the subsequent devastation and ruin occasioned by the invasion of Hyder Ali, had reduced the Rajah to great pecuniary distresses, and rendered the closing years of his reign a painful contrast to the gaiety and splendor of his youth. Debilitated by an incurable disease, and overwhelmed with affliction by the premature loss of his son, his daughter, and his grandson, (his only legitimate descendants,) the unhappy Tuljajee, regardless of the consolations of that divine religion which had been repeatedly displayed before him by his friend and adviser, Swartz, retired in hopeless despondency to the recesses of his palace, from which he never afterwards emerged. Here, brooding over his public embarrassments and his private sorrows, his former mild and benevolent disposition appears to have been exchanged for harshness and indifference to the sufferings of his people. Avarice became his ruling passion; and the collections from a country desolated by war and famine were barely adequate to supply his demands. At this period, the Rajah lost his upright sirkeel, or prime minister, Buchenah, who was succeeded by Baba, a man of notoriously oppressive and rapacious character. Instead of relieving the distresses which the people

had long suffered, this unprincipled minister augmented them to an intolerable degree, partly for the purpose of replenishing the Rajah's treasury, and partly for his own individual advantage, by a system of the most atrocious injustice, cruelty, and oppression. The people groaning under this barbarous misgovernment, and appealing to the Rajah for redress in vain, at length abandoned their country, and fled in crowds to the neighboring districts of Karikal, Nagore, at Trichinopoly, in the former of which, then possessed by the French, they not only found a secure asylum, but were received with the utmost hospitality and kindness. Several populous towns and villages were deserted, and whole districts, for want of laborers, lay waste and uncultivated. The number of useful inhabitants who thus emigrated was estimated at sixty-five thousand.

Such was the melancholy state of Tanjore when Sir Archibald Campbell succeeded Lord Macartney as governor of Madras; one of the earliest measures of whose administration was to open a communication with the Rajah, informing him of the representation which had been made to the English government, and entreating him to dismiss his oppressive Duan, and to appoint able and virtuous men to manage his affairs.

The Rajah was offended at this interference, and endeavored to excuse his own and his minister's conduct; but the attempt was unavailing. The inhabitants of the southern and western districts declared their determination not to cultivate their lands until a change should take place in the administration of Tanjore. In consequence of this declaration, the government of Fort St. George resolved to take the temporary superintendence of Tanjore into their own hands; and for this purpose, in July 1786, appointed a committee of inspection, consisting of Mr. Hudleston, the resident, Colonel Stuart, the commandant of the garrison, and the paymaster, Mr. Hippisley, with very large powers to watch over the affairs and interests of Tanjore.

With this committee Sir Archibald Campbell proposed to unite the subject of these Memoirs; observing, "There are abundant proofs on record of the zeal, ability, and services of the Rev. Mr. Swartz, whose accurate local knowledge, and facility in the country languages, and, above all, whose high estimation with the Rajah, from an intercourse of thirty years, must render his assistance of essential consequence on such occasions.

"His presence, if possible, should always be requested in the committee, in which he should have an honorary seat, and he should also be desired to interpret and translate whatever may be necessary, and to subjoin his signature to all such examinations and translations."

Shortly after this important appointment, Mr. Hudleston proposed to the governor, that Mr. Swartz should not only have a seat but a voice in the committee; stating that he had exerted the political authority of his situation, "in conjunction only with that excellent man," and adding, "it is, and will be, as long as I live, my greatest pride, and most pleasing recollection, that from the moment of my entering on this responsible station, I have consulted with Mr. Swartz on every occasion, and taken no step of the least importance without his previous concurrence and approbation; nor has there been a difference of sentiment between us in any one instance. Adverting only to the peculiar circumstances under which the committee begins its administration, and the prospect they present, you will, I am persuaded, sir, readily conceive of how serious a consideration it must be to me to have both the advice and effectual support of Mr. Swartz

in the adoption of that conduct which our concurrent judgment may approve. Happy, indeed," continued the resident, himself no mean judge of moral and political merit, "happy would it be for this country, for the Company, and for the Rajah himself, when his eyes should be opened, if he possessed the whole authority, and were invested with power to execute all the measures that his wisdom and benevolence would suggest."

In reply to this communication, the governor expressed his entire acquiescence in the resident's suggestion, and added, "Such is my opinion of Mr. Swartz's abilities and integrity, that I have recommended to the board that he should be admitted a member of the committee, without any reservation whatever; and my confidence in him is such that I think many advantages may be derived therefrom."

In a subsequent part of the same letter, the governor wrote as follows:

"Mr. Swartz's idea of prevailing with the Rajah, to give a joint cowl (or engagement) with the Company to the inhabitants, pleases me much. It would give the Company a more immediate right than they ever have had to see justice done agreeably to the terms of the cowl; and I shall be very happy if the measure is found practicable."

On being called to the committee as an honorary member, "Mr. Swartz expressed his readiness to give his best opinion and advice, and to be aiding, on all occasions that did not involve violent or coercive proceedings; which, however expedient they might be deemed in the estimation of government or the committee, he considered, nevertheless, as unbecoming the character of his mission. His most zealous endeavors, as they ever had been, so they were now, at the service of the Honorable Company, and happy he should esteem himself if he could be in the least instrumental in producing harmony between the Rajah and the Company, and to see the poor inhabitants of this once flourishing country restored to the undisturbed possession of the fruits of their labor." Having made this declaration, he took his seat in the committee.

In pursuance of the suggestion alluded to by Sir Archibald Campbell, Mr. Swartz requested an interview with the Rajah, for the purpose of persuading him to accede to the expedient of adding his cowl to that of the Company, in order to remove the distrust of the inhabitants, and to offer them such security for the redress of their grievances, as would prevail on them to return to the cultivation of the country.

In reply to this proposal, the Rajah earnestly deprecated the compromise of his authority by any interference on the part of the committee of inspection; assured Mr. Swartz that he had actually afforded considerable relief to his people, and that some had returned, to whom he had granted a supply of money and of seed for the cultivation of their land.

These expedients, however, were very inadequate to the urgency of the case; and, in consequence, one of the members of the committee of inspection strongly recommended the adoption of some prompt and vigorous measures for the more effectual relief of the people, and particularly suggested frequent meetings of the committee, and a general survey of the country. To these proposals Mr. Hudleston and Mr. Swartz were decidedly opposed, upon the broad and generous ground of their unwillingness to take any step which might unnecessarily irritate the Rajah, or infringe upon those principles of justice by which the British government ought upon all occasions to be actuated, and upon that independence which had been solemnly secured to the Rajah on his restoration by Lord Pigot.

Not to enter at length into the discussions of the committee upon this important subject, which were highly honorable to every member of it, it will be sufficient to observe, that Mr. Hippisley, in one of his minutes, attributed the reluctance of Mr. Swartz to acquiesce in any coercive measures, to this sacred function, and to his personal friendship for the Rajah, which he thought, to adopt his own expressions, "might revolt his mind against the sterner dictates of civil policy." From the undue influence of these motives, Mr. Hudleston warmly vindicated his friend and coadjutor, observing, that while he left it to Mr. Swartz himself to explain his own views, he could not admit the supposed incompatibility of private friendship with the dictates of sound policy.

It would be unjust to the character of this truly wise and benevolent man not to insert the greater part of his own minute upon this occasion:

"I confess," he observed, "that my sacred function makes me wish (to speak in the mildest terms) that no coercive methods may be used against the Rajah; but surely that is not the only motive which makes me abhor force; nay, I mentioned in the committee one of a different nature.

"The recollection of all that happened before the second siege,* the injustice of the nabob against the Rajah, which was removed in a great measure by the restoration and the assurances which were then made to him, gave him a full right to be treated with lenity. By such treatment, which he may justly claim, his mind will not only be preserved in a state of tranquillity, but our neighbors will also observe the sacred regard which we pay to our solemn promises; which may be of greater importance, and ought of course to be of greater force, than the consideration of utility.

"My friendly intercourse with the Rajah from his accession, shall never bias me to be regardless of the injustice he has done to his oppressed people.— This I have declared more than once, when I humbly entreated him to have mercy on his subjects; for which plain declaration I lost, in some degree, his good opinion.

"But as the law threateneth the disobedient it shows kindness to those who earnestly *begin* to follow its dictates.

"This is the case of the Rajah. Whether from good motives or mere fear, certain it is, he has sent to his people such terms as they never before were acquainted with. He has taken off taxes, which were laid on them in his father's time; he has charged his soubadars to publish them, and the inhabitants confess, that if he religiously keeps those promises, they shall be very happy.

"As to the two articles of betel and salt, he will no doubt relieve his people very soon.

"With respect to the uncultivated fields, we know for certain that many thousand acres lie barren.— But this is owing to the small number of inhabitants, which no survey will multiply.

"As to a proper survey made by an engineer, it has been made already by Colonel Ross, Major Stevens, Captain D. Good, and Captain Alexander Read; whether they have only begun, or perfectly finished it, I cannot ascertain. Sure I am that it was undertaken, and I was on the spot with the above mentioned gentlemen when they actually were surveying."

The result of the preceding discussion in the committee of inspection was the postponement of any coercive measures towards the Rajah, and Mr. Swartz was left to try the effect of renewed applications of a friendly nature. Alarmed by his re-

presentations, and fearing lest, after all, the committee should take the management of the country into their hands, the Rajah at length reluctantly announced his determination to do full justice to his people. Rendered suspicious, however, by former experience, they distrusted his promises, and rejected his offers. The Rajah then had recourse to the powerful influence of Swartz himself, and requested him to assure them, in his own name, of his highness's protection. He did so; and such was their confidence in his integrity, that seven thousand of the emigrants returned at once; others soon followed; and upon his reminding them that the best season for cultivating the land had nearly elapsed, they replied; "As you have shown kindness to us, we intend to work night and day, to manifest our regard for you." The poor people, anticipating better days, exerted themselves with such vigor, that the harvest was more abundant than that of the preceding year.

The governor and council of Madras were so impressed with the value of Mr. Swartz's services upon this important occasion, that they resolved on granting him a salary of £100 per annum, as interpreter to the Company at Tanjore, with a monthly allowance of twenty pagodas for a palanquin; and the resident was desired, in communicating this resolution, to express "the high sense which the board entertained of Mr. Swartz, and the satisfaction they derived from the hope that his zealous exertions in promoting the prosperity of the Rajah of Tanjore and his country would be crowned with success."

"In these transactions," says the excellent missionary, ever intent on the great object of his life, "I had the best opportunities of conversing with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry, and as we have a prospect of seeing this country better managed, that is, with more justice, it is to be hoped that it will have a good effect upon the people."

He next adverts to a benevolent institution of a very interesting nature, which the governor's lady was about to establish.

"As Sir Archibald Campbell," he writes, "showed the kindness of a father to this country, so his lady has acted the part of a mother to the poor female orphans. She has formed a plan, and begun to execute it, for educating poor daughters of soldiers, who have hitherto been miserably neglected, or if educated in private schools, were left without protection, and consequently soon fell into the hands of the destroyers. Lady Campbell's plan has the sanction and protection of government. A subscription has been set on foot, and more than 14,000 pagodas are already collected. The nabob has given a very spacious house which he bought for 8,000 pagodas, for that purpose. Twelve ladies form the committee, and each of them is to inspect a month. Lady Campbell hopes that a similar institution for the education of boys, particularly soldiers' sons, will soon be made. Though this account is but short and imperfect, yet I am confident that it will be highly pleasing to the Society. The plan has often been proposed, but never put into execution till now. Every one who takes delight in the welfare of his fellow-creatures, will praise God for the humane disposition he has put into the heart of Lady Campbell. This is a most comfortable sign, and an evidence that God still intends to dwell among us. When the orphans are collected, and things are put into some order, I hope, as her ladyship has invited me to be an eye witness, I shall be able to transmit to you a fuller account of this matter."

He then notices the provincial schools, which were to be erected upon Mr. Sullivan's plan; and

after informing the Society that the school at Ramnadapuram was proceeding with tolerable success, he regrets that the external circumstances of the country did not seem favorable to the establishment of others. "The petty lords of districts," (*i. e.* polygars) he observed, "feel too much oppression; but this it is hoped will be removed, and then those institutions will be admitted without impediment. They would facilitate the connection between the Europeans and natives, and would open a door to the missionaries, who visited them, to converse freely with the principal people of the country, by which means divine knowledge might be conveyed to the natives in the easiest manner."—Mr. Gericke, he added, was preparing some young persons as instructors in these schools, and the same plan was pursued in his own school at Tanjore, where several European and native children were learning English for this purpose.

At the close of this letter, Swartz took occasion to request the Society to receive his young friend Mr. Kohlhoff into the number of their missionaries, assuring them of his conviction that he would discharge the duties of that office with integrity; and concludes by thanking them for the satisfaction with which he had read Dr. White's celebrated Bampton Lectures, a copy of which had been sent to each of the missionaries, praying that God would be pleased to open the eyes of the nations, and that the pious endeavors of the Society might be blessed with abundant success.

CHAPTER XV.

A. D. 1787 TO A. D. 1789.

Ordination of Mr. J. C. Kohlhoff—Adoption of a son by the Rajah of Tanjore—He requests Mr. Swartz to become his guardian, and manager of the country during his minority—He declines, and recommends another plan—The Rajah accedes to it—His death—Reference of the succession to Tanjore, to the Governor General—Lord Cornwallis's directions—Sir Archibald Campbell sets aside the adopted son, and places Ameer Sing on the throne—Advice of the Governor to the new Rajah—Committee of Inspection dissolved—Arrival of the Rev. Mr. Brown at Calcutta—Donation of Ameer Sing to the Tanjore mission—Liberal support of provincial schools, by the Court of Directors—Consequent proceedings of the Governor and Council of Fort St. George, and Mr. Swartz—Question respecting Castes—His conduct with reference to this subject—Congregation at Palamotta—Letters to Mr. Duffin—Arrival of Mr. Junieke as a missionary at Tanjore—Swartz's character of him—Journey to Madras—Provincial schools—Letters to Mr. Chambers and Mr. and Mrs. Duffin.

The commencement of the year 1787 was marked by an event peculiarly interesting to Mr. Swartz, and productive, from that period to the present, of the most beneficial consequences to the mission at Tanjore. This was the ordination, according to the rites of the Lutheran church, of his young friend, Mr. John Caspar Kohlhoff. The ceremony was performed at Tranquebar on the 23d of January, "one of the most solemn days," said the Danish brethren, "ever celebrated at that place." On that day their venerable senior, the Rev. John Balthasar Kohlhoff, kept the jubilee of his services as a missionary, and being compelled to retire from active labor, had the inexpressible pleasure of seeing his eldest son ordained in the mission church, and invested with the holy office of the priesthood. The several missionaries, both English and Danish, propounded to the candidate questions in divinity, which he answered to their great satisfaction, showing how well he had employed his youthful years under the tuition of Mr. Swartz. The Danish governor, and all the European families of the settlement, together with a great number of native Christians and heathens, attended the service, and a general awe was conspicuous, particularly during

the ordination sermon, which Mr. Swartz preached, from 2 Tim. ii. 1. "Thou therefore, my son, be strong in the grace that is in Christ Jesus." After the ordination, the young minister entered the pulpit, and preached in Tamul with such graceful ease, that it was pleasing to every one who understood it. The missionaries expressed the greatest hope of his continuing a faithful servant of Christ, and a great help to their brother Swartz in his old age.

To the Society for promoting Christian Knowledge, who at his request had admitted Mr. Kohlhoff into the number of their missionaries, he communicated some interesting particulars respecting this new associate of his labors. He had been educated by himself, he informed them, from his eighth to his twenty-fifth year; he was truly upright, and had given satisfactory proofs to the English and Tamul congregations, of his sincerity in practising the duties which he had learned from the holy Scriptures. Humble, and content with little, he was willing to instruct others. The New Testament he read in its original language. Latin and Hebrew he had not then studied. The Tamul he spoke fluently, and had preached in it above four years. The Portuguese language he also understood. The Moorish, or Hindoostanee, he knew, and in the Persian he could express himself with tolerable propriety. The English and German languages he spoke with some elegance. He had read prayers in the English congregation above four years, and had occasionally preached. Though but young, he was liked by the English, and sent for by the sick.

Such was Swartz's account to the Society, of his young colleague. To Mr. and Mrs. Duffin, who were much attached to him, he mentions him briefly, but touchingly, as follows.

"Tanjore, March 31st, 1787.

"As Mr. Kohlhoff has written to you, I thought to add a line or two. As to his ordination, the sight of the young man and the old father sitting near the altar, melted down my heart, so that I could not refrain from shedding tears. I know you love my young friend, and he has reason to look upon you as a sort of parents. He has now his course to run. May the Spirit of Jesus be his guide and comforter! According to the course of nature, I shall soon leave him and the world. May a gracious God lead me, so that I may not be afraid of passing through the valley of death!"

To Mr. Chambers, he wrote more fully on a subject which, on various accounts, so deeply interested him.

"Tanjore, June 8th, 1787.

"MY DEAR FRIEND:

"Your long and most agreeable letter I received many months ago, and should have answered it before this, had not business and an indolent old age prevented me: for now I must confess that I cannot do business as in former days. However, I bless God that my proper business, viz. that of being a witness to him who died for me, is not a burden, but still my delight and comfort.

"Your most friendly letter contains many comfortable proofs of divine Providence watching over you and your welfare, which has rejoiced me much. The righteous shall see it and rejoice; and all iniquity shall stop her mouth." May you and Mrs. C. daily 'observe these things'—then shall you 'understand the loving kindness of the Lord.'

"As for me, I am also highly obliged to sing of the mercy of the Lord, though I am not worthy of the least of all his divine benefits.

"You know that I took the son of our venerable

senior, Mr. Kohlhoff, under my care. From his younger years, I instructed him in Christianity, English, German, Greek, and some country languages. Having been instructed for several years, it pleased God to awaken him to a sense of his own sinfulness, and to raise in his mind a hunger and thirst after the righteousness of Jesus. He then prayed, wept, and meditated; and, in short, he became a very agreeable companion to me. His improvement in knowledge I observed with delight.

"I employed him gradually, so that he in a short time catechised in the English and Malabar school. As I explained to him the Epistles of St. Paul, and read with him many of the best authors in English and German, I permitted him to preach before the Malabar congregation. By slow degrees he became a very useful assistant to me.

"Feeling the infirmities of old age coming upon me, I represented his case to the Society, requesting permission to put him into sacred orders, and to constitute him my successor. The Society consented to all, desiring that the ordination might be performed in the presence of all the missionaries at the coast. Accordingly we went to Tranquebar. The young candidate was examined by all, and publicly ordained. The Danish governor, and the whole congregation, black and white, were assembled. When kneeling at the altar, he had the peculiar and awful delight of seeing his aged father sitting near him.* I explained the words of St. Paul, 2 Timothy ii. 1, and so blessed him in the name of the Lord. Afterwards young Mr. Kohlhoff mounted the pulpit and preached. It is impossible to describe or explain what I felt on that day—the most awful of all my days. Praise the Lord, O my soul!"

The young missionary himself, who had been so admirably trained to the great work of the ministry in India, by his affectionate instructor and friend, thus expresses his own feelings on the solemn occasion of his ordination, in a letter to Mrs. Duffin.

"I doubt not but my good friend Mr. Pohle has acquainted you with the unspeakable kindness which God has bestowed upon me, by appointing me to the sacred office. Little did I expect that such an honor should be conferred on me, who am not worthy of the least of the divine favors; nor could I at first prevail upon myself, when I considered the weakness of my constitution, and those great attainments and abilities which are required, to undertake the duties of that important office. But as it was the will of God, I would make no resistance, lest I should be found to fight against God."

Mr. Kohlhoff then gives an account of the ceremony of his ordination, similar to that which has been already detailed, adding, that a sermon was preached by Mr. Pohle from the words of our Saviour, "Simon, son of Jonas, lovest thou me?" on the leading disposition of a minister of Christ, and that the service was concluded by the celebration of the holy communion.

"May I ever maintain," he continues, "a grateful sense of all the benefits which God has bestowed upon me; and may he endue me with the grace and strength of his blessed Spirit, that I may be faithful in the sacred office to which he has appointed me, notwithstanding the difficulties which, no doubt, I must meet with! My dear father finished the seventy-fifth year of his age last November. At present he is able to do little or nothing, on account

* That excellent man survived this interesting scene about four years, having lived to see his son diligently engaged in the English mission, and the rest of his family, by the good providence of God, comfortably provided for.

of his infirmities, which makes him long to be delivered from this earthly tabernacle, and to be with Christ his dear Redeemer. It is, indeed, a great exercise of patience to such a person to continue waiting in pain and weakness, when he finds that his active work is done, and thinks himself laid by as a vessel of little more use."

It is gratifying to reflect that the humility and diffidence thus expressed by the young missionary were the prelude to a long course of pious and useful labor, which has at length brought him to no great distance from the age of his venerable father, whom he so affectingly mentioned, and which has fully verified the confidence and hope expressed by his admiral tutor and friend at his ordination.

During the absence of Swartz, at Tranquebar, on this interesting occasion, an event took place in the court of Tanjore, in consequence of which he was unexpectedly, and most honorably to himself, called to act a prominent part in the political affairs of the country. This, as it occupied much of his time and thoughts during the last ten years of his life, and is as yet but imperfectly understood, it will be important fully to develop; more particularly for the purpose of showing, that while he continued to devote his chief attention to his higher and more immediate duties as a missionary, it proved the occasion of more eminently displaying not only the integrity and disinterestedness, but the wisdom and ability which distinguished his character.

The event referred to, was the adoption of a son by the Rajah, as his successor in the kingdom of Tanjore. The domestic calamities of the unhappy Tuljajee have been already noticed; and, according to the custom of his country, he was anxious to select a child from one of the branches of his ancient house, to supply the failure of his own immediate descendants.

In this important proceeding, the Rajah, who, as it has been already remarked, was well acquainted with the civil and religious institutions of his country, was careful to observe all the ceremonies requisite to render it legal and valid.

This solemn act he announced in the following letter, dated January 26th, 1787, to Sir Archibald Campbell, governor of Madras, as translated by the Mahratta interpreter.

"It has been my wish for two or three years past to adopt a son; but as I have had no opportunity of carrying it into execution, it has hitherto been delayed. Having now resolved to choose one out of my near relations, I have fixed upon the son of Shahajee (the son of Soubajee Rajah, my near cousin by lineal descent,) who is ten years old, and proper in all respects. Accordingly, on the 2nd of Rubbissanni, (22nd January,) in consequence of my wishes, I adopted and named him Serfojee Rajah, with all the forms of our religion: this has afforded great relief to my mind. As your excellency is my friend and favorer, I have written a letter to give you this pleasing information. I am firmly convinced that whatever favor and protection I have received from the honorable Company, and from your excellency, will hereafter be continued to my child Serfojee, without deviation. I and my country have no resource but in your excellency: I rely on you with the greatest confidence. All other information will be communicated to your excellency by my vakeel.

"To a friend, why should I write more?"

A day or two after despatching the preceding letter, the Rajah sent for Mr. Swartz, and, on his arrival, addressed him in the following brief but emphatic manner. Pointing to his newly-adopted child, he said, "This is not my son, but yours; into

your hand I deliver him." The pious missionary replied, "May this child become a child of God!" Here the Rajah, being distressed by his cough, suddenly terminated the interview; but on the following day, finding himself a little stronger, he again requested his attendance, and thus resumed the conversation: "I appoint you guardian to the child: I intend to give him over to your care;" or, literally, to put his hands into yours.

So unexpected and flattering a charge might have proved a temptation to a man of greater ambition and less disinterestedness than Swartz; but he immediately replied, "You know, Rajah, that I have always been willing to serve you, as far as I could; but this, your last request, is beyond my power. You have adopted this child, and you now leave him without a guardian, without a support, like a garden without a fence. I am afraid that by so doing, you would not consult the happiness of the child, or the welfare of your country. You know there are competitors and parties in the palace, who aspire to the government. Cabals and animosities will ensue more than you may think of. These will endanger the life of the boy, and involve the kingdom in confusion. As for me, I must disclaim all guardianship, for this reason: because, waiving all other considerations, it would be impossible for me to take care of him.* I may, perhaps, see him once or twice in a month, and may give him my best advice; but what poor guardianship would this be! You will be pleased to adopt some other plan."—The Rajah asked, "What method do you propose?" Swartz answered, "You have a brother,—deliver the child to him; charge him to educate and treat him as his own son, till he is grown up. Thus his health and life may be preserved, and the welfare of the country may be secured." To this suggestion, the Rajah at first objected; but afterwards said, "Well, I will consider all that you have urged!"

"And so," adds the missionary, "I left him." The objection thus alluded to on the part of Tuljajee, was a doubt as to the legitimacy of his brother, who was, in fact, the son of a concubine, and with whom he had never been on friendly and cordial terms. In the course, however, of the evening after the preceding conversation, the Rajah's mother visited him, and earnestly interceded in behalf of Rama Swamey, afterwards called Ameer Sing. This, combined with the advice of Swartz, determined Tuljajee to adopt the plan proposed. He accordingly sent for his brother, delivered his adopted son into his hands, desired him to be his guardian, and earnestly commended him to his care and affection. He then ordered a dress for his brother, and requested him to be kind to all his old servants, and to continue them in their offices. The Rajah's mother and the principal people of the palace were present at this interview, and expressed their joy and satisfaction at the arrangement which had been made.

The next morning the Rajah, who was rapidly sinking, requested the attendance of the resident, Mr. Hudleston, Colonel Stuart, the commander of the garrison, and Mr. Swartz. They were conducted to a small pavilion, near the apartment in which the Rajah was lying, and were there introduced to his brother and his adopted son, who were sitting together surrounded by his principal servants. The dying prince then sent the following message to them. After stating that, in compliance with the

* It is evident, from his subsequent conduct, that this rejection of the guardianship of Serfojee related chiefly to the government of the country during his minority, and not to that of his person and education; in which we shall soon find Mr. Swartz interesting himself, and of which he was recognised by the Madras government as the guardian.

suggestions of Mr. Swartz, he had appointed Ameer Sing to be the guardian of the child, and regent of the country, till he should be capable of succeeding to the throne, he expressed his desire that the honorable Company would consider these two persons as the nearest and dearest to him in the world, and would support them in the government of the country, according to their solemn promise to maintain him and his heirs on the throne, as long as the sun and the moon should endure. He then said, that as he looked upon the resident and Mr. Swartz as faithful, he requested them to give him their assurance that they would communicate his wishes to government, and expressed his hope that the Company would confirm this his last will, and continue to his brother and adopted son the same kindness which they had shown to himself. Mr. Hudleston having promised to transmit a faithful account of all that had passed, the Rajah replied, "This assurance comforts me in my last hours!"

Mr. Swartz, as well as the resident, communicated to Sir Archibald Campbell a narrative of this interesting transaction, and at the close of his letter, took occasion to offer the following important suggestion to the governor.

"These are the most material things which I thought necessary to lay before you. One word I beg leave to add; viz. that whatever salutary regulations for the welfare of the country and the administration of justice ought to be made, might now be introduced with great ease, as the Rajah's brother would cheerfully consent to all that might be proposed by you, honorable Sir; so that the welfare of the country might now be grounded upon a solid basis.

"My wish has been, and always shall be, that your government may prove the greatest blessing to this country."

"Now, within a few days," said Swartz, in a letter to two of his friends, "it will appear what government intend to do;" adding, with his constant endeavor to improve every incident to a spiritual purpose, "May *you* both be 'kings and priests before God!'" (Rev. v. 10.)

Two days after the affecting scene just described, the Rajah, Tuljajee, who, from the commencement of their intercourse, and amidst all his errors and irregularities, had treated Swartz with unvarying respect and kindness, expired. His obsequies appear to have been conducted with due pomp, but without any tumult. The body of the Rajah was burned; but no female was immolated on the funeral pile,—a circumstance of which Sir Archibald Campbell, much to his honor, at a period when the subject had excited but little attention, availed himself, to urge upon his successor the prohibition of a custom "distressing" as he justly observed, "to the feelings of humanity, and only serving to enrich the priests, by means of the jewels of the women who are thus cruelly and untimely sent out of the world."

The committee of inspection, by order of the governor and council of Madras, took the necessary measures for preserving the tranquillity of the country. In conjunction with Ameer Sing, who was considered as regent during the minority of Serfojee, they were directed to maintain the government of Tanjore as administered by the late Rajah, until further instructions should be received from the governor-general of Bengal; and on the day following the funeral of the Rajah, the military force which had been assembled, in order to prevent disturbance, was, at the suggestion of Mr. Swartz, withdrawn from the vicinity of the palace.

In communicating to the Society for promoting Christian Knowledge the preceding events, he informed them that Ameer Sing promised to be a

father to the people, to alleviate their burdens, to inspect the state of the country, and not to leave the whole administration to his servants. "He hopes," he added, "to be confirmed by the governor-general, according to the last will of his brother. If so, certainly he will not hinder the progress of the Christian religion, but, at least externally, further it."

On the death of Tuljajee, the nabob of the Carnatic took the opportunity of urging his claim to the government of Tanjore; but this, having been maturely considered and declared invalid many years before, was at once rejected by Lord Cornwallis. The friends, however, of Ameer Sing, were by no means contented that he should retain merely the character of regent, and guardian to the adopted son of the late Rajah, but appear to have made strong representations to Sir Archibald Campbell on the injustice of excluding him from the immediate succession to the throne. These being transmitted to Lord Cornwallis, made a considerable impression upon his mind in favor of Ameer Sing; but in a minute in council upon this subject, it is well observed, that, however contrary to our ideas of natural justice the disposition made by Tuljajee might be, still if it were conformable to the laws of the Hindoos, and accorded with their opinions and prejudices, no arguments of this kind should prevail upon the governor-general to alter it.

It was also insinuated, that at the time of the adoption of Serfojee by the late Rajah, his mind was so much weakened by disease, and influenced by some of those around him, that he could scarcely be considered competent to the performance of so important an act.

These representations induced Lord Cornwallis to send instructions to the government of Madras, to inquire whether the pundits and principal people of Tanjore considered the succession, under the circumstances of the adoption, and the rights of the brother, as conformable to the laws and religion of the Hindoos, or in any manner opposed to them. Supposing the reply to such an inquiry to be in the affirmative, the adopted son was to be confirmed in the succession, and to be supported by the Madras government: if otherwise, Ameer Sing was to be raised to the musnud, and to be equally supported by the British authority. If the case should appear doubtful, and no sufficient test should be offered for the determination of the points in question, the governor-general stated that he should not hesitate, on the ground of his superior natural rights, to decide in favor of Ameer Sing. It is important to observe, that in entering into this discussion, the Bengal government had no interested motive, but was solely influenced by a desire to prove that their proceedings were regulated by strict justice, and an impartial regard to the rights of the Hindoo princes.

In pursuance of these instructions, Sir Archibald Campbell proceeded in the month of April to Tanjore, and convened twelve pundits, to whom certain questions concerning the adoption of Serfojee, and the right of Ameer Sing to the throne, were proposed. The members of the committee of inspection were requested to attend at their deliberations, and Mr. Swartz to act as interpreter.

Though there can be no doubt that Sir Archibald Campbell was sincerely desirous of ascertaining the truth, subsequent investigations and events clearly prove that sufficient precaution was not used to guard against the undue influence of Ameer Sing and his party, in biasing the minds of the pundits upon this occasion: and it unfortunately happened, that though Mr. Swartz was fully competent to interpret their language, he was at that time not so intimately acquainted with the doctrine

of the Shasters upon this particular subject, as to be able to detect the discordance of their opinions with the principles of Hindoo law and religion.

To the various questions proposed to them, the pundits unanimously replied, "that the adoption of Serfojee was illegal and invalid, and the right of Ameer Sing to the throne clear and undoubted."—In consequence of this decision, Sir Archibald Campbell declared his resolution to set aside the adopted son, and to raise the brother of the late Rajah to the throne of his ancestors. This determination was immediately carried into effect; and the ceremony of placing Ameer Sing on the musnud, by the governor of Madras, was accompanied with every mark of distinction and solemnity. At the close of the speech which he addressed to the new Rajah on this occasion, he expressed his confident expectation, that the adopted child, Serfojee, would be countenanced, protected, and maintained in a suitable manner; with which intimation Ameer Sing promised the most faithful compliance. A treaty was concluded between the Company and the Rajah, who immediately assumed the government of the country.

Sir Archibald Campbell, at the same time, took the opportunity of earnestly recommending to the Rajah his serious attention to the state of the revenue, and the administration of justice in Tanjore. Upon both these important points, the governor gave him the most friendly and excellent advice, and referred him to Mr. Swartz as the person best qualified to afford him counsel and assistance.

The committee of inspection was shortly afterwards dissolved, by a letter from the governor and council of Madras, in which they expressed a high sense of the zeal, abilities, and exertions of its members, and a perfect approbation of their conduct, which was recorded on their proceedings, and would be reported to the court of directors.

On the elevation of Ameer Sing to the sovereignty of Tanjore, Mr. Swartz privately admonished him to fulfil the promise given to his subjects, to hear their complaints, and to restrain the injustice of his servants. At the close, however, of a letter to Mr. Chambers in the month of June following, after briefly mentioning the death of the late friendly Rajah, and the adoption of Serfojee, he thus refers to the conduct of his successor.

"His brother is put on the throne; but he goes on in such a manner, that it is to be feared, he will not be able to fulfil the agreement made with the Company.

"At present," he continues, "I live at some distance from the fort, where I keep the English and Malabar school. In the king's regiment, there are a good number of soldiers who attend divine service every evening. One evening I go to the fort, and another evening Mr. Kohlhoff.

"I hope that ere this you have reason to rejoice in the safety of Mrs. C——. May you both be happy parents; and may you both live so long as to see your children piously educated! Though I write but seldom, I remember you and your situation very often.

"The arrival, and now the ministry, of the Rev. Mr. Brown, will, I hope, be to you both a great comfort. Remember me to him, with my sincere wishes that his labor may be abundantly blessed. God help you both in all respects.

"I am

"Your affectionate friend,

"C. F. SWARTZ."

The arrival of the excellent chaplain of the Company, thus hailed by Swartz, proved a source of the highest comfort and advantage to his friends, and many others in Calcutta, where his Christian

character and labors, during many years, were justly appreciated and eminently prospered. As the coadjutor and friend of Buchanan, he is well known and esteemed; nor is it too much to assert, that had his early appeal to this country been cordially seconded, the cause of Christianity in India, would probably ere this have been much more widely and effectually extended.

It is not unworthy of notice, as one among many other instances of the liberality of Mr. Swartz, that, in the year 1782, in furtherance of the public service, he lent one thousand pagodas to the late Rajah of Tanjore; which sum he now consented to receive, without interest, from the commissioners for adjusting the claims on the deceased Rajah, at the accession of his brother.

Not long afterwards Mr. Swartz reported to the Madras government, that about fifteen years previous to that date he built a church at Vellore for the instruction of the natives; that when the war ended, and peace was established, four companies of his Majesty's 72d regiment were stationed in Vellore, who, having no proper quarters, used the church as barracks, and continued so to use it. He therefore requested that government would either allow him a monthly gratuity, or buy the church for the Company's use.

The surveyor was directed to report on this subject; in communication with whom, Mr. Swartz agreed to accept three hundred pagodas as the purchase-money, which was paid to him accordingly, in full of all demands, and the building transferred to the Company.

Though the conduct of Ameer Sing, as will hereafter appear, was, in many respects, unsatisfactory, it is pleasing to observe, that he took an early opportunity of fulfilling the promise of his brother "before his death, by delivering to Mr. Swartz a written document, sealed by himself and his chief ministers, in which he made an appropriation for ever of a village, of the yearly income of about five hundred pagodas, (£200,) for the school, and more especially for the orphans." The village is situated on the confines of the district belonging to Tranquebar, which Swartz preferred to one in the neighborhood of Tanjore, on account of the convenience of sending the children, in case of war, of which he was constantly apprehensive, to a neutral territory. In a letter to the Society for promoting Christian Knowledge, which contained this pleasing information, he makes honorable mention of Mr. Hippisley, as having always shown himself willing to be serviceable to the mission.

The plan of establishing provincial schools, proposed by Mr. Sullivan, of which some account has been already given, will be in the recollection of the reader. Upon the return of that gentleman to Europe, he communicated it to the directors of the East India Company; and it is due to that distinguished body to state, that they at once perceived the wisdom and utility of the suggestion, and with the most enlarged views of the real welfare of the natives of India, they determined on affording it their cordial and liberal support. The following is an extract of a letter from the court of directors to the governor and council of Fort St. George, upon this subject, dated 16th of February 1787.

"The utility and importance of establishing a free and direct communication with the natives, having been sensibly experienced during the late war in India; and their acquiring a knowledge of the English language being the most effectual means of accomplishing this desirable object, it is with great pleasure we learn from Mr. John Sullivan, our late resident at Tanjore, that, seconded in his laudable undertaking by the zealous exertions

of the Rev. Mr. Swartz, he had prevailed on the Rajah of Tanjore, and the Rajahs of the great and little Marawar, to establish schools for teaching English at Tanjore, Ramanadapuram, and Shevagunga, the capitals of their respective countries; the two latter assigning three hundred pagodas each for the support of their two seminaries. These works of peace, Mr. Sullivan informs us, have been interrupted by the calamities of war, and the funds assigned for their support necessarily diverted to other purposes; but we hope they will revive with the restoration of tranquillity.

"Highly approving of institutions calculated to establish mutual good faith, to enlighten the minds of the natives, and to impress them with sentiments of esteem and respect for the British nation, by making them acquainted with the leading features of our government so favorable to the rights and happiness of mankind, we have determined to evince our desire of promoting their success, by contributing two hundred and fifty pagodas per annum towards the support of each of the schools above mentioned, and of any other school which may be opened for the same purpose; and we accordingly direct you to pay such schools respectively the annual stipend of two hundred and fifty pagodas, flattering ourselves that our example will excite the native princes in alliance with us to similar and more extensive benefactions."

The governor in council at Madras lost no time in forwarding these judicious and benevolent views of the court of directors; and for this purpose they requested Mr. Swartz to communicate all the information which his experience enabled him to afford. Considering that the plan of provincial schools was to be supported by government, he thought it right to lay the subject before the members of the vestry at Tanjore, in order, as he observed, that they might be perfectly acquainted with his method of proceeding. Colonel Stuart, one of the members, being at that time absent—"Be so kind," he adds, in writing to Mr. Chamier, secretary to the government of Fort St. George, "as to acquaint Sir Archibald Campbell with the reason of my delay in answering; because I am afraid, if it were not explained, it might appear as a want of respect which I owe to government, and which I shall always religiously pay."

In his next letter to Mr. Chamier, he enclosed the minute of the vestry, together with some account of the English school at Tanjore. With respect to those at Ramanadapuram and Shevagunga, he was unable to transmit any detailed report, in consequence of their distance, and the unsettled state of those districts.

The vestry, after receiving Mr. Swartz's representation upon the subject, concurred in recommending that Mr. Kohlhoff should jointly with himself superintend the school at Tanjore; and that those at Ramanadapuram and Shevagunga, being more distant than he could conveniently visit at his time of life, should be placed entirely under the care of Mr. Kohlhoff and Mr. Pohle. The vestry also approved his suggestion, that, beside the salaries to the schoolmasters, a small monthly allowance should be made to his brethren, for their necessary expenses in visiting the schools. Mr. Swartz finally expressed his hope, that the members of the vestry would from time to time assist him in this laudable work, so as most effectually to promote the views of the honorable Company. "It will be a lasting consolation," it is added, "to himself, to be in the least instrumental to its furtherance."

The following is an outline of the plan of education in the English school at Tanjore, as communi-

cated to the vestry, and which was proposed as a model for those intended to be established.

In the morning, at half-past six, Mr. Swartz begins with prayer.

After prayer, the children breakfast.

From eight till nine, Mr. Kohlhoff explains the Christian doctrine to them.

From nine till eleven, they read with Mr. Kohlhoff.

Another master attends the spelling class.

From ten till eleven, the elder children learn arithmetic, under the inspection of Mr. Kohlhoff. The younger children spell and read the Psalter.

From eleven till twelve, they all learn the Hindostanee language, with a Mohammedan.

In the afternoon, from two till three, the elder children read easy books of history and geography.

From three till four, the elder children learn to read Tamul. The younger spell and read.

From four till five, they all write copies.

From five till six, they take exercise, under the inspection of Mr. Kohlhoff.

From seven till eight, public prayer.

From eight till nine, they sup.

From nine till ten, they are encouraged to speak English. Every one relates what he has seen, heard, or read, before Mr. Swartz.

At the conclusion of this sketch, he modestly states, that if the vestry should suggest any improvement upon his plan, it should be immediately adopted.

The governor and council at Fort St George, in reporting these proceedings to the court of directors, add the following observation:—

"We are so well convinced that there is no one either better qualified or disposed than Mr. Swartz to establish and promote the institutions directed by your honorable Court, that we have approved what he has written on the subject, and shall hope that his endeavors will be successful. If they are not, we shall be well assured that the plan at this juncture is not feasible."

In a letter to Mr. Chamier, the pious missionary thus expresses his grateful sense of the approbation with which his proposal had been honored.

"My humble request is to present my sincere and respectful thanks to government for this new proof of their kindness towards me."

"From this time," observes the able and intelligent author of a summary view of the Society's establishments in India, "the mission gradually extended itself around its chief seat, which was the residence of Swartz, and by donations of money and land, a fund was provided, from which the support of teachers and catechists was defrayed, and chapels and school-rooms were built at places, some contiguous to, and some at a considerable distance from, the fort and town. The missionaries made frequent visits to these institutions, allotting to them such portion of their time and care as could be spared from the superior requisitions of the principal establishment.

It had often been objected, at this early period, as it still continues to be, to the success of the missions in India, that few, if any, but those of the lower castes, were ever converted to the Christian faith. Without referring to various considerations which might tend to abate our surprise at this supposed failure among the higher classes, it may be satisfactory to record the testimony of so competent and unimpeachable a witness as Swartz upon this point.

* Appendix to the Report of the Society for the propagation of the Gospel for the year 1830, p. 174.

"Concerning the question about castes," he observes, "both at Tranquebar and here, our congregations consist of nearly an equal number of the higher and the lower." He then refers particularly to the difficulty which naturally arose as to the intercourse between natives of different castes, even after their conversion to that divine religion, which while it invariably recognises the distinctions of rank in civil society, teaches that all are brethren, as the children of the same common Father, and the disciples of the same meek and lowly Saviour.—"Here," he continues, "the men and women of the higher caste sit on one side of the church, and on the other, those of the lower.

"I have carefully avoided all unnecessary restraint, and thus have met with fewer difficulties.—Even at the administration of the sacrament, sometimes one or other of the lower caste has first approached to receive it, without producing any unpleasant sensation. Should you visit our church on a Sunday, you would observe with surprise the clean appearance of the lower caste, so that one might often take them for the higher. What renders them peculiarly obnoxious, is their practice of feeding upon dead cattle. I have always expressed the utmost abhorrence of such a custom, and positively declared that I would not allow it, and accordingly I hardly know any instance of it here. The country priests and catechists generally belong to one of the higher castes. The catechist Gabriel is, indeed, of the lower; but notwithstanding this, he converses freely with people of a higher class, as he pays particular attention to cleanliness in his dress. In the interior of the country, such intercourse is certainly not so easy. I was lately invited to the house of a heathen of the higher caste, when the pariah catechist came to me. I called to him, 'Stop; I will come to you,' the suttire, that is, the people of the higher caste, have not yet learned to be humble: they are proud sinners yet—we must bear with them. This they were not willing to admit, and accordingly showed kindness to the catechist. In another place, in the house of a heathen, many people assembled, whom I catechised and prayed with, and we even had divine service there on a Sunday. The master of the house sat down at my feet, listening with great attention. O! that we could spend more time among them. Things would then soon assume a more promising appearance. We preach to high and low, that Jesus Christ is our wisdom, our righteousness, our sanctification, and our redemption."

The following anecdote affords another illustration of the easy and inoffensive manner in which Mr. Swartz was accustomed to endeavor to lessen the prejudices of caste.

He* was waiting one morning in the ante-chamber of the palace at Tanjore, for an interview with the Rajah, when he was thus accosted by a Brahmin, who was attending there for the same purpose. "Mr. Swartz, do you not think it a very bad thing to touch a pariah?" "O yes," replied the venerable missionary, "a very bad thing." The Brahmin, however, perceiving, by his manner, that more was meant than expressed, asked again, "But Mr. Swartz, what do you mean by a pariah?" "I mean," the good man answered, "a thief, a liar, a slanderer, a drunkard, an adulterer, a proud man." "O then," said the Brahmin, hastily interrupting him, "we are all pariahs." Thus was he made to perceive how insignificant, in the missionary's opinion, was his boasted superiority over the pariah: while the lesson was calculated to teach

him the only distinction, in the sight of God, between one man and another.

The judicious manner in which Swartz treated this difficult and delicate point, is another proof of his wise and just conception of the liberal and tolerant spirit of Christianity; and the happy consequence of his mild and forbearing conduct was, that the distinctions of caste among his converts, were gradually disappearing and would probably, in time, have been entirely forgotten. The rash and intolerant spirit, however, of some of his younger successors revived and exasperated the feelings of the native Christians upon these painful distinctions; and at the period when the mission was visited by Bishop Middleton, and afterwards by Bishop Heber, an appeal was made to them upon this subject. Both those eminent prelates concurred in considering the feelings in question as partaking more of a civil than a religious nature, and in recommending mutual forbearance and kindness to the converts; at the same time enjoining on the missionaries a recurrence to the principles and practice of their admirable predecessor, Swartz, in allowing the distinction of castes in church to continue, provided that due care were taken to teach the congregations that they are all naturally, and in the light of Christianity, equal.*

One other letter to his friend Mr. Duffin, during the year at which the narrative of Swartz's life has arrived, will serve to show his acquaintance with the writings of some of our English divines, as well as to illustrate the deep humility of this eminent missionary.

"Tanjore, September 21st, 1787.

"DEAR SIR,

"Your most agreeable favor I have received, and am very willing to send you two volumes of Isaac Watts's Sermons. I have Sherlock's; but they are not for a mixed congregation.†

"Mr. Kohlhoff had a severe attack last week.—Having bathed, he became cold, and his speech failed him. You may easily imagine what I felt that night.

"Hitherto I have been tolerably well. If I live two weeks longer, I shall enter upon the sixty-second year of my age. What immense kindness and patience has God shown towards me! I shall bless him throughout all eternity.

"It is true, our success has not been equal to our wishes. But to have been beneficial even to few, is not to be despised. Nay, some of the seed sown in our lifetime may grow up when we are no more. In short, it is our duty, and happiness too, to be resigned to the will of God, and to work as long as we have opportunity.

* The whole subject is fully discussed in the Journal of Bishop Heber, vol. ii. p. 451, and in his Life, vol. ii. pp. 222, 399.

Since the publication of the first edition of these Memoirs, the present Bishop of Calcutta has felt it to be his duty to take some decisive measures to abolish the distinction of caste among the native converts to Christianity in Southern India; the evil having increased to a magnitude not contemplated either by Swartz, or the Bishop's revered predecessors. His lordship has in consequence addressed several letters to the native Christian churches upon the subject; and it is earnestly hoped that, under his firm yet judicious and paternal guidance, this difficult question may be brought to a just and satisfactory conclusion.

† His pious correspondent had probably requested some sermons for the use of the little Christian party at Vellore, who, in the absence of any chaplain or missionary, were chiefly indebted to him for instruction.

* See the able and convincing reply of the Rev. Mr. Hough to the Abbe Dubois, p. 79.

"I hear that Mrs. D. is frequently ailing, though not severely sick. All, all must work to our welfare—afflictions and pains not excepted.

"Remember me to Mr. and Mrs. Toriano—nay, to all with whom I have been acquainted. Have you heard of Col. and Mrs. F——? God grant that we may all come together in a better world, free from sin and misery?—God bless you and us all! O that you may enjoy that happiness which springs from sin forgiven, and communion with God!

"I am always, dear sir,
"Your most obedient humble servant,
"C. F. SWARTZ."

Early in the year 1788, in a letter to the Society for promoting Christian Knowledge, Swartz notices the first payment of the liberal grant from the East India Company towards the support of the provincial schools already established, and his appropriation of it, as he had proposed, to the schoolmasters and the superintendents. "I desire," he adds, "nothing of it for myself; although I shall readily assist as long as I am able." He then mentions in the most satisfactory terms, the ability, zeal, and industry of Mr. J. Kohlhoff, his new colleague in the mission. Respecting the congregation at Palamcottah, concerning which inquiries had been made, he replied, that it consisted of about one hundred and twenty persons, many of whom were inferior traders, some artificers, some farmers, and a few native soldiers, or sepoys, all having their respective employments, and none, as far as he knew, living upon the charity of others, much less of the church. The able and pious catechist Sattianaden, was proceeding excellently with the care of this interesting congregation. The English liturgy was translated, and used regularly before the sermon. The following very interesting letter occurs in this year, addressed to Mr. and Mrs. Duffin.

"*Tanjore, July 2, 1788.*

"MY DEAR FRIENDS:

"I am just come from taking my farewell of Mrs. J.—. In all human probability I have seen her for the last time. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more! As there is sin in us in this world, there is, and must of course be sorrow. Nor have we any reason to complain of its being so, since sorrow, if well managed, will produce excellent fruits. No man, unacquainted with grief ever came to a lively knowledge of himself and his corruption; without which how could he in earnest apply to Jesus the Redeemer, hungering and thirsting after his righteousness? Not knowing ourselves and our corruption, how can we fervently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every sincere Christian will confess with David—"Before I was afflicted I went astray; but now I keep thy commandments." If, then, sorrow and affliction are our medicine, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our amendment. On these and the like meditations you both jointly with Mr. J.— will dwell, and comfort yourselves with the prospect of a better world. These are frequently my thoughts, particularly as I am so near my end. I am not sick; I go through the course of my duties; but when alone, I groan a little, yet I hope without murmuring.

"I intended to write a little more, but a sick man in the hospital sends for me, wishing to hear a word of comfort. Farewell, my dear friends. May the spirit of Jesus guide, strengthen, and preserve you in the place whither Providence has sent you! If

God be with you, none will be able to hurt you.—Only take care to walk worthy of the gospel you profess. Glorify God and your Redeemer, even in that gay place to which you now belong.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you! I am, till I see you before the throne of God,

"Your affectionate friend,
"C. F. SWARTZ."

In writing to one of the same excellent persons on the 12th of November of this year, Mr. Kohlhoff thus expresses himself respecting him whom he calls "his honored god-father."

"Mr. Swartz has enjoyed a perfect state of good health by the mercy of God since I last wrote to you. Though now advanced in age, it is surprising how a gracious God enables him to go through a great deal of business. Our heavenly Father uses him still as a blessed instrument not only for the enlargement of his kingdom, but for the promoting of the public good. At present there are thirty-five of the natives instructed, who will soon be admitted into our church."

A few days afterwards, Swartz experienced a most merciful preservation. He had risen before daylight, and sat down on a seat where a very dangerous serpent lay; but providentially it did not attack him. Its bite is so venomous, that in general death ensues before any remedy can be applied.

In the month of October in this year, the Rev. Mr. Jœnicke, who had been recommended to the Society for promoting Christian Knowledge by professor Schultz of Halle, as well qualified for the important office of a missionary, arrived at Tanjore. He was wisely directed to remain for a time with Mr. Swartz, by whose admonitions and example it was the express wish of the Society that he should regulate his conduct. "That worthy brother of the mission," said Dr. Vincent in his charge to Mr. Jœnicke previous to his departure for India, "and laborer in Jesus Christ, has established such a reputation for candor, integrity, and disinterestedness, among both natives and Europeans, as cannot fail of recommending the cause of Christianity to men of every description who have heard his name; and this we assert from the concurrent testimony of every person who has returned from India." He then quotes the striking passage from the memoirs of a soldier,* which has been already introduced. "This testimony," he added, "from the pen of a military man, in circumstances where all partiality and prepossession are precluded, conveys an eulogium which exceeds the utmost panegyric we can bestow.

"The conduct of this worthy missionary has smoothed the path for those who were to come after him; by removing the prejudices of the natives, he has brought esteem and reverence upon the office itself;—and esteem and reverence are indispensable requisites, without which the proposer of a new doctrine can conceive no hope of gaining converts to his opinions."

Of the new missionary, Swartz wrote early in the following year to the Society in terms of high approbation. He soon improved in the English language, so that he was able to read prayers to the satisfaction of the congregation. In learning the Tamul language, Mr. Jœnicke found no difficulty. The New Testament he was able to read in the course of a few weeks, and it was expected that he would soon be prepared to pursue the work of a missionary in that language. "His talents," he observed, "are excellent; but his heart, temper, and conduct, are the principal qualities which re-

* Colonel Fullarton, vol. i. p. 416.

commend him to the mission. May he become 'a burning and a shining light' to this idolatrous country!"

Various reasons, partly relating to the concerns of the mission, and partly to some painful circumstances of a private nature, induced Mr. Swartz in the month of December to visit Madras. He was absent from Tanjore about two months, during the greater part of which time he officiated at Madras, preaching every Sunday in the English, Tamul, and Portuguese languages. From the mission station near this presidency, at the head of which Mr. Gericke was now placed, he wrote to Mr. Chambers. The first part of his letter relates to the misconduct of an aged missionary, who had been entrusted with large sums of money belonging chiefly to the families of deceased Europeans, which he had in various ways improvidently lent, or unwarrantably employed in private speculations. With this distressing subject Mr. Chambers was, in common with Swartz, officially concerned. Thus he writes, with true Christian benevolence and piety.

"Vepery, Jan. II, 1789.

"MY DEAR FRIEND:

"I will not attempt to apologize for my silence. I could not answer your questions, because Mr. F—— either would not, or could not, give me an account of various points of his mal-administration. Poor F. lent to a Polygar a large sum, and the bond he mortgaged to Mr. ———, whose executors retain it as a security for money which F. owed to him. So Mrs. W. and other widows and orphans have lost their money.

"That unhappy man lent another large sum to the nabob's son-in-law, part of which belongs to Mrs. ———, and the rest to other families. I have written to Sir Archibald Campbell to plead the cause of the widow and the orphan, and to persuade the nabob to acknowledge the debt. The governor and his lady promised to befriend the poor; but afterwards they sent me word that I might go to the nabob. I went to him this very morning; but heard nothing but compliments. His eldest son promised to acquaint his father with my wishes; but these are 'verba, prætereaquæ nihil.' I shall give a power of attorney to Mr. Gericke; for I am at a great distance, and cannot run to Madras. My age and office will not permit me to spend so much time in vain. I have felt the burthen of an executor. I never thought that it was so full of vexation and trouble; and after all, it is well if one be not censured. Whether you will appoint an attorney to act in your stead, I leave to your own judgment.

"The money which the Rajah of Tanjore owed to Colonel Wood is now put into the list of his private debts. Whenever a dividend is paid to other creditors, Mrs. W. will receive her share; so that the executors will have no trouble but that of taking bills upon the directors. I have now done with this business, which has given me great trouble and unbusiness.

"The poor old man F—— is at present in prison. One of his creditors keeps him there. I have visited him thrice. Think what I felt!

"Mr. Gericke is directed to remain here. I entertain a pleasing hope that things will from this time proceed better. I believe you know him. He is a sincere Christian—a Nathaniel, in whom there is no guile.

"I have been here above forty days. To complain is, as you know, to no purpose. But I am astonished that men should forget their latter end to such a degree. They eat and drink, and rise to play. I have asked many of them what they will think when all these things are taken from them—a dreadful eternity will, no doubt, be theirs.

"Blessed, for ever blessed be God, who has awakened us to consider our last end, and rouseth us daily to be prepared for that awful event! May we be found at all times in Christ! This was Paul's prayer, and I am certain it is yours. In Christ we shall be justified, and clothed with his righteousness, that we may appear before God in white garments. In him we shall obtain strength to die to the world, and to live according to his will and his example.—In him we shall enter into the house and kingdom of his Father.

"Gracious God, prepare us for that unspeakable happiness!

"God bless you and Mrs. Chambers, and your whole family. So wishes,

"Your sincere friend and servant,

"C. F. SWARTZ."

During his stay at Vepery, the excellent missionary visited the asylum for female orphans, which has been already mentioned as established by Lady Campbell, of which he gave the following interesting account in a letter to Mr. Pasche.

"The house devoted to it is a considerable building, and was formerly in the possession of Colonel Wood.

"The children read to me, showed me their copy-books, their sewing and knitting, and recited their catechism. I expressed a wish to catechise them, (by extemporaneous questions,) but they were not accustomed to it. I observed, 'that mere learning by heart would be of very little use to the children.' 'True,' Lady Campbell answered, 'but where shall we find persons to catechise them in a useful manner?' I have often mentioned this subject since, and trust that God will point out the means.

"Some progress has been recently made towards the establishment of an asylum for boys. The necessary buildings will be ready in four or five weeks, and they will open it with one hundred boys. Both asylums have considerable funds: that for the girls forty thousand pagodas. Many hundreds, yea thousands of children, will be rescued from temporal misery by these institutions; and God grant they may be the means of saving them from spiritual ruin likewise! They are a great blessing to the children and the country. The Company contribute five rupees per month for each child. I solicited the governor to grant the same benefit to the children of European parents in Tanjore. He said, 'I will propose it to the Council, and give my voice for it.'"

On his return from Madras, Mr. Swartz visited his brethren and fellow laborers at Cuddalore and Tranquebar, preached to their congregations, and cheered them by his conversation, which, as they observed, "they always esteemed a blessing."—From the latter station he wrote to the Society, and after mentioning the progress of the gospel there and at Palamcotta, he particularly notices the provincial schools, where Christianity was not expressly taught. "They consist chiefly," he informed them, "of children of Brahmins and merchants, who read and write English. Their intention, doubtless, is to learn the English language, with a view to their temporal welfare; but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the saving doctrines of Christ; though the most earnest wishes are entertained that they may all come to the knowledge of God, and of Jesus Christ whom he hath sent."

"Some doubt has been entertained," said Dr. Vincent, speaking in his charge to Mr. Jönckie of those provincial schools, "how far, as Christians, we are authorised to adopt a system, which though mediate, is not the immediate method of dispensing

Christian knowledge. This is no time for discussing that question; but if the thing is done, and the natives understand it as an institution for teaching the language only, never break their confidence by seeking for converts here. Our religion is not to be advanced insidiously, but proposed boldly; and the first moral principle is good faith."

The nature of these institutions was, in fact, perfectly understood and approved by the natives, and they were attended with the happiest effects. The provincial school at Tanjore, in particular, was frequented by children of the first families; and the improvement of the scholars was very observable. These seminaries furnished many young men who were employed at Madras as writers with handsome salaries; and others who obtained considerable employments. It appears, however, from a subsequent account of one of these schools, that Swartz anticipated some direct Christian benefits from their institution.

The general impression upon this subject, is strikingly marked in the following account of his interview with the Rajah Ameer Sing, respecting the establishment of such a school at Combanum, one of the principal seats of idolatry in Tanjore.

"I spoke," he observes, "with the Rajah on the subject, but he seemed not to approve it, and afterwards sent to inform me of his disapprobation. I went to him and inquired how it was he did not approve it, especially when every one was left at liberty to have Hindostanee, Persian, Mahratta, and Malabar schools. 'But,' I said, 'the true reason of your disapprobation is a fear that many would be converted to the Christian religion. I wish you would all devote yourselves to the service of the true God. I have assisted you in many troubles, and will you now treat me as an enemy? Is this right?' He answered, 'No: that is not my meaning; but it has never been the custom.' 'Ought it then,' I replied, 'always to remain so? There has been much done already, that never was the custom.' He said, 'Good, good, I will do it.'"

The following letter was addressed to Mrs. Hippisley, and contains some excellent hints on the religious education of children.

"Tanjore, Sept. 16, 1789.

"DEAR MADAM,

"What an excellent correspondent are you! I have received three of your kind letters.

"I rejoice that you are well with your dear children. May they all grow up in a truly reverential fear of God; so that they may prove a blessing to their country, a joy to their parents, and an example of every virtue to their fellow creatures. By this they will live to the glory of God, and at last be happy for ever. Amen, be it so!

"Your daily business is now to educate these lovely plants, and to rear them up in a truly Christian manner. (God forbid that they should be brought up in the present fashionable way!) No business is equal to that of educating children.

"I hope you tell them those excellent pieces of history recorded in the Scripture, with suitable remarks on them. I hope you bend your knees before God in conjunction with your children. You were not ashamed to do it at Katernat. When your children see such an example of piety in you, it will do them more real good than hearing a thousand sermons. I intend you to let your children learn their religion from their Bible, and not from every new book. My most beloved teacher is St. Paul. Read his Epistle to the Romans, which exhibits a system of faith and morality.

"Some years ago a friend sent me a paraphrase

on that Epistle, written by Thomas Adam, rector of Winttringham, in Lincolnshire, which has pleased me much; and I am sure it will please you. At present many doctors teach mankind to stand upon their own righteousness, neglecting the atonement made by Christ. But they must have an unspotted righteousness to stand before God, and where is that man who will dare to say, 'I never sinned—I am perfectly holy?' Consequently none should dare to appear before a righteous God without trusting in the atonement of Christ. You will find by experience that the doctrine of the atonement will incline you to be thankful, grateful, and obedient to all commandment.

"Mr. Hudleston sent me, some years ago, Dr. Price's sermons, which almost totally destroyed the Christian doctrine. I cut the book in four pieces, and buried it before my door, that none by reading that book might be poisoned.*

"But now, my dear madam, I must mention the precious (and I must say the expensive) present of the books which you have sent me. The books no doubt are highly valuable, and therefore agreeable to me. But I have suffered much for my impudence—how shall I call it otherwise? All that I can say is no apology. I did not know that they were so voluminous.

"One whole night I have dreamt of this my presumption. I thought in my dream, Can't I find out something in return for the expensive trouble I have given to my friends? I awoke—and again the same thing came into my mind.

"You may say, 'Why will you dream so? don't mind it because it was only a dream.' I confess it was a dream; but it was a strong proof that the thing must have made a deep impression on my waking mind; otherwise I could not have dreamt in such a manner. Now I can say no more than many many thanks to you.

"Your two acquaintances, Mrs. Knox and Mrs. Kinsey, are well. Mrs. Knox is at present in Madras, where she has found in Mrs. Duffin a most agreeable comforter. Mrs. Kinsey is at Trichinopoly. The two boys are still with me. Without injuring Captain K—, one may call him a trifier.

"Your two nurses are alive, and live upon your bounty. Your house at Katernat, as likewise that at Maricukoil, go to ruin, because none lives in them. I have not been able to hear of that girl who went with Mr. Sullivan's sister.

"God bless you and all your dear children. Next month I hope to write you again.

"I am, dear Madam,

"Your most obedient Servant,
"C. F. SWARTZ."

The extracts which follow, from several letters written in the course of this year to Mrs. Duffin, at Madras, evince the animated and wakeful piety of Swartz, and illustrate, by the little details of familiar correspondence, the peculiar sweetness and benevolence of his character.

"Tanjore, Feb. 19, 1789.

"I arrived here on the 7th inst., having had a very pleasant journey. Blessed be God, who has preserved me during my absence from Tanjore!

* Dr. Price, the celebrated dissenting minister, is the author here referred to. He was a professed Arian. Candid and benevolent as Swartz was, in the truest sense of those terms, he could not endure a doctrine which so directly derogates from the glory of Christ, and undermines the very foundation of the Christian redemption; but entered deeply into the spirit of the beloved apostle's injunction, 2 John 10.

So we go from place to place, till our pilgrimage be ended. God grant that at last we may be able to say with Paul, 'I have finished my course, I have kept the faith.' Let us watch and pray that nothing may interrupt us. How many impediments lie in our way! But if we are strengthened by the Lord, all will be well. God bless you and all that are in your house, particularly Mr. D——. Tell ——— to give her whole heart to Jesus; that though the body be weak, the spirit may be strengthened and prepared for the day of Christ. The grace of our Lord Jesus, and the love of God, and the communion of the Holy Spirit be with all who take the cross of Christ upon them!"

"Sept. 10.

"Though I have not written to you these last few months, I have not forgotten you. No; I remember you and your family often, and wish that you may prosper in the way that leadeth unto life eternal.

"Here we are under apprehension of being molested by Tippoo. He has collected an army at Dindegah. Colonel Stuart is ordered to form a camp at Warriore to be in readiness if Tippoo should commence hostilities. We are but ill prepared in respect of provision. And though we have suffered much formerly by our neglect, nothing will make us wiser. And as it is in that respect, so in other articles likewise.

"But oh, if God were with us, we might be confident, trusting in his Almighty arm. But Him and his word we disregard shamefully, as if we needed him not. However, we are in his hands, to save or to chastise us. May we seek and find mercy in and for Jesus' sake!

"I hope you go on well in your female asylum, where Mr. Gericke, as I understand, has the inspection. But I cannot learn who has the management of the male asylum.

God bless you and us all! May he be our light and salvation in all circumstances!"

"Sept. 25th.

"We all here rejoice at the happy change which ——— has made. We join with you in wishing that she and her husband may be one in seeking the kingdom of God and his righteousness; for then he will direct and bless all other things. That divine pursuit of the best thing makes that state truly happy. Tell, therefore, our friend to persuade her husband by all gentle methods to read daily with her the word of God, and to keep up family prayer. Men sometimes indulge pride and stubbornness in this respect; but a friendly perseverance on her side will be blessed with good effects, though in the beginning impediments will tire us a little. But tell her not to give up that point, but *meekly* to persevere. I shall be very happy to hear of her and her husband's Christian course. I rejoice that you and my brother, Mr. Gericke, jointly work in improving the females in the asylum. May you find many (I wish all) of them in a blessed eternity! There shall we sing praises to our Redeemer for ever.

"Pray give my respectful compliments to Lady ———, the governess of the asylum. Tell her that I wish she may be a true mother to that beneficial institution. May a merciful God awaken us to become vigorous Christians!"

"Nov. 17th.

"Your last letter I should have answered much sooner, had I not waited for the arrival of the vessel on board of which you had sent a box for me, and

two pieces of cloth for Mrs. K——. I showed your letter to her. She wished to get the cloth made up for her sons, whom she hoped to send to England. I believe she intends to conduct them to Madras next month. She wishes to live in your neighborhood, as she is anxious to be retired. With the gay world she has nothing to do. She is a prudent mother, and her children are very agreeable, having been brought up in obedience to their parents, and in the fear of God.

"Is the new couple in your house? Do they rejoice your heart by their conduct? I hope you and Mr. D—— enjoy tolerable health; for, knowing your frequent ailments, I will not express it in stronger terms. I have suffered a good deal from a wrench, though I know not when and where I got it. However, all is for our benefit. These things put us in mind of our departure, which we must expect, and for which we are to prepare. Oh, what unspeakable happiness will it be, to be free from sin, pain, and sorrow, and to rejoice in the presence of God and all his children! There I hope I shall sing the praises of God and our Redeemer with you. Till then let us 'fight the good fight of faith,' laying hold on eternal life, till we enjoy it. My best wishes to my dear friend, Mr. D——, and all your household."

"Dec. 29th.

"Your last favor I have received. Since that, the chest arrived from Negapatam. The snuff, the pickle, the book, the hats, were all in good order.—For all these new proofs of your repeated kindness, I thank you sincerely.

"Mrs. K—— will be with you in a few days. I hear that she will live in the fort. You will delight in the behavior of her children, who have been brought up under the closest inspection of a careful mother.

"I have been informed of the severe illness of Mr. D——; but at the same time I have heard the agreeable news of his perfect recovery. No wonder if he feels himself weak, as he daily goes through so much fatigue. May God preserve his health to your comfort, and to the benefit of those who need his assistance! Every sickness reminds us of our end.

"We are now completing a whole year. How fast passes away our time! At length, we must quit the whole period. However, let us only take care to finish our course with joy.

"When our Saviour was born, the angels proclaimed the intention of his coming into this world, viz. to glorify, or declare the glory of God; to establish peace on earth, good-will in and towards mankind.

"This treble blessing He procured for us. If we then, by a lively faith in our Redeemer, partake of these three inestimable mercies, so as to glorify God for his goodness, and to enjoy that peace, which Jesus, by suffering and dying for us, has obtained, surely we shall have a good-will towards God and men, and be truly happy.*

"This happiness I sincerely wish to you and Mr. D——, and to all that belong to your house.

"I am, constantly,

"Your most obedient humble servant,

"C. F. SWARTZ."

* This was evidently a favorite train of thought with the venerable missionary. The reader will recognise the similarity of these sentiments with the subject of one of his sermons.

CHAPTER XVI.

A. D. 1789 TO A. D. 1790.

Misgovernment of Ameer Sing—Mr. Petrie sent to Tanjore—Complaint as to the Rajah's treatment of Serfojee—Measures consequent upon it—Result of them—Letter of Swartz to the governor of Madras, and his plan for the better administration of justice in Tanjore—His advice respecting the management of the revenue—His letter to government in vindication of his conduct, in relation to Serfojee—He is consulted as to the adjustment of the revenue accounts—His letters to Sir Charles Oakley, respecting the general management of the country—Confidence of the governor and council of Madras in Mr. Swartz.

It will now be necessary to revert to the public affairs of Tanjore, and the conduct of the new Rajah. It has been already stated, that, upon his accession to the throne, the government of Fort St. George addressed to him a letter of counsel and advice, particularly calling his attention to the state of the revenue, and to the administration of justice among his subjects. Notwithstanding this friendly admonition, it appears that, at the commencement of the year 1788, Mr. Swartz reported to the government that Ameer Sing was managing his affairs so injudiciously, that the very worst consequences were to be expected; that he was alienating his lands in an extravagant and improvident manner; that he entirely neglected the administration of justice; and that unless some means were adopted to check the profusion and folly of the Rajah, and of his sirkeel, or manager, Shevarow, the most ruinous results were to be apprehended.

In consequence of this communication, Mr. Petrie, one of the members of the Madras council, proceeded as commissioner to Tanjore, and Mr. Swartz was requested to render him the assistance which his knowledge and influence in the country would enable him to afford. Mr. Petrie's first object, on his arrival, was to procure the dismissal of the obnoxious minister, Shevarow: but, failing in this, he persuaded the Rajah to associate with him two other respectable natives, as managers of the revenue, who should become responsible to the Company for the payment of the subsidy, for the more prudent administration of the affairs, and for the allotment of a just proportion of the produce to the inhabitants of the country. It was also agreed that Mr. Swartz should have the superintendence of the court of justice, which, in consequence of his repeated solicitations, the Rajah had consented to establish at Tanjore; that he should be made acquainted with the causes which came under the cognizance of that court, and that a weekly report of its proceedings should be delivered to him, which he should remit to the British resident, whose powers were enlarged, to enable him effectually to secure these important ends.

By these judicious arrangements, considerable advantages were obtained, both in the more regular management of the revenue, and in some slight appearance of a better administration of justice; but these improvements were only temporary, and were unhappily counteracted by the Rajah, and his favorite, Shevarow.

Besides this mal-administration of the affairs of government, and his failure in the stipulated payments to the Company, another subject of complaint against Ameer Sing about this time arose, which cannot be better stated than in the following report from the resident to the government of Madras:—

"I lament the occasion which obliges me again to address you on the treatment shown by his excellency to Serfojee, the adopted heir of the late Rajah.

"Though my representations to you on this sub-

ject have been no less frequent than forcible; and though your admonitions, in consequence, to the Rajah, have been such as the situation of the boy demanded; those admonitions have not been attended with the desired effect.

"In addition to the knowledge Mr. Swartz and myself have of his situation, the widows of the late Rajah have stated the condition in which he is held, and have called upon me, as representative of the honorable Company here, to procure for him that protection which has hitherto been refused him by the present Rajah.

"He remains still deprived not only of all education, but also of free air, exercise and attendance. There being no prospect of a favorable change in his situation, humanity induces me to hope that some effectual mode of interposition may suggest itself to you, by which the boy may receive the protection he so well merits from the justice of the honorable Company.

"I beg leave to add, that the Rev. Mr. Swartz (whom Tuljajee on his death-bed appointed guardian to Serfojee) might, with propriety, be constituted the judge of his condition; and while *he* approved of the treatment shown by his excellency, the child would be secure of every protection the honorable Company could desire to obtain for him."

On this communication, the following minute was recorded.

"The board approve the suggestion of Mr. Macleod respecting the appointing the Rev. Mr. Swartz guardian to the adopted son of the late Rajah of Tanjore; and it is accordingly agreed that a copy of the foregoing letter be sent to Mr. Petrie, and that he be desired to pay every attention to the subject contained in it."

In consequence of this recognition of Mr. Swartz, as guardian of the adopted son of the late Rajah, he had access to him from time to time, and acquainted the resident with his state; who, in a letter to the government secretary, dated 12th of August, 1789, reported it as follows:—

"You will be pleased to acquaint the honorable the President and Council, that on the 8th inst. Mr. Swartz and myself had an interview with the adopted son of the late Rajah. He appeared to be in good health, though a gloom hung upon his countenance. His place of confinement is spacious, though I believe he is never permitted to come out of it. He told us, upon inquiry, that he had no masters given him to instruct him, complained of his confinement, and wished to go to the house of his mother—so he calls the widow of the late Rajah.

"I had before told Shevarow, that at least he should be permitted to have the exercise of riding within the walls of the palace. Shevarow's answer was, that he had repeatedly, but in vain, recommended it to the Rajah. But it is much to be doubted whether he would say any thing so much against the Rajah's inclinations."

On the receipt of this letter, the governor addressed one to the Rajah, which contained the following paragraph; and the resident was directed to observe the treatment of Serfojee.

"I have been informed that the adopted son of the late Rajah is kept by your excellency under close confinement, and deprived of the means of an education suitable to his rank and condition. This I think proper to mention to your excellency, not doubting that you will order him to be set at

liberty, and allow him free access to his adopted mother, and the other branches of his family; that proper care may be taken of his education, and that his health may not suffer by confinement.

"To a friend, what can I say more?"

In September, 1789, the resident presented the governor's letter to the Rajah, at an interview, of which he made the following report to the government.

"His excellency appeared to be much moved with what I said respecting the treatment due to the adopted son of the late Rajah, which he considered as an interference in his domestic arrangements. He affirmed that the boy had proper clothes, food, and medical assistance, when he wanted it, and was better treated by his excellency than he himself had been by his brother, the late Rajah. Nevertheless, that the English had not interfered with the late Rajah, to alleviate his confinement; that the boy had a schoolmaster, but was of an obstinate disposition, and disinclined to learn. And here he produced a man, whom he called a schoolmaster, who confirmed his account. But as this was in the presence of the Rajah and Shevarow, no great dependence can be placed on his report."

On the 25th of September, the governor of Madras wrote the following letter.

"To his excellency, the Rajah of Tanjore.

"Many complaints having been made to me that Serfojee, the adopted son of the late Rajah, is not only treated with much severity, but that his education is totally neglected; which being contrary to those liberal sentiments of equity and justice which the honorable Company are ever desirous to promote and inculcate, I have been induced to intercede in his behalf. Your excellency will be pleased to allow him to occupy a separate dwelling, contiguous to that of his adopted mother, the widow of the late Rajah, free from every restraint of his person; as it is proper that he should be permitted to see his adopted mother, and to visit or receive visits from his other relations, without any obstruction or hindrance, whenever he thinks proper. I have accordingly directed that he shall be allowed a small guard of Company's sepoy to attend on his person; and I most earnestly recommend it to your excellency to treat him with kindness, and to discourage every species of oppression towards him or the widows of the late Rajah, either in their persons or property.

"To a friend, what can I say more?"

On the 5th of October, the resident informed the government that he had endeavored to obtain an interview with the Rajah, for the purpose of presenting the above letter, which he had evaded on the plea of sickness; that on Sunday Mr. Swartz declined to act as interpreter; and that on the following day the Rajah again declined to grant an audience, on the plea of illness. The presentation of the letter was therefore deferred; but the resident proposed, under all the circumstances of the case, that a house which was next door to that of Serfojee's mother should be fitted up, and that he should be removed from the palace, and placed in that house. The government approved this proposal, and directed that it should be immediately carried into effect.

Of the subsequent proceedings, the following report was transmitted to the Madras government a few days afterwards, by Mr. Ram, who had succeeded Mr. Macleod, as resident at Tanjore.

"Having obtained an interview with the Rajah,

I found Shevarow present as usual. I stated that I was informed it was by his counsel that Serfojee was continued in confinement, notwithstanding the repeated admonitions of government, and the positive promise of his excellency to Mr. Petrie, that he should be released in eight months; that I now came to deliver a more explicit order upon that head; a compliance with which I must earnestly recommend to his excellency, not only as the mandate of this presidency, but as the earnest wish of the English in general; for that Sir Archibald Campbell, having set aside the adoption of Serfojee, in favor of his excellency's better title to the musnud of his late brother, the English must, in consequence, consider themselves as in honor bound to protect him from every degree of oppression.

"The Rajah acknowledged his promise to Mr. Petrie, and affirmed that it had been his design to find out a suitable match for Serfojee, that he might be married at the same time with his own son-in-law, after which, he allowed the present restraint would be improper, but was now agreeable to their customs; that the mother of the boy (by adoption) had herself objected to a match proposed by him, on the plea that the parties were too young, which had prevented his carrying his intentions into effect, as he had proposed to Mr. Petrie; that, however, in six months more he would, without fail, accomplish them; that in the mean time it would be highly repugnant to their customs, for a youth of Serfojee's age to visit the apartment of the widow of the late Rajah; that if I doubted any part of what he now affirmed, I might, if I thought proper, have an opportunity of conversing with the widow, she being concealed from my sight. To this I replied, that I could never conceive it agreeable to their customs to confine their children in a place where they could not have the free benefits of light and air; that, therefore, it was highly necessary that Serfojee should be placed in the house mentioned in the honorable president's letter, which I understood had been built by the late Rajah purposely for his accommodation; that if his visiting the widows of Tuljajee was repugnant to their customs, I could not suppose those ladies would suffer it; and without their permission, it would be impossible for him to see them.

"The conference running to a great length, the Rajah requested I would excuse him for the present, but allow Mr. Swartz to come to the palace the next day; by which time, having considered what I had said, he would communicate his sentiments to him. To this I readily consented, imagining that a less embarrassed communication of sentiments, which would take place when Mr. Swartz only was present, would be more likely to prevail on the Rajah to comply with the sentiments of the honorable president, and placing the utmost confidence in the good missionary's discretion and zeal for the service. Yesterday evening the conference took place; and the following is his communication of it to me, immediately after his return from the palace.

"The Rajah began, of his own accord, on the subject of Serfojee, and gave the strongest assurances that in a very short time he would so act as to give entire satisfaction; and that we being on the spot, should be witnesses and judges of it. Mr. Swartz then observed that it must be by releasing Serfojee from the present dark and dismal place of his confinement, to which the Rajah assented, but declined being more particular, repeating his assurances that he was certain we should be satisfied with his conduct. With respect to Shevarow, he affirmed that he had been calumniated, and hoped that he would be able to clear himself to my satisfaction. I had given a short memorandum to Mr.

Swartz, of the points I wished to be satisfied on—one of which was, to obtain information respecting a late grant from the Rajah of a considerable district to his son-in-law; on the impropriety of which, at a time when he could not pay his kists, (instalments to the Company,) I desired him to remark. The Rajah admitted that he had made such a grant, but defended it on the ground that a similar provision had been allowed for the son-in-law of the late Rajah.

"Notwithstanding that Mr. Swartz appeared to place some confidence in the above assurances of the Rajah respecting Serfojee, I must own they appear to me rather evasive, and calculated to gain time; but of that the honorable board will be more capable of judging."

About a week after the preceding communication, the resident received an order from the governor of Madras to remove Serfojee from the immediate control of the Rajah; of his execution of which the following is his official report.

"I shall proceed to relate the steps by which the situation of Serfojee has been so considerably altered for the better. The letter of Mr. Chamier of the 16th, arrived about noon, on the 20th. I requested an interview with his excellency for the day following, which being granted, I repaired to the palace, accompanied by Colonel Stuart and Mr. Swartz. Having desired that Serfojee might be brought into our presence, which was with some difficulty complied with, (the Rajah apprehending that he might charge him with neglect of his education to his face,) I took the youth by the hand, and having declared your orders that he should be removed from the palace, I was proceeding to conduct him out, but was prevented by the violent agitation of the Rajah, who took hold of my other hand, and of my clothes, conjuring me not to disgrace him so much in the sight of his people. I endeavored to make his excellency comprehend that the step I was taking was for his own reputation, which suffered by the treatment hitherto observed towards Serfojee. It would be needless to repeat all that passed during a couple of hours. The Rajah at length finding me resolved, either to take the boy out of the palace, or to place him under the protection of the Company's sepoys within, after affirming that the proper house could not be prepared for him under seven, then three days, and at last by the next day, most solemnly promised that it should be done; upon which I retired, leaving Serfojee under the protection of Mr. Swartz, near to whom it was settled he should sleep for that night.

"The next morning he, for the first time since his confinement, saw the sun! Between eight and nine I returned to the palace, and about eleven we were joined by Colonel Stuart; about one, having notice that the house was nearly cleaned out, and Serfojee's furniture removed there, with the Rajah's consent, who did not appear, I conducted him to it, and placed a guard of twelve sepoys of the 23d over him. I have ordered a proper person, recommended by Mr. Swartz, a Mahratta Brahmin, named Dadarow, to attend to his education, which has been entirely neglected, he not being acquainted even with the alphabet. The person before mentioned has likewise been instructed to prevent such discourse being held in his presence as might tend to put ambitious thoughts into his head, upon his present enlargement. Serfojee expressed his gratitude for the favor shown him, and was desired by me to send his acknowledgments to the Rajah for his ready compliance with your orders. The admitting of the sepoys to this part of the palace was long disputed. On the evening of the 21st, the

Rajah requested that my peons might be stationed in lieu of them; but this appearing to me as very insufficient security, I persisted in my first position; and having sent for the sepoys the next day, no further objection was made.

"Mr. Swartz was of opinion that after what had passed, Serfojee ought to have his provisions furnished by the Rajah's widows, to which his excellency has made no kind of objection. Indeed I understand that having been taken under the protection of the Company, his food may be provided by any one he chooses.

"Mr. Swartz is likewise of opinion that a discontinuance of the guard would be attended with some risk to the person of Serfojee.

"The house in which he now is, has been somewhat encumbered by buildings since the time of the late Rajah. It is, however, pleasantly situated, and has a small garden adjoining.

"I have great hopes that the enlargement of the boy being thus effected, will remove the improper influence which Shevarow had obtained over the Rajah, by persuading him that whilst his excellency adhered to his counsels, the release of Serfojee would never be effected."

In the month of February, 1790, the resident, in announcing to the governor in council at Fort St. George, the arrival of despatches from the Court of Directors very favorable to the interests of the Rajah of Tanjore, submitted to the board, whether it might not be proper to take that opportunity of urging upon his excellency the performance of his promise to Sir Archibald Campbell, to reform the administration of justice, but which had been entirely forgotten or neglected since his inauguration.

"The good Mr. Swartz," the resident observes, "having frequently lamented the mischiefs which are daily happening for want of a regular system of justice, (with that knowledge which his long acquaintance with the language and manners of the country has given him,) has favored me with his thoughts upon that important subject, which I have the honor to enclose. The want of such regulations are daily before my eyes. Any man in the Tanjore country (who has the power) ties up and tortures whomsoever he pleases, on the most frivolous pretences."

Of these acts of oppression and injustice, the resident then mentions some gross instances, which clearly proved the inability of the Rajah himself, under the present corrupt system, to restrain and punish such atrocities. The letter from Mr. Swartz to the governor in council, referred to by the resident is as follows.

"HON. SIR, AND GENTLEMEN :

"Permit me humbly to address you, in behalf of this country, of which you are constituted guardians and defenders, and in whose prosperity or distress you are concerned.

"Every government is to be supported by a rational administration of justice, without which both king and subjects cannot prosper. This proposition needs no proof, being self-evident. All nations confirm it, at least in theory; experience, nay, all history, gives us the strongest proof, that a country without justice is a ruined country.

"When, some years ago, the spirit of despotic cruelty drove the people to despair, the late Rajah promised to alleviate the burthens of his people, and to introduce a better administration of justice. And as the people, so often deceived and oppressed, entertained strong doubts of the truth of this noble and exhilarating promise, he empowered me to publish it in writing, and to become responsible for the

accomplishment of it. The people rejoiced, returned from their emigration to their own country, set about the cultivation with a wonderful ardor, though it was very late in the season, so that many were afraid of a famine; and by their cheerful exertions, were blessed with a very rich crop.

"The late Rajah soon after this died. Before his successor was seated on the throne, I entreated Sir Archibald Campbell to benefit the country by introducing a better administration of justice. Fully convinced of the propriety of my request, he desired me to draw up a plan by which this might be accomplished according to the laws of the Hindoos.

"I obeyed this command with all possible cheerfulness, representing to myself the beneficial effects which the country would from hence experience. But on one point I entertained an opinion which differed from Sir Archibald Campbell's sentiments. He, out of delicacy, thought it proper to let the present Rajah, have the honor of establishing such a court of judicature. I represented to him that without derogating from the good will of the Rajah, so many ill-disposed people would surround him, and hinder an institution, beneficial indeed to the country, but diametrically opposite to their self-interested views, that the whole plan would be soon laid aside. On the other hand, if, during the interregnum, such a court of justice should be established, and by the English government protected and encouraged, as might easily be done, it would succeed and prosper. But Sir A. Campbell thought otherwise. The plan was recommended to the Rajah after he was seated on the throne, but was soon strongly opposed at the instigation of his servants.

"A faint show, indeed, was made. A small house was appointed, where four judges should hear causes. It was at first open, but soon a cross wall was built, so that none could observe the proceedings.

"One or two of the judges had a laudable desire to act impartially; but their good intentions were frustrated by the servants of the Rajah. The judges were obliged to wait for leave to hear a law-suit. When they had got permission, and hardly had begun to inquire into the business, they were frequently interrupted by messages from the Rajah's servants. They were desired not to go on. Particularly those dubashes who had lent money to the Rajah, acted as masters. They had the power of confining and punishing people, and whoever was supported by them, let his cause be never so unjust, came off victorious—of all which unjust proceedings whole volumes might be written. If an inquiry should be set on foot, many instances would fully prove the total want of justice in this country. One man was supported by Chinnia Moodely (a powerful money-lender.) The injustice of his interfering was so glaring to the judges, to the Rajah and his minister, that Shevarow said, 'What can I do when Chinnia intercedes for the unjust party?' Another inhabitant was prosecuted by Chinnia; he retired with many others to Karikal, but got the Rajah's cowl, at Mr. Ram's request, to come and speak for himself. He came, was acquitted, and went home. Chinnia hearing this at Madras, sent a letter ordering that person to be confined and beaten, and even now he is still under confinement. The sirdar promised to release him, but being afraid of Chinnia's resentment, did not think it proper to accomplish his promise.

"The judges feeling their own want of power, entreated the Rajah to permit them to retire, because their endeavors to do justice became totally useless.

"This being the injurious method of acting, the inhabitants became disheartened and unwilling to

go on vigorously in the cultivation. Last year many promises were made to them, but never fulfilled. Those given by the late Rajah before his decease, are totally disregarded. Before the inhabitants reap, they are obliged to pay a part of their tribute; having no money, they go to the rapacious dubashes to borrow at exorbitant interest; not being able to pay it, that is added to the original sum, and a new premium is often charged. When Mr. Petrie was here, an order was issued that none should pay more than twelve per cent. per annum, but soon disregarded. No country, though the most fertile, is able to bear such oppressions.

"And as no relief is to be expected from hence, it would be the highest benefit which government could bestow on this oppressed country, if, without lessening the authority of the Rajah, it should privately insist upon the introduction of justice, in a regular manner, before the alleviation made by the honorable Company was published. It would then rejoice the Rajah, and the inhabitants, if both points viz. the kindness of the honorable Company to the Rajah, and his kindness in establishing a court of justice, were published at the same time.

"As the late Rajah appointed me guardian to Serfojee, the young boy whom he adopted, and as government confirmed it by enjoining me to watch over his welfare, I take the liberty to entreat the honorable board to settle his establishment. The first act done by taking him out of the miserable situation in which he was, is very great. To procure for him a suitable settlement will complete his temporal happiness. The Rajah does not seem to be very willing to do that business of his own accord.

"Having nothing in view but the happiness of the Rajah and his country, and the honor of the Company, both which would undoubtedly be promoted by a regular and impartial administration of justice, I hope that the honorable board will not disapprove of this my liberty which I have humbly taken of addressing them. Being in the country, under the protection of the English government, I wish and pray for their welfare. And lest this my address might appear as a clandestine business, I have sent it by Mr. Ram, our resident here.

"I am, with profound respect, &c. &c.

"C. F. SWARTZ."

The following is the plan for the administration of justice in the fort and country of Tanjore, which was proposed by Mr. Swartz; and though the state of this important branch of civil policy has been long since improved in that as well as in other parts of India, it will serve to point out the abuses and defects which then existed, as well as to illustrate the sagacity, and the practical wisdom of the excellent missionary.

"To prove the necessity of administering justice in order to promote the welfare of a country, is quite needless. It is so clear, and well understood, that no one disputes it. That justice is unknown in Tanjore, is equally acknowledged and lamented by all the inhabitants. In order to establish its due administration,

"1st. His excellency the Rajah should give a general, full, and positive order to the judges, to decide all complaints according to justice; and this order is to be deemed a sufficient authority, without further communication from any one; without such an authority, the whole will be rendered of no utility.

"2nd. A proper place, (not a corner in the palace, where nothing but bribery and corruption has hitherto prevailed,) but a spacious and open place, accessible to all, should be chosen and adapted to

the business, where every one concerned in a suit may have free admittance to see and hear every step that is taken in his cause. The palace people (who are mortal enemies to equity and justice) will say, nay; they have said, that boys and idle persons will run into such an open place; but one or two sentries would be sufficient to prevent all irregularities of that kind.

"3rd. People of knowledge and probity should be chosen to be judges. A knowledge of the customs of this country and its laws, is absolutely necessary, that all decisions may be agreeable thereto; even an honest man, without such knowledge of their laws, would be a very improper person to decide in their disputes.

"4th. These judges should be strictly ordered not to receive any present from the contending parties; consequently they should have a proper salary regularly paid them.

"5th. Judges found guilty of receiving any bribe, should be punished, and that in an exemplary manner, and rendered incapable of acting as such in future, that others may be deterred from the like guilt.

"6th. Two writers should be kept to record every petition which the contending parties may deliver in to the judges; those petitions should be numbered, and the day set down on which they were delivered. Some peons ought to be kept and paid for the summoning of witnesses, or of any of the contending parties.

"7th. When any complaint is presented, in writing, the injury complained of should be specified, and the witnesses to prove it should be mentioned by name. This method would shorten the altercation and facilitate the decision.

"8th. A proper time should be appointed for receiving petitions and hearing suits.

"9th. Nothing but the subject of the petition, which the injured persons give in, and the answer of the opposite party, which should likewise be in writing, should, in any way, influence the judges. All intercessions from the palace, from the women of the palace, from dubashes, &c. should be totally discontinued; for this practice has hitherto obstructed justice. No person whatever should be allowed to hinder the course of justice, and every one should be mulcted in a proper fine, that would dare to screen or conceal a guilty person.

"10th. His excellency will be pleased once a month to appear in public, giving notice to the resident, and other respectable persons, that they may attend, whilst the judges gave in an account of their decisions of the last month before that assembly, that it may be known whether any, even the poorest person, has been neglected.

"11th. When any of the contending parties are fined, the money should be set aside for the public use; for instance, to pay the peons, &c. who are employed about the court.

"12th. No person ought to be hindered or debarred from giving in his complaint. This circumstance alone shows the necessity of having an open place, with a spacious spandal before it, under which people who are related to the contending parties may be allowed to hear the discussion and decision of their suits.

"13th. As the merchants in this place are often forced to part with their goods without receiving ready money, which is not paid, perhaps, in six, seven, or eight months, these merchants ought more especially to be assisted by the court, for the better encouragement of trade.

"14th. Disputes in the country are commonly decided by arbitrators; and as long as arbitrators are permitted to act without being influenced by those about the palace, no other judges will be

wanted. But if they should interfere, then the country people ought to be permitted to appeal to the court of justice at Tanjore.

"15th. Strict orders should be given to the judges not to make any unreasonable delay in hearing and deciding any suit. Many people have hitherto been kept in suspense for one, two, or three years; by which they and their families have been ruined.

"16th. As the taking high interest and premiums has ruined many families, the interest that may lawfully be taken in the country ought to be regulated; and those who presume to transgress the regulation, ought to be punished. At the same time the lenders ought to be assisted in recovering their property.

"17th. All the money which guilty persons are condemned to pay, ought to be put in a chest, with three locks; the keys to be kept by three different persons, to prevent embezzlement.

"18th. The whole plan, after it has been digested and corrected, ought to be published; and translations of it, in the principal languages, should be affixed to the gates of the Fort, so that none may plead ignorance."

The wisdom and expediency of such an administration of justice as Mr. Swartz thus recommended, could not be doubted. It was cordially approved by the resident, who declared his conviction that, were it carried into effect, it would prove "an inexpressible benefit to the country;" but it was unhappily so opposed to the corrupt views and practices of the Rajah's ministers, and of those who, having supplied him with money, had obtained undue influence over him, that it was found impracticable to accomplish it.

Ameer Sing had, in fact, consigned the management of the country to five or six of these rapacious agents; the consequences of which were most oppressive to the people, and detrimental to his own interests, by lessening his revenue, and rendering him incapable of fulfilling his engagements with the Company. Mr. Swartz having, under these circumstances, been requested by the Madras government to give his advice, thus expressed his sentiments, in a letter to the resident at Tanjore, dated May 8th, 1790.

"Not being able to bear such oppression," (alluding to the conduct of the Rajah's managers,) "the inhabitants have often quitted their houses.— Even a few days since, many of the principal people addressed you, imploring the Company's protection."

"The present sirkeer, Shevarow, has neither intellect nor integrity to manage the country.

"The revenue is spent, or squandered away, so that, at the least, they can give no account of it.

"As the Rajah is not versed in reading or arithmetic, he knows nothing but what his servants or minions are pleased to tell him.

"How often has he been entreated to bless his country with the introduction of justice, of which I drew up a plan at Sir Archibald Campbell's desire, which was offered to the Rajah; but though he allows the utility, nay necessity of it, he has not firmness of mind to put it into execution, because he knows that his servants are against it.

"Could he be persuaded to introduce justice, and consequently encourage industry, his revenue would be augmented wonderfully. But when the people lose all their labor, they become desponding and indolent.

"As this is the true, but melancholy state of the country, I cannot think that the Rajah will be able to make good his stipulated payment to the honorable Company.

"But should he really pay it by the help of the above-mentioned dubashes, and their friends,

then I tremble at the consequences for the poor inhabitants.

"Surely so many as 100,000 people were not created to satisfy the rapaciousness of plundering money-lenders. And if there should be any even slight invasion of the enemy, the damage done by them would be exaggerated, and the promised payment interrupted.

"Considering all these things, it appears to me advisable to appoint Baba, the late sirkeel, inspector and collector of the revenue, or, at least, inspector of all the accounts; to protect him in the discharge of this office; to restrain him from cruelty and oppression; to allow the inhabitants to lay their complaints before appointed judges; to take the strictest care of doing justice to the oppressed, and punishing, in an exemplary manner, the oppressor.

"Such an administration of justice, being once established, government will find it easy to preserve the continuation of it.

"Should this happen, Tanjore will become a most happy country. Industry will exert itself; the Rajah's revenue will be augmented, and his dignity founded upon its proper basis.

"But it will be objected, that Baba was formerly a grievous oppressor. I allow it; and he smarts for it. But it is certain that he did his master's will, who, towards the end of his life, grew too fond of money. This is true; for when Baba managed single districts, as subadar, he acted to the satisfaction of the inhabitants.

"However, the remembrance of his former oppression is a good reason why he should be put under proper control. Having suffered so much, it is to be hoped that he has learned some wisdom.

"It is undoubtedly true that he knows the country better than any body else; that he knows the usual produce of every village; that he is perfectly acquainted with the general and particular accounts, and therefore a competent judge of the revenue.

"Should that man be allowed to inspect, or revise the accounts of the two last years, the present sirkeel and his friends would have reason to tremble; and if they were enjoined to restore that which they have taken unjustly, the Rajah would pay off his balance with great ease. But if this proposal should be entirely or partly approved by the honorable board, it would, I think, be advisable not only to ask Baba whether he would take that charge upon him, but likewise to recommend it to the Rajah, and *insist* upon his concurrence, so that it might, in some measure, appear as an act of his own. To facilitate the whole, one or two bad advisers should be removed, who by engaging the Rajah in some favorite pleasures, captivate his mind to his and his country's ruin.

"Be so kind as to forward this my letter to the honorable board, with my humble respects.

"I am, &c. &c.

"C. F. SWARTZ."

In the month of June the government of Fort St. George was informed, that Chinnia Moodely was, by his agents, oppressing the inhabitants of a district in Tanjore to such an extent, as would speedily lead to its depopulation.

Mr. Swartz was, in consequence, desired to ascertain the facts. He accordingly sent a confidential hircarrah, who reported that the principal inhabitants had left the place, and were gone into the nabob's country; that Chinnia Moodely had recalled a polygar, who had been expelled by Baba for robberies; and that this man had been again let loose on the district, and was committing depredations on the inhabitants; that a Portuguese, with an armed force, had been employed in the work of oppression; that there was then no sign of cultiva-

tion, and that the banks and water-courses were out of repair.

In the following month the Rajah was reported to be in ill health, and admitted no person to his presence, except Mr. Swartz, who obtained an audience, and delivered to him a letter, which had been written to him by the government, complaining of the mal-administration of the Rajah's servants, and calling for the payment of his kists; which latter were, after some discussion, paid in part. It was at this time proposed to the Rajah, with a view to the reform of his administration, and the peace of the country, to place the collection of the revenue in the hands of the East India Company.

In August, 1790, in consequence of the conduct of Mr. Swartz in the recovery of Serfojee from the oppressive custody of the Rajah having been the subject of animadversion, he laid before the government a narrative of the proceedings respecting that important measure; and though they have been previously detailed, some circumstances relative to the situation of the young prince, and to his own interference in his behalf, are added in his letter to Mr. Chamier, on this occasion, which deserve to be recorded.

After relating the history of the Rajah Tuljajee's adoption of a son, his request to him to be his guardian, his advice to the Rajah to appoint his brother, his accession to the throne on the setting aside of Serfojee, and the complaints of Ameer Sing's severe treatment of him, Mr. Swartz thus proceeds:—

"An order having come from government to Mr. Macleod, and I think to Colonel Stuart, to inquire into the treatment which the boy had met with, both gentlemen sent me to the palace to see him; whom I found in a dark room, a lamp burning at his side, and no fresh air could reach it. When I saw him thus, I felt a grief which I can hardly express. With amiable simplicity, he asked me whether the children in Europe were deprived of seeing the sun and the moon. I comforted him. I then inquired whether he had any master to teach him reading and writing. Shevarow, who was present, said immediately, 'Yes, yes, he has a man to teach him!' I asked the boy; who replied, in the presence of Shevarow, 'I have none to teach me; therefore I do not know one letter.'

"Government ordered me frequently to visit him, and to inquire how he was kept. But I have not been able to do so above five or six times; because I could not get permission.

"For two years I entreated the Rajah, privately, and often in the presence of Shevarow, to show kindness to the innocent boy; to give him a room where there was a circulation of air; not to be jealous of him, assuring him that he could do him no harm; that if he would show some kindness to him, and let him sometimes enjoy fresh air, all complaints would cease."

Mr. Swartz then mentions the ineffectual admonition of Sir Archibald Campbell to the Rajah, and his own repeated entreaties upon this subject; and finally details the proceedings consequent upon the order of Governor Holland, by which Serfojee was rescued. In this part of his narrative, the following passage occurs, which illustrates his calm fearlessness in the fulfilment of what he conceived to be his duty, and the inviolable integrity of this excellent man.

"The Rajah desired that Mr. Ram might wait some (I think ten) days. He said, 'I must obey the order, and put the boy under a sepoy guard!'

The Rajah at last said, 'Mr. Swartz, stay you here with the boy this night, that the sepoys may not be called into this interior part of the palace!' I asked Mr. Ram and the colonel what I should do. They said, that 'it depended upon me; but that they were content with my staying with the boy!' I accordingly consented to stay. Mr. Ram and the colonel went away. The Rajah, Shevarow, and myself, were alone. I then said, 'This uneasiness his excellency oweth to you, Shevarow. You intended to ingratiate yourself by those cruel severities which you made the boy to suffer. How often have I begged you to desist; how often have I told you, that the honorable Company, and the English nation, to whose protection the boy was delivered by the late Rajah, in the presence of Mr. Hudleston, Colonel Stuart, and me, would not suffer those severities?' Shevarow said, 'You have told us all this, but,' &c. The Rajah then observed, 'As you are our friend, why did you not this very morning send me word that such an order had been sent to Mr. Ram?' I replied, 'Ten days ago I entreated you to prevent the present uneasiness; and that was an act of friendship. But to give you notice of government's letter, after it had been confidentially communicated to the colonel and me, would have been treachery, which your excellency must never expect from me.'

"The Rajah and Shevarow then told me, I might go home. Astonished at this proposition, 'What!' said I, 'to become guilty of a breach of faith? Even my father should not be permitted to make such a proposal!' Upon this declaration, they left me with precipitation; and I remained with the poor boy that night, who, as I observed, walked as if he was lame. I inquired the reason of it. 'I have not,' said he, 'been able to sleep, but have been sitting clasping my hands about my knees, on account of the innumerable insects in my room. My sinews are a little contracted, but I hope I shall soon recover.' The next day he was conducted to his new apartment by Colonel Stuart and Mr. Ram. The indignities which were then offered to him I will not minutely relate; but they all showed the high degree of the Rajah's jealousy.

"A Brahmin, who formerly taught Mr. Burke, and afterwards Mr. Blackburne, the Mahratta language, was appointed (by my recommendation) to teach him reading and writing. His excellency's letter says, that *my servants* were employed for that purpose. But the writer of that letter knew that the Brahmin had never been my servant. The boy has made a good use of the opportunity given to him. He reads and writes the Mahratta language, and is very willing to learn English. The letter says that Mr. Ram visited the boy, and that I accompanied him; which is true. I inquired how he improved in learning, and admonished the Brahmin not to be remiss in teaching him; which I thought was quite agreeable to the late Rajah's desire."

Mr. Swartz then defends his recommendation of Baba in a very satisfactory and characteristic manner.

"Concerning Baba, his excellency asked me whether I had recommended him to the honorable board. 'Yes!' said I; 'not to be sirkeel, but inspector of the accounts of the country, for which he is well qualified. However, if Baba should ever be employed, he must be under control. His excellency, and particularly Chinnia, said, 'that they could prove that Baba had embezzled money, and that the inhabitants would give evidence, and had given it.' I said, 'Not during the last two years; for then you could prove nothing. But within

these few days, since you heard of Baba having been recommended to the honorable board, then you were seeking something against him. When he was confined, you sought evidence against him, but found none. You desired him to pay fifty thousand rupees, promising to release him out of his grave (for his prison was a hole of six feet long, four broad, and four high, just like a small monument over a grave.) He sold his houses, and borrowed money to get his liberty.' Chinnia replied, 'Oh, he has two lacs of chuckerams at Karikal and Negapatam.' I said, 'Fie upon you, Chinnia!' These are the very words of our conversation. His excellency's letter says that they convinced me of Baba's having embezzled money. If saying so, and convincing me, become synonymous terms, I admit it, but not otherwise."

In September, Mr. Swartz appears to have been the active intermediate agent between the government and the Rajah, relative to the adjustment of the revenue accounts.

In this month, it was considered to be necessary, for the security of the Company's interests, to assume the management of the revenues of Tanjore; against which the Rajah protested, and appealed to the Court of Directors. It appears that, in the whole of the proceedings, Mr. Swartz was consulted, as noticed by Messrs. Ram and Fallofield, the resident and collector, in the following paragraph of a letter, dated the 28th of September, 1790.

"The Rev. Mr. Swartz was consulted agreeably to the board's orders, upon every material step we have hitherto taken; a line of conduct we shall continue invariably to pursue."

It is important to add, that the Rajah himself, in his correspondence with the government, expressed a decided preference to Mr. Swartz as the medium of communication between them.

On the 24th of the same month, the government directed Messrs. Ram and Fallofield to transmit their sentiments as to the provision which should be made for Serfojee, and for the mother and widows of the late Rajah, in order that steps might be taken to establish a liberal and permanent allowance for their support; adding,

"You are, upon this and upon all occasions, to avail yourselves of the knowledge and experience of Mr. Swartz, and to consult with him freely; as his known probity and love of justice entitle him to every attention on the part of government."

An establishment was accordingly formed pursuant to his recommendation, amounting to one thousand and seventy-seven star pagodas monthly for Serfojee and his relatives, and one thousand star pagodas each to the three widows of the deceased Rajah.

In November, 1790, Mr. Swartz addressed the government of Madras on the system which should be adopted in the administration of the revenue of Tanjore, deprecating the management by renters, in two letters, which, though relating to a state of things long since corrected and improved, are so illustrative of his wisdom and ability, that they ought not to be omitted.

"To the Honorable Sir Charles Oakley, Bart., President, and Governor in Council.

"HONORABLE SIR:

"Fully convinced of your indulgence, I take the liberty to address you, hoping that if my observations do not meet with your approbation, they will at least be pardoned.

"A rumor has been spread here, that you intend to give the management of Tanjore to renters. If this should be the case, I am afraid that this poor country would be still more impoverished. Before

the honorable Company took possession of it, I entreated the Rajah to accede to any, even mortifying terms, rather than suffer it to be taken out of his hands. Whether my uneasiness proceeded from prejudice or love of justice, I will not determine. But I confess that, when the Rajah lost the country, (at least for some time,) I felt sincerely for him. And what was the true cause of the Rajah's ruin? It was particularly his depending upon rapacious dubashes, who managed the country, and were, in fact, renters. When they, by enriching themselves, had impoverished it, and ruined the Rajah, they abandoned him. Surely they might have extricated him, if the least principle of honesty had been in their hearts.

"Whether the Rajah ever thought that they would act so treacherous a part, I cannot say; but he feels it now. This very day he is in great distress, being, as it were, besieged by his servants, who have had no pay for seven months, and are now very clamorous.

"Having been called by his excellency more than once to give him some advice in his present distress, I have been at a loss what to say. To upbraid him now for his past misconduct, would be cruel, and altogether useless.

"Instead of blaming him, I have told him that the honorable Company would do that which he ought to have done; that they would manage all things so wisely, that they would introduce justice, encourage industry and trade, and consequently, instead of diminishing the revenue, would increase it; so that when the country should be restored, he might find it improved, and his subjects happy people. But when I heard that the country might, perhaps, be given to renters, and very likely to Madras dubashes, who are all well able to make supplements to Machiavel's iniquitous scheme, my hopes vanished.

"Give me leave, honorable sir, to make a few observations on the scheme of giving the country to renters.

"It is acknowledged by all people, that the administration of justice is the basis of the true welfare of a country; but is that blessing to be expected from renters? I think it morally impossible; but it may be said, that proper people should be employed to attend to the administration of justice. However, if they did their duty faithfully, frequent complaints would be raised by the renter of having suffered a great loss by the dispensers of justice; and that on that account, an abatement ought to be made in respect of their stipulated payments.

"The management of this country has hitherto, in fact, been that of renters; for what else were those dubashes to whom whole districts were mortgaged? When these people and their friends were in power, their intention was to get as many villages as they could. As soon as the poor inhabitants failed in their payments, they proposed to pay off their arrears to the circar, and to appropriate the village to themselves and their friends, promising to give to the owners some allowance per year. Many complaints of the inhabitants are now in my hands, which prove this deceitful method beyond any doubt. Some of those dubashes have got two, four, six villages by this artful management; nay, it is said that they have made use even of force to gain their point. An inquiry into that base oppression is wished for by the inhabitants; a renter will hinder such an inquiry, and discourage the inhabitants in their endeavors to get their property restored. In the nabob's country there is hardly any thing of this nature, for plain reasons. To rectify all these abuses, a court of justice ought to be established. Four or five respectable persons, if they were well chosen, and endowed with neces-

sary authority by the honorable board, would be a blessing to this country. These judges ought to be responsible for their conduct. Having formerly recommended a proper attention to the introduction of justice, I cannot but repeat my request in the name of all the people.

"It is well known that the Tanjore country is not yet fully cultivated. The third part of it lies waste, though capable of the highest cultivation. This year it has been shamefully neglected; for at the time when the rivers were full of water, the puttek-dars were here confined by the dubashes, whom I before called renters. They sagaciously foresaw what would happen; therefore they pressed the people for the payment of the money they had lent them, and the high interest on it; the consequence was, that instead of advancing money for cultivation, as is usual, the inhabitants were obliged to pay off their just and unjust debts, to those plunderers. Being deprived of the little money which they had, they found it difficult to carry on the cultivation with vigor; by this means more than ten lacs of kollam have been lost this year.

"But should the land be properly cultivated, (which is hardly to be expected if renters manage it,) it would soon, instead of ten lacs, produce twelve, nay, fifteen, and that without any oppression of the inhabitants. Surely a fair trial ought to be made. Lastly, I would observe, that as the Tanjore country is already parcelled out to above two hundred puttek-dars, who have ten or more villages, and are responsible for a certain quantity of grain, the collection is made easy by it. These are, in fact, petty renters, who may be kept in some good order with more ease than a general renter.

"I would humbly propose to the honorable board, that Messrs. Ram and Fallofield might not be entirely separated in their operations. If they acted, at least in the principal points, jointly, that would check their servants, against whom otherwise hardly any complaint could be made.

"Nay, they ought to agree in the fundamental regulation of the country, viz., how much the inhabitants are to pay per cent.; whether it is to be paid by them in grain or money; if in money, is the market price to be demanded or something more? is every little tax for the maintenance of the subadars and other officers, to be paid as formerly? is all service called vassalage to be destroyed? and many more considerations of that nature ought to be agreed upon by both, that there may be no party spirit. Though the business of cultivation has been much impeded this year, still something may be done to encourage it. Whoever of the merchants will lend money for that purpose, he ought to be assured of being repaid; and in case of the inhabitants' reluctance to pay off their debt, the merchant ought to be assisted: to facilitate that business, it would be very good to fix the lawful interest.

"These few observations I beg leave to offer, and humbly submit to your mature consideration.

"I have the honor to be, &c.

"C. F. SWARTZ."

"To the Hon. Sir Charles Oakley, Bart.

"The letter which you have honored me with, together with the one enclosed for his excellency the Rajah, I have received and delivered to his excellency.

"The letter was read in my presence; it would be needless to mention what his excellency said to me in private. I requested a written answer, which he promised to give, and send to me, only he desired some days to consider the affair, as it appeared to him of great moment to come forth with a full answer to the proposed question, and to make

it public. I have waited for his answer; but as he may perhaps require time, I thought it my duty not to delay any longer answering yours.

"Concerning this country, the income will be considerable: but you may be sure that if the banks and water-courses are properly repaired, and the season proves favorable, the revenue of the next year will be much augmented.

"The probable account of the revenue will be sent away to-day or to-morrow. The Rajah's refusal to deliver any accounts of the last year, made this business tedious and troublesome. However, all difficulty is now over.

"In my last letter, I entreated the honorable board not to give the country to rapacious renters, who mind nothing but their own interest. Tanjore is capable of very great improvements; and though I will not anticipate any future account, I may safely say, that if it be managed properly next year, you will find a wonderful increase in the revenue, at least in respect of paddy.

"As the poor people lost, for some years, almost all the benefit which they had a right to expect from their labor, they became very dispirited.

"There is still some oppression exercised by the puttekars; however, they are now obliged to moderate their rapaciousness, being aware the oppressed people know whither to go and apply for justice.

"One thing is here needful, viz. a court of justice; many complaints have been made with regard to people who have lost their fields and villages by the power which was granted by the Rajah to some of his favorites.

"Besides this, a lawful interest should be fixed by the government, and the offenders punished; for it is incredible what the poor people have suffered by paying exorbitant interest. In short, a proper management may turn this country into a garden, and make superiors and inferiors happy.

"Hearing of your arrival, I rejoiced; expecting from your well-known character every thing that tends to make the people happy; I therefore wish that Providence may make you, honorable sir, a favored instrument to reform many abuses under which the country has groaned.

"Wishing you all true happiness,

"I respectfully am, &c.

"C. F. SWARTZ.

"Tanjore, 5th of Nov. 1790."

The government of Fort St. George, on receiving the preceding valuable letters, resolved, "That a copy of the former, and an extract from the latter, should be transmitted to the board of assumed revenue, and that the sentiments of Mr. Swartz, as to the management of the revenue, and the administration of justice in the Tanjore country, should be recommended to their attentive consideration."

"It was also resolved, That the thanks of the Board be given to Mr. Swartz, for the useful information contained in his letters; and that he be told that the Board would always pay the most attentive consideration to every communication with which he might think proper to favor them, respecting the country."

In the course of the year 1790, several complaints were made against the servants of the Company employed at Tanjore, which led to an investigation of their conduct, in which Mr. Swartz performed a distinguished part. He was employed by the government to ascertain facts of importance in the course of the investigations, and required to report on the credibility of material witnesses. His opinion of two of these witnesses is thus briefly but acutely expressed.

"To E. W. Fallofield, Esq.

"DEAR SIR,

"In respect to the characters of those people who have been for or against Mr. Ram, one observation will, I think, be sufficient to state that matter. It is enough to know the characters of Shevarow and Subarow; all the rest were, and still are, their dependents, who must and will be for their leading man.

"Shevarow's character is not favorable to his cause. It is known to a great part of the inhabitants, that he too often deviated from truth, so that few could depend upon his word.

"Subarow is more on his guard; he is naturally a timid man, and wishes to have a good character. However, he is sometimes deviating from truth; but when he is found out, (as I have found him out,) he endeavors to put things right by doing that which he formerly ought to have done, and by undoing what had been wrong.

"I think that little can be depended upon in the characters of those people whose principles are not fixed.

"I am, &c.

"C. F. SWARTZ.

"Tanjore, 30th of Nov. 1790."

The government, with reference to this service, desired Mr. Fallofield to return "the thanks of the board to the Rev. Mr. Swartz, for the assistance and information he has given upon the different points requested of him."

At the close of the year, in another letter to the government, through the resident and collector, he thus reiterated his sentiments on the necessity of some provision being made for the administration of justice in Tanjore.

"When the honorable Company took upon themselves the management of this country, in September, the inhabitants entertained the hope that a more regular system of justice would be introduced.

"The settling of country affairs, and the preparation of accounts, &c. being, in great measure, finished, I think this will be a favorable moment to address the honorable board, for their permission that a court of justice may be established at Tanjore, and cutchery courts in the districts; and I have no doubt but they will afford you the power to bless the country with such an institution.

"The laws by which all suits ought to be determined, must of course be the established laws of the country, or its ancient customs which have obtained the sanction of a law. To introduce European laws would be productive of the greatest confusion and inconvenience, and cause a general uneasiness throughout the country.

"The success of such a plan will, under any regulation, depend in great measure on the choice of upright, disinterested judges. If such persons should fortunately be met with, who are at the same time qualified for their office, the welfare of the country would be laid on a firm foundation.

"One person I am acquainted with, of uncorrupted morals and disinterested principles. He is a Christian, and has been employed as a judge at Tranquebar these twenty-five years. It is true he is in the service of the Danish government; but the governor of Tranquebar would willingly permit him to assist, at least for some time, in the establishment and necessary regulating of a court. For this man's integrity, I will be responsible. He was once sent to Tanjore by the Danish government, and at that time many people chose him for an arbitrator in their tedious suits, and willingly submitted to his decision. His being a Christian would be no objection to his being employed, as

there are even Brahmins willing to acknowledge him a capable and good man.

"Some points relative to reform in the court at Tanjore, I committed to writing, by the desire of Sir Archibald Campbell. The country being at present under the Company, by whom the salaries of those employed in the court will, I suppose, be paid, the above plan will require considerable alterations.

"To conclude. It has been a long time my passionate wish to see justice impartially administered in this country. Happy would it make me to see that wish accomplished, and the present period appears favorable for its introduction. I am well convinced the honorable board will give their concurrence and support to so very necessary and useful an undertaking."

A copy of the above letter was sent by the government of Fort St. George to the board of assumed revenue, at Tanjore.

The confidence reposed in the venerable missionary was unbounded; an additional instance of which was shortly afterwards afforded, in consequence of the continued objections of Ameer Sing to the allowances fixed by the government for the family of the late Rajah. It was at length resolved, that "if his excellency persist in his refusal to receive those allowances, they should be advanced by the collectors to the Rev. Mr. Swartz, and by him be distributed to the parties concerned."—A more honorable proof of the high estimation in which this excellent man was held by the English government, can scarcely be imagined; and it is almost needless to add how justly it was deserved.

CHAPTER XVII.

A. D. 1790 TO A. D. 1792.

Letters to the Society for promoting Christian Knowledge, and to several friends—Progress of Mr. Jönicke—School at Cumbagonam—Renewal of the war with Tipoo—Ordination of Sattianaden—His Sermon on that occasion—He is sanctioned by the Society—His grateful acknowledgments—Letters to Mr. and Mrs. Duffin—Visit from the Rev. Mr. Coomerer—His Character of Mr. Swartz—Extracts from his Journal for 1791—Letters to friends—Eulogy of Swartz and Gericke, by Dr. Glasse in addressing the Rev. Mr. Pæzold, a new Missionary of the Society.

IN acknowledging the arrival of the annual stores sent out by the Society for promoting Christian Knowledge, Mr. Swartz, in a letter dated the 10th of January, 1790, gratefully observes, that he and his brethren had reason to adore the mercy of God and to say, "Hitherto the Lord has guarded, guided, and protected us." Mr. Kohlhoff had assisted him faithfully in the church, and in the schools, and Mr. Jönicke had made amazing progress in learning the English and Tamul languages. The catechists and schoolmasters at Tanjore and Palamcotta, amounted to ten. Their salaries, the charge of supporting the schools, the repairs of old houses and the building of new ones, and the extraordinary allowances to the catechists when sent to distant places, were such, he states, that were it not for his salary from the East India Company, it would be impossible to defray all the necessary expenses.

"But God," he adds, "has always helped. To him be glory for ever."

In a second letter of the same date, after again adverting to the promising advancement of Mr. Jönicke in the Tamul language, Mr. Swartz adds, that the sermons composed by this diligent student were corrected by himself; but that in a short time he would stand in no need of such assistance. "It would then," he said "be necessary to determine upon the station for his missionary labors, whether at Madras or at Palamcotta, where the congrega-

tion was considerably increasing. In that quarter he thought more success would be experienced, as the people there had less connection with Europeans. On the other hand, Mr. Gericke at Madras much needed assistance, which, however, he hoped would be afforded by the Society soon sending out another missionary. Should God call him away," he observes, "Mr. Gericke would then reside at Tanjore, and Mr. Kohlhoff go to Palamcotta, or they might alternately be at each place. These speculations, however, he humbly submitted to the determination of divine Providence. They had then," he said, "no comfortable prospect before them; being apprehensive that the poor country would experience another devastation; though it had scarcely begun to lift up its head from the ravages occasioned by the last war."

In this letter Swartz communicates his intention of establishing a provincial school at Cumbagonam, one of the principal places in Tanjore. A very good spot had been granted to him by the Rajah, and he had begun to lay the foundation of the building which he intended to be used as a place of divine worship. Whether the war they were dreading would prevent his proceeding with the work, a short time would show.

The intention thus announced, as to an additional school, was soon afterwards fulfilled, as appears by the following extracts from a letter to Mr. Pasche, dated July 21, 1790, in which, among other useful and interesting matter, he first mentions the design of ordaining his pious and excellent catechist Sattianaden.

"God has graciously strengthened me hitherto, so that I have been enabled to do my work both among Christians and heathens. Meanwhile I feel the approaches of age, being near the completion of my sixty-fourth year; but as long as I live, and have any strength left, I shall gladly take my share in the work.

"In order to relieve the missionaries, I intend to ordain one of the native catechists of the name of Sattianaden, whose upright, disinterested, serious walk and conversation, flowing from sincere attachment to Christ, has attracted the notice of Mr. Jönicke, and really, as to my own feelings, I cannot but esteem this native teacher higher than myself. He has a particular talent in conversing with his countrymen. One of the principal labors of a missionary ought to be to train up young natives for future catechists. Whenever I meet with a promising youth, I spare neither pains nor expense to qualify him for the work.

"I have built a school house at Cumbagonam, which has been attended with considerable expense. Such schools are the very best means of communicating the knowledge of the word of God, not to the young people only, but to the inhabitants of the country at large. They may serve as a place of residence for catechists of the higher castes, who may proclaim, both in town and country, the glad tidings of the gospel.

"I had thoughts of opening the Cumbagonam school; but the war between Tipoo* and the English prevents it. General Meadows was here in May, and departed to assume the command; and I hear with pleasure that he maintains the severest discipline, and has so strictly forbidden all plunder, that the inhabitants of Caroor and Coimbatore have returned without apprehension, and pursue their business in the presence of the army. May God preserve and strengthen the General!

"Several Malabar youths afford the pleasing hope, that in due time they will become useful as-

* Occasioned by his attack on the frontier of Travancore.

sistants in our congregations, as well as in our schools. If God shall favor us with skilful native teachers, his work will prosper in this country.—We still live in hope. The difficulties are, indeed, neither few nor small; but to sink under them would be sinful. God has removed many an obstacle during my forty years' sojourn in this land; and he who has hitherto been with us, will be so in future. He commanded Joshua to be 'strong and of good courage;' and the same charge is applicable to us. The eyes of many of the heathen are opened; but the cross which is connected with the profession of Christianity is to most a stumbling-block.

"With respect to the proposition to establish a village entirely inhabited by Christians, I have always entertained the apprehension, and likewise expressed it, that in the event of any commotion, such a village would be immediately burned down. On the other hand, when there are some Christian families residing in a village, the whole district may become acquainted with the counsel of God for their salvation."

In the same month he wrote as follows to his kind and valued friends at Madras. The close of his letter contains a striking expression of the deep humility of this eminent servant of God.

" Tanjore, July 28, 1790.

"MY DEAR FRIENDS,

"It is now a good while since I sent you a line. Nay, I have been so lazy as to neglect to thank Mr. Duffin for the excellent book he sent me. I have perused those 'Chinese Fragments'* carefully, and am sorry that all is but too true. May these melancholy truths lead many to repentance!

"Mrs. Strange has such confidence in my friend's medical ability, that she is resolved to employ him as her physician. She desired me to mention it to you, entreating you to do all you could, under the divine blessing, for her recovery. I told her that you would both do all in your power to comfort her in her illness without my request, as I knew you too well, and your inclination to assist the sick.—However, as she insisted upon my previous writing, I was glad in having so fair an occasion of breaking my silence. She is a very lively lady, and that keeps up her spirits under her severe complaint. Another would, perhaps, not be able to stir from her couch. Both she and her husband have always been very friendly to us. I heartily wish that your remedies may be effectual in removing her illness. I hope you are both tolerably well.—Only let us take care of the welfare of our soul, and our body will partake at least something of the soul's happiness.

"The 17th of July I finished my fortieth year of pilgrimage here in this country, as I arrived July 17, 1750. How many thousand benefits have I received from a merciful God! How grateful I ought to have been! But alas! I must say 'Forgive, forgive all my multiplied iniquities, for the sake of Jesus.' Indeed, my dear friends, our salvation consists in being pardoned. May we all be able to say, as Paul did, 'We have obtained mercy.' Amen, be it so! God bless you both in all respects. This is, and shall be, the sincere wish of

"Your most obedient servant and friend,

"C. F. SWARTZ."

War had now again commenced between the ambitious successor of Hyder Ali and the British government in India, as Swartz had anticipated; and to this event he alludes in the following letter

to one of the same excellent friends at the close of this year. The elevated piety which it breathes cannot but be edifying.

" Tanjore, Dec. 3, 1790.

"DEAR MADAM,

"Accept my sincere thanks for your double present of books and snuff—the latter superior to any I have seen these last years.

"We are all tolerably well. The country people complain of want of rain; besides, they come into the fort by hundreds and thousands on account of Tippoo's horse. About Trichinopoly the villages are burnt, and many of the people wounded. How much have these poor inhabitants suffered! It is said that General Meadows is at Caroor. If this be true, the enemy at Samiaburam will not long remain in his present condition.

"The poor people had hardly begun to breathe after the last destructive war. Now they are again in constant terror. But still they will not acknowledge the hand that strikes them.

"How happy are they who, from their infancy, have been brought up in the knowledge of truth; for I find that those who have been educated in idolatry and error, shake off their error and superstition with great difficulty. Ignorance and wickedness hinder them. But a wicked Christian knows at least the way to happiness; and therefore has but one hindrance to overcome—namely, his evil course. But unspeakably happier are those who have been awakened by the Spirit of God, to turn to him who is the source of happiness; who look upon sin as poison, and all worldly things as dross, (which is unable to make them happy,) in order to win Christ, and to be found in him.

"If we win Christ and his atonement, we surely possess the greatest gain—pardon of sins, peace of mind, and hope of everlasting life. The conveniences which worldly things afford us, are not to be compared to these divine blessings.

"If we are found in Christ as branches in a vine, we shall derive from him blessings of every kind, and strength to grow in all Christian virtues. In him we are preserved, cheered, comforted at all times, in sickness and health, in life and in death. O, may we be found in him even at the day of judgment!

"May the peace of God reign in your heart at all times! This peace will preserve you.

"I am, sincerely, dear Madam,

"Your most obedient humble servant,

"C. F. SWARTZ."

The renewal of the war with Tippoo excited considerable alarm at Tanjore, and some apprehensions were entertained of an attack from the Mohammedan troops. This danger was, however, happily averted, by the English army under Lord Cornwallis entering Mysore; and the missionaries continued to discharge their peaceful duties without interruption. The successful progress of the army, and the prospect of the conquest of Mysore, led both Swartz and Jönicke to anticipate a more extensive diffusion of the gospel in that country. "If Seringapatam should be taken," says the former, "a mission might be established there. The Rannee (the imprisoned queen) knows me, has often mentioned me in her letters, and made many promises. May God compassionate the land, and send laborers into his harvest!"

Early in the year 1791, Swartz informed the Society of the accomplishment of his intention respecting the ordination of Sattianaden. Previous to that time the missionaries at Tranquebar permitted one of their country priests occasionally to visit

*By the late Ely Bates, the elegant author of "Rural Philosophy."

Palameotta; but as one of them died, and the other became an invalid, the English missionaries thought it expedient to confer their Lutheran ordination on one of their own native catechists, who had performed the functions of that subordinate office for many years, and had given ample proof of ability and faithfulness. "His whole deportment," observes Mr. Swartz, "evinces clearly the integrity of his heart. His humble, disinterested, and believing walk, has been made so evident to me and others, that I may say with truth I have never met with his equal among the natives of this country.—His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary; and it is often inconceivable to me how he can manage to subsist on his scanty stipend, (three star pagodas per month) and yet do so much good. His management of children is excellent; and he understands how to set a good example in his own house"—which Swartz illustrates by the piety of two of Sattianaden's daughters, one of whom had died in a most Christian and edifying manner.

On the 26th of December, 1790, this estimable man received ordination at the hands of the missionaries, according to the rites of the Lutheran church, in one of the congregations of the mission connected with the Society, on the coast of Coromandel. "It was a sacred and most delightful day," says his venerable instructor, "to us all. Should I not sing to my God? The name of the Lord be humbly praised for all his undeserved mercy!—May He begin anew to bless us and the congregation, and graciously grant that through this our brother many souls may be brought to Christ." On this interesting occasion, Sattianaden delivered a sermon in the Malabar or Tamul language, an English translation of which, by Mr. Kohlhoff, Swartz transmitted to this country.

The Society justly deeming a production so extraordinary, worthy of being generally known, directed it to be published* for the satisfaction of the members at large, "in order to evince the capacity of the natives for the work of the ministry, and as an evidence that the efforts of their missionaries in India had not been in vain; but that the work of God was advancing, and the light of the gospel spreading through those regions of darkness and idolatry."

This sermon of Sattianaden is certainly a very remarkable composition. That it was his genuine production, is attested by Swartz himself, who was incapable of affirming any thing but the strictest truth. It is founded on that striking and encouraging declaration of the prophet Ezekiel, chap. xxxiii. 11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?" From this instructive and affecting passage, the pious Hindoo considered the gracious offers of divine mercy to all mankind; the inestimable blessings of divine forgiveness and grace which they comprise; and the method of obtaining them by repentance and faith in Jesus Christ. In the discussion of these important points, he evinced much sound scriptural knowledge, together with great perspicuity and strength of thought; and notwithstanding the disadvantage of a translation, which, though scrupulously faithful, inadequately expressed the force and beauty of the original, a

simple and tender strain of eloquence pervades the whole, which powerfully accredits the sincerity of its author, and sufficiently proved his qualifications for the office of a Christian teacher.

The necessity so deeply felt, and so continually urged, by the English missionaries, of additional fellow-laborers, and the importance of investing pious and well qualified natives with the ministerial character, led, even at this period, to the conviction on the part of some of the friends of the mission, of the expediency of some measure for securing episcopal ordination; nor would any one have more cordially rejoiced in such a provision for the spiritual wants of India than Swartz, who having been himself episcopally ordained, would have hailed with delight the establishment of our apostolical church, which has since been so happily planted in India. For the present, he was contented to supply the increasing want of laborers, particularly in the South of the Peninsula, to the best of his ability, by the discipline of the Lutheran church; and in the instance in question nothing could be more judicious and successful than his choice of Sattianaden as a native teacher. That sincere and zealous convert, as soon as he had received ordination, returned to Palameotta, where he had been before so usefully and diligently employed. "God," observes Mr. Kohlhoff, in mentioning this pleasing event, "has already blessed the labors of this worthy man, in awakening many to turn from their sins unto him; and no doubt is entertained of his proving a favored instrument in the hands of the Almighty for the enlargement of his kingdom upon earth."

With equal wisdom and kindness, the Society for promoting Christian Knowledge directed their secretary to address a letter to Sattianaden, assuring him of their sanction and support, and encouraging him to fidelity and diligence in the ministry which he had recently received. This was translated by Swartz, and afforded the native pastor inexpressible joy.

In a letter to Mr. Jœnicke, with whom he was associated in the mission at Palameotta, he thus expressed himself. "I shall always be thankful to the honorable Society for their benevolence, and the great demonstrations of it towards me. I shall never forget their having confirmed me in my office. Their having my happiness, and the happiness of my nation so much at heart, excites me to constant praises to God. I shall obey them in every respect, be careful not to disappoint their hopes, and by discharging all the duties of my function, endeavor to live to their satisfaction. Whoever knows the truth, and the design for which it was revealed, and enjoys the blessings of our holy religion, he, and he only, is fit to recommend it to others. For he who does not lead a holy life, according to the gospel of our Lord Jesus Christ, though he should speak as an angel from heaven, yet his life not being correspondent with his doctrine, his preaching will often be in vain: it will too be a testimony against him, and tend to his own ruin, as we read in the 50th Psalm. That this may not be the case with me, I shall endeavor to be watchful; and it is my daily prayer to God, that he may grant me the grace of his blessed Spirit to grow more and more in knowledge and godliness."

After this satisfactory expression of his sound and scriptural piety, Sattianaden thus beautifully refers to his own conversion to the faith of the gospel.

* It is contained at length in the Abstract of the Society's Reports, pp 325—356, and, together with the prayers before and after the sermon, well deserve perusal.

"When I contemplate the ways of God, by which he led me, I am full of admiration and praise. I was once a heathen, who did not know him; and he called me by his faithful servant Mr. Swartz.—This my venerable father received and instructed

me. His exertions by day and by night, tended to bring me to repentance towards God, and faith towards our Lord Jesus Christ, to produce in me fruits meet for repentance, to induce me to lead a godly and holy life, and to grow in knowledge and in every grace and virtue. He did not destine me to worldly business, but appointed me to bring my nation to the knowledge of God, and of Jesus Christ, whom he sent to redeem the world. In consequence, he gave me the office of a catechist, and used his utmost endeavors to bring me to a more extensive knowledge. And likewise you, sir," writing to Mr. Jøenicke, "exerted yourself to correct my errors and my failings, encouraged me to grow in godliness, and endeavored to make me more and more useful and happy. Should I be saved, which, trusting in the mercy of God, I hope to be, it will be a glory to you; and even though I should be lost, (which God forbid!) my damnation cannot diminish your glory. Now, to crown the pious exertions of my much esteemed teachers, the honorable Society has approved your proceedings, and confirmed me in the higher office committed to me; a benevolence which I shall never forget. May God grant me a truly humble mind! May he make me acceptable to himself, diligent in the performance of every duty, useful in my generation, and obedient to him and my superiors!"

Mr. and Mrs. Duffin being now about to return to England, Swartz expressed his truly Christian and elevated affection for these valued friends in the following beautiful letter; the sentiments of which, though partly coincident with those in a former letter, will be read with almost equal interest.

"Tanjore, March 3, 1791.

"DEAR MADAM:

"Your kind letter I have received, and should have answered long ago, if the enemy's horse had not been in the road.

"Mr. Blackburne arrived here, and told me that my dear friend, Mr. D——, was not well, and that though he was ailing, he assisted his fellow-sufferers. This is a genuine proof of his love towards his neighbor. May God preserve his health and life to the comfort of many!"

"Your kindness to Mrs. K—— and her daughter, rejoices us all. And as you are hospitable to her, not only in a worldly, but a truly Christian manner, I am sure that Mrs. K—— will esteem it a double blessing to live with you. I hear that Mr. D—— intends to leave this country. The public will suffer by his departure; but none can envy him the rest which he and you will then enjoy.

"One day, that greatest and most solemn of all days, will bring us all together. How shall we then rejoice, when we find that our course and warfare are come to a blessed end! In the mean time, let us fight the good fight of faith, laying hold (in hope) on eternal life.

"May we be daily girt with the girdle of truth—of the whole truth, as it has been revealed to us by God, and particularly that cheering truth, that in Jesus Christ, and in a close union with him, consists eternal life.

"Let us daily put on the breastplate of righteousness. For the atoning sacrifice of Jesus, his meritorious sufferings, his blood and death, whereby he has delivered us from the wrath of God, having taken upon him the sentence of death, which we had deserved—this his righteousness will cover our breast, so that no accusation can be brought against us.

"Daily let our feet be shod with a readiness to confess the gospel of peace; for we have the greatest reason to glory in Christ.

"Daily let us take up the shield of faith, which

God has shown us. By faith we lay hold on the promises of God. He has promised to uphold, strengthen, comfort, and deliver us in all circumstances. These precious promises are our shield, by which we quench all the fiery darts of the devil.

"Daily let us put upon our head the helmet of salvation; that is, the hope of a blessed eternity.—This hope will support us under all gloomy and terrifying circumstances. Daily let us use the word of God, not only as a seed, or milk, or food, but as a sword likewise; by which we may cut asunder all knots which the enemy ties.

"Being armed with these divine weapons, let us rejoice; but let us never be proud; but pray daily to Him from whom comes all our help and comfort.

"May God strengthen us all to live, to suffer, and to die like real Christians! My best wishes shall follow you both, wherever you are, till we see one another before the throne of God. I shall always be,

"Your most obedient humble servant,

"C. F. SWARTZ."

In the month of September Mr. Swartz wrote as follows:—

"Though I feel age and the infirmities connected with it, I have much cause humbly to praise God that he so graciously strengthens me to pursue my daily labors among both Christians and heathens, as well as to prepare some for baptism:—labors which so far from exhausting, are a cordial to me. I baptize no one whom I have not instructed daily for two and sometimes three months. There are two villages of Christians round our garden, one of Pariah, and the other of Soodra caste; and these can conveniently attend our daily worship. That which you for so many years desired, that we might have a village of Christians, God has brought about without our interference. May he grant that we may be a blessing to the heathen dwelling around us!"

Early in the following year, in writing to the Society for promoting Christian Knowledge, Mr. Swartz gratefully acknowledges that, though past the sixty-fifth year of his age, he had great reason to bless God for the preservation of his health, and for having been enabled to persevere in the discharge of his duty; that eighty-seven heathen converts had been baptized in the course of the preceding year, the greater part of whom were cultivators of fields, a few miles from the fort, and that houses were intended to be built for their convenient attendance upon divine service. He observes that Mr. Jøenicke, who was settled at Palamcotta, was much delighted with the good conduct of the several congregations, which had, since his residence there, received an addition of sixty-five members; and adds, that there are some really pious people in the fort also. He then mentions, that he had lately received a visit from Mr. Cømmerer, the new missionary at Tranquebar, who had remained with them three months, studying the Tamul language, and whom he believed to be an upright, sincere Christian, who would diligently do the work of an evangelist. He expresses his hope that an end would soon be put to the war, and that a more open field would thus present itself for the labors of missionaries. "Would to God," he continues, "that some laborers could be sent to work in it! I am sure that some gentlemen here would assist. Government would not suffer by it, but rather experience the benefit of seeing the people instructed.—This I could show by undeniable proofs, and government would confirm it."

Of the visit thus mentioned from the new Tranquebar missionary, Mr. Cømmerer himself gives the following particulars; which will be found scarce-

ly less interesting than the early sketch of Mr. Swartz's character, by Mr. Chambers; and, in some respects, remarkably coincident with that striking fragment.

"I had spent three months at Tranquebar," writes Mr. Cœmmerer, "when I mentioned to my brethren my wish to see the aged, and by me long since esteemed missionary, Mr. Swartz, as well as to visit Mr. Jönicke, whom I had known at Halle. My brethren acceding to my request, I set off on the 30th of August, and met Mr. Swartz at Combanum. Sincere esteem and reverence penetrated my soul when I saw this worthy man, with his snow-white hair. Integrity and truth beamed in his eyes. He embraced me, and thanked God that he had led me to this country. Mr. Jönicke received me with open arms. It was very affecting to me to see him once again; for when he accepted the call to India, and preached his farewell discourse at Halle, where I was among his hearers, I certainly never imagined that we should meet and converse again in so remote a country. For twelve days I had the satisfaction of being in his society, till he departed for Palamcottah.

"Tanjore is a large fortified town, which underwent considerable repairs after its occupation by the English. Yet the streets remained dirty and disagreeable, and the place was very unhealthy during the rainy season. This induced Mr. Swartz to select a piece of ground of considerable dimensions, at the distance of about two miles, which he cultivated and formed into a garden, where he erected several houses and a small church. In the immediate vicinity of this garden, the native Christians settled, and he lives amongst them like a father." Speaking of the splendor of the pagodas in this chief seat of idolatry, he adds, "Here we see how much *superstition* can effect.

"My stay at Tanjore was to have been limited to the 25th of October, my presence being much wanted by the Tranquebar brethren; but dear Mr. Swartz wished for an extension of the time, being desirous that I should make considerable progress in the Malabar tongue; and it so happened that the rains this season were more violent than was ever recollected by the oldest inhabitants. I could not, in consequence, return, without endangering my life. Under these circumstances, my residence with that excellent man was delayed until the 14th of December.

"Nothing can possibly afford me more lively satisfaction than the society of Mr. Swartz. His unfeigned piety, his real and conscientious attention to every branch of his duties, his sincerity,—in short, his whole demeanor filled me with reverence and admiration. He treated me like a brother, or rather like a tender parent, and instructed me in the most agreeable manner in the Malabar language. The same did Mr. Kohlhoff, who is meekness and humility itself. Many an evening passed away, as if it had been but a single moment, so exceedingly interesting proved the conversation of this truly venerable man, and his relations of the singular and merciful guidance of God, of which he had experienced so many proofs throughout his life, but particularly during the dreadful wars in India. The account he gave of the many dangers to which his life had been exposed, and the wonderful manner in which it was often preserved, his tender and grateful affection towards God, his fervent prayers and thanksgivings, his gentle exhortations constantly to live as in the presence of God, zealously to preach the gospel, and entirely to resign ourselves to God's kind providence—all this brought many a tear into my eyes, and I could not but ardently wish that I might one day resemble Swartz. His disinterestedness, his honorable man-

ner of conducting public business, procured him the general esteem both of Europeans and Hindoos. Every one loved and respected him, from the king of Tanjore to the humblest native.

"Nor was he less feared; for he reproved them, without respect to situation and rank, when their conduct deserved animadversion; and he told all persons without distinction what they ought to do, and what to avoid, to promote their temporal and eternal welfare. The king frequently observed, that, in the world, much was effected by presents and gold, and that he himself had done much by those means; but that with Padre Swartz they answered no purpose. This excellent man often told me, that the favor of God, and communion with Christ, was of greater value to him than 'thousands of gold and silver.' Certainly, by the goodness of God, he has been made a great blessing to this country. What other men could not effect without a military force, he has done by the personal influence which he possessed over the people, and which arose exclusively from his integrity and sincere piety.

"A few miles from Tanjore, two Brahmins enticed a child of rich parents, splendidly adorned with gold and precious stones, into their pagoda, where they put him to death. The government of Madras desired Mr. Swartz to investigate this horrid deed. He accordingly examined the murderers in the king's palace, and brought them to confess the crime. They were afterwards executed.

"While on a visit at Cumbagonam, Mr. Swartz conversed with a Brahmin who had considerable landed property, entreating him with much affection to turn to the true God. A few weeks afterwards, we heard that he had died, and that his wife was burned alive with his corpse. Although this happens less frequently than formerly, yet, in many instances it takes place, and that from two motives: one is superstition; the poor widow believing that she shall attain to a higher degree of happiness after death: the other is the fear of being despised by her relations, in case she should not manifest an affection sufficiently strong, to devote herself to the funeral pile with her husband. When Mr. Swartz learns beforehand that such an inhuman sacrifice is about to take place, he exerts his utmost influence to prevent it; and in these endeavors he has often succeeded.

"His garden is filled from morning till late in the evening with natives of every rank, who come to him to have their differences settled; but, rather than his missionary duties should be neglected, the most important cases are delayed.

"Both morning and evening he has a service, at which many of the Christians attend. A short hymn is first sung; after which he gives an exhortation on some passage of Scripture, and concludes with a prayer. Till this is over, every one, even the most respectable, is obliged to wait. The number of those who come to him to be instructed in Christianity is great. Every day individuals attend, requesting him soon to establish a Christian congregation in their part of the country.

"During my stay about thirty persons, who had been previously instructed, were baptized. He always performs the service with such solemnity, that all present are moved to tears. He has certainly received from God a most peculiar gift of teaching the truths of religion. Heathens of the highest rank, who never intend to become worshippers of the true God, and disciples of Jesus Christ, hear his instructions with pleasure. During an abode of more than forty years in this country, he has acquired a profound knowledge of the customs, manners, and character of the people. He expresses himself in the Tamul language as correctly as a native. He can immediately reply to any question,

and refutes objections so well, that the people acknowledge, 'We can lay nothing to the charge of this priest.'

"The time having arrived for my return to Tranquebar, it was not without the deepest regret that I parted from this excellent man. Besides making considerable progress in the Malabar language, I derived great benefit for my immortal soul. On my taking leave, he said, shaking hands with much warmth, 'O that we may meet again before the throne of God! I wish once more to see my friends on the coast, and to take my farewell of them.'"

The journal of Swartz for this year contains a striking illustration of Mr. Cømmerer's remark as to the respect in which he was held, both by the English government and the Rajah of Tanjore, and of his beneficial influence even in civil concerns, combined, as it ever was, with his unabated zeal and piety.

"When the present king," he observes, "ascended the throne, I was desired to form the outline of a plan for the better administration of justice and the laws. I did so; and it was transmitted to England and approved. This year the directors sent out orders to have my plan carried into execution: and the governor of Madras desired me to superintend it. This greatly increased my labors; but for the sake of the poor inhabitants, I could not refuse the office.

"As many of the natives daily come to me from all parts of the country, I had the best opportunity of declaring to them the counsel of God, for their salvation. Those who came at seven in the morning, attended our morning prayers. Others, who called at eight, heard the instructions given to the candidates for baptism. Sometimes forty or fifty persons are present, both of high and low castes.—Frequently from fifteen to twenty Brahmins are sitting by while I am catechising. I say to them, 'Sit down, and you will hear what doctrines we teach. I trust you will dedicate yourselves to the service of your Creator and Redeemer, and forsake your wretched idolatry!' They quietly sit down for an hour and hear every thing I have to say. Thirty years ago, they would have looked upon this as the greatest scandal. May God be merciful to them, and incline their hearts not only to hear, but to receive the truth in the love of it!

"My hope that this country will be brought to a saving knowledge of the gospel, daily gains strength; but whether I shall live to see the change the Lord only knows—nor, indeed, is it material. My chief care is to train up young people in the service of Christ. Mr. Jönicke observed, 'I wish we had a few more young men like Sattianaden.' Yes, I replied the Lord of the harvest can call others. May He only grant us a single aim, and humble hearts! Then his blessing will not be wanting, but if we harbor sordid motives, we cannot expect it."

How admirable and instructive are such reflections; and what might not be expected from the united exertions and prayers of a few such laborers!

In another part of the journal for 1791, Swartz thus mentions one of the benevolent methods he adopted for supplying some of his native converts with the means of support.

"I sometimes employ poor widows in spinning. They bring the yarn to a Christian weaver, who makes good cloth for a trifling sum. Some widows bruise rice and sell it; others support themselves by selling fruit. When I visit these poor women on an afternoon, I first catechise them and then

get them to show me their work, as a proof of their industry. Labor is constantly necessary for them, not only as an occupation, but to fix their minds on an object during the hours of solitude.

"The great wish of our hearts is, that those who have been instructed in our religion, may lead a life conformable to its holy precepts. Some, indeed, bring forth the fruits of faith; as for others, we labor with patience, in hope of seeing them turn to the Lord.

"A short time since an old man was interred, whose life and death were a great consolation to us. He was a man of some property in land and cattle, and left the whole to his children, exhorting them in his last moments to follow his example, and become disciples of Jesus Christ. But, alas! they were far from being so inclined. His whole heart was fixed upon God, and he sought and found salvation, by repentance and faith in the great Redeemer, and by a steady course of consistent piety. He was indefatigable in prayer, never gave way to a spirit of discontent, but always enjoyed a happy frame of serenity and peace. Many heathens who knew him were wont to say, 'If there be not another sincere Christian among those who have been instructed, this good old man certainly is one.' In his last illness, he was visited by the catechists and ourselves. The day of his departure I said to him, 'My dear friend, it seems as if the Lord designed to call you away to-day.' 'Yes,' returned he; 'I am ready to go; and my soul exclaims, Come, Lord Jesus! I am willing to follow thee!' Shortly after, one of the catechists asked him how he found himself. 'Very well,' he replied, and expired. His death produced a general sensation. The children in the schools, who revered him as a father, followed him, singing hymns, with a great concourse of Christians and heathens, and strewed his grave with flowers. All the brethren were convinced that his life was truly Christian, and his end happy. His memory will be blessed."

Who can peruse the preceding brief narrative, and not feel that the subject of it was a genuine convert to the faith and hope of the gospel; and that, had there been no other evidence of his success, the labor of Swartz would not have been in vain!

In a letter to a friend, dated "Tanjore, January 24th, 1792," Swartz thus expresses his perception of advancing years, and his increasing anxiety for additional help.

"I am now in the 66th year of my age, and I cannot but bless God that I am still able to perform all my usual functions, both in the church and in the schools. Nature certainly begins to decay; but as long as God shall grant me any degree of strength, I will gladly spend it in laboring in his vineyard. The harvest is at present truly great, but the laborers are few: we therefore earnestly pray that the Lord would send laborers into his harvest; and we urgently entreat all our friends and patrons in Europe to do their utmost to send us out faithful assistants in this work. In the last year the increase of converts was considerable. Our three schools in this place go on well, and also that at Cumbagonam, and another at Paliamkodi. In the latter place, above sixty persons have been converted to Christianity."

On the 8th of March following he says, "Ten days ago, I returned from a journey to Trichinopoly. My excursion was very gratifying both in going and returning. I visited the little congregations from village to village, and was pleased with their open-hearted avowal of the truth. When I catechised, there were generally above a hundred

heathens present who listened in silence. One of the newly-baptized Christians said, 'The whole land will yet turn to Christ.' I said, 'Amen!' For so it is written, that the kingdoms of this world shall finally be given to the Lord Christ. On my outward journey I took the northern side, on my return the southern, and declared the counsel of God to Christians and heathens with much emotion of heart. The three schools here, and that at Cumbagonam are continued. Our greatest anxiety is how to dispose of the children educated in the English schools, as most of them are orphans. They are not received into the army, unless they are content to rise no higher than sergeants!* In writing departments so many applicants are to be found in Madras, that it is difficult to obtain situations. The war is now almost at an end, and the preliminaries of peace have been already acceded to by all parties."

The continued affection of Swartz for the widow and children of his friend, Colonel Wood, was in this year expressed in the following pious and interesting letter.

"Tanjore, March 9th, 1792.

"Your favor of January 13th, 1791, I have received. I am happy at the pleasing account of your better health. I am now in the 66th year of my age, and am so well that I can go through the duties of my office without much fatigue. However, I think now daily of my departure. My time is in the hand of God; but considering my age, my quitting this world cannot be far off.

"I adore the unspeakable mercy of God, who has dealt so very kindly by in all respects. He has given me a knowledge of his unspeakably great love in Christ; he pardoneth my sins, heals my infirmities, and I hope that he will crown me with glory. Moreover, he has been pleased to make me an instrument of his grace to instruct others; some of whom we shall find in a blessed eternity, with whom I shall sing the praises of redeeming love.—In short, if I complain, it must be of myself, and of my frequent acts of disobedience and ingratitude; but of my God and Redeemer I have no reason to complain.

"Dear madam, we have known one another in this pilgrimage. O that we may see one another in glory!

"Remember me to your dear children. Your eldest daughter is, I hope, 'a joyful mother of children.' Put her often in mind to bring them up in the knowledge of God and Jesus Christ; and not according to the fancies of the world. Your youngest daughter, M., is now married likewise to a clergyman.† May she also look out for the best part!—But where is your second daughter, E? Is she still with you? Before this reaches you, I hope you have seen your dear son. May he imitate Cornelius, desirous of hearing and receiving the word of truth!

"Many of your clergymen make little of a Redeemer. They destroy the foundation of happiness and true holiness. What can they build? Paul was another master-builder, who knew of no other foundation than Jesus Christ.

"Mr. Breithaupt is a plain and serious Christian. Mr. Gerieke and he live close together. Mr. F—— is dead. He seemed to be sorry for what he had done. His memory failed him; but he had no severe sickness. He supped heartily, and began to tremble, and died.

"God bless you, and your dear children."

To the latter Swartz added:

"As I wrote to-day some lines to your dear mamma, I thought it necessary to add a line or two to you, to indulge the pleasure of mind, which I find in talking of or to you.

"Your old friend is still alive, going about to preach the glad tidings concerning a Redeemer, who came to save that which was lost. As this blessed Jesus is called, with the greatest propriety, the 'Consolation of the nations,' I hope you seek all true comfort in Him. By Him you shall be made wise; for He is the author of all wisdom. In and by Him you shall obtain a full and atoning righteousness, as he has fulfilled the law of God, and satisfied divine justice for us; in and by him we shall be truly sanctified, and restored to the image of God; because he has not only given us the best rules for holiness, but has set us an example of unspotted holiness, and, which is our greatest comfort, has purchased for us the grace of his Holy Spirit; nay, is now able to send this blessed Spirit into our hearts. In and by Jesus, we shall be delivered from all evil and calamity, and introduced into the presence of God. Should not such a Saviour be precious in our sight? St. Paul counted all things but loss in comparison with the excellency of the knowledge of his Saviour. Whatever worldly people say, they will one day or other be of Paul's opinion.

"I pray to God to enable you to show by your conduct, before all the world, that Jesus is the highest object of your desires and wishes. Worldly riches and honors are not sinful in themselves; nay, ought to be used with thankfulness to God, but with a becoming care and vigilance, lest they become a snare to us."

The following is the first letter from Swartz, to his friends, Mr. and Mrs. Duffin, who had now returned to Europe. The unpleasant circumstances which he mentions in it, as resulting from the recent conversion of some native families, are more fully detailed in a subsequent letter.

"Tanjore, Sept. 17, 1792.

"As I hear that a Company's ship is to be despatched, I must write you a few lines.

"We are still in being. Mr. Kohlhoff is well, and Mr. Jönicke arrived here from his long journey to Palamcotta a few days ago. I myself am so far well as to perform the duties of my office. If I live a few weeks longer, I shall finish my sixty-sixth year. How long has God showed mercy to me!—Praise and honor be to his name! At last, when I survey all, I must confess, that all I have done needs pardon; which I hope to find, for the sake of my blessed Redeemer.

"The schools are kept up as before, here and at Cumbagonam. Some of the first scholars are now writers.

"Just about the time when you left us, we had a great deal of trouble. Many of the Collary families were instructed and baptized, which displeased the heathens to such a degree, that they associated by two and three hundred, in order to attack the Christians. But by a kind Providence this storm is become, in a great degree, a calm.

"At Palamcotta, Mr. Jönicke has instructed many; and he delights in the truly Christian conduct of many. He thinks that the country people are more open to conviction. The children in the country found it difficult to be instructed. I have therefore built a spacious house for them, and intend to keep a charity school. Next month we are resolved to begin. We shall first take fifteen or twenty, and keep them free in victuals and clothes. If God be with us, we hope to enlarge, and take in more.

* This restriction is now happily removed.

† The late Rev. and excellent Basil Woodd.

"This country is still managed by the Company. Last week a new treaty was offered to the Rajah's approbation and signature. But the conditions were rather hard; so that he will not be able to comply with them.

"By this time I hope you are settled in London. I heartily wish that you may find your present situation beneficial to soul and body. May the Lord Jesus, who has bought and redeemed us, be our wisdom, righteousness, sanctification, and redemption. May we rejoice in him, and may that joy be our strength, by which we may overcome all temptations! For temptations, we, no doubt, shall meet every where. Let us be strong in the Lord, and watch and pray till we have finished our warfare.

"All my friends wish you health and substantial happiness. I am, as long as I live,

"Dear friends,
Your affectionate friend and servant,
C. F. SWARTZ."

In the course of this year, Mr. John, one of the missionaries at Tranquebar, having occasion to obtain the advice of Swartz, requested the latter to meet him at Tripatore. "I reached that place," he says, "at seven, and at eight Mr. Swartz arrived, whom I had so earnestly desired to see. He was not able to quit his palanquin without difficulty; and I soon perceived that since I saw him at Tanjore a year and a half ago, his energy and strength had become much impaired. It went to my very heart, as I reflected with sorrow, that we were not likely to retain this dear brother long amongst us. He himself observed; 'I am getting nearer the grave: travelling no longer does for me; my heavenly Father will not, I trust, permit me to lie long sick and incapable of work; but take me soon to himself—if it be his will.' He complained of a severe cold that affected his teeth; the loss of which would much grieve him, as it would hinder his speaking.

"Our Christians assembled, and Mr. Swartz recapitulated to them his sermon of last Sunday. Till midnight I poured out my heart into the bosom of this faithful and experienced brother, and was through him not a little refreshed."

The progress of religion at Palamcotta, under the zealous ministry of Jönicke and Sattianaden was particularly gratifying, to the venerable missionary at Tanjore. "The native preacher," Mr. Jönicke informed him, "returned lately from an excursion, after an absence of thirty-five days.—Every morning he went to some village in the neighborhood. He cannot sufficiently describe the desire expressed by the people; wherever he went, they begged him to read and preach to them. He was full of joy, and would gladly have returned to them again, but I rather preferred his holding the preparation at Padunadapooram. I believe we shall have a great harvest in the West."

"I always thought," replied Swartz "and I wrote to you to say so, that a large congregation would be collected at Palamcotta. This my hope now begins to be fulfilled. O may the Lord of the harvest give faithful laborers! But I hope and pray that God will protect this work from the race of those that deny the Godhead of Christ, and his atoning sacrifice.

"Since January I have had from twenty to thirty persons constantly under preparation; and I have labored on them with all my might, morning, afternoon, and evening, until almost ten o'clock at night. I recapitulate and apply the fundamental doctrines of the Christian faith, lead them to child-like communion with God in prayer, and while so engaged, almost forget my age and infirmities. I esteem it the greatest of blessings, next to my own

interest in Christ, to be an instrument in the salvation of others."

After repeated inquiries the venerable Dr. Schultz, of Halle, succeeded, in the course of this year, in obtaining, in the Rev. C. W. Pæzold, who had been educated at Wittenberg, one whom he could recommend to the Society for promoting Christian Knowledge, for the arduous work of a missionary. In the month of October, Mr. Pæzold arrived in England, and, previously to his departure for India, a charge was delivered to him, at the request of the Society, by the late Rev. Dr. Glasse, in the course of which he thus refers to him, whom he justly styled "the admirable Mr. Swartz," as "an example of all that is great and good and imitable in the character of a Christian missionary; one that has hazarded his life for the name of our Lord Jesus Christ; one that has been enabled not only to conciliate the affections of the ignorant and unlearned, but to overcome the deep-rooted prejudices of such as had been long habituated to a most unreasonable system of theology, and which, to the utter astonishment of those who are blessed with superior light, they hold, amidst all its absurdities, (I had almost said amidst all its abominations,) in the highest veneration and esteem. Many of these has the indefatigable Mr. Swartz converted to the pure and apostolical faith, by a conciliatory behavior, peculiarly suited to his situation; a behavior which, whilst it has endeared him to the common orders of men, has procured him admission even before the throne of the proudest monarch of the east; there do we find this worthy servant of God, pleading the cause of Christianity, and interceding for the protection of his mission, and doing it without offence: there do we find him, renouncing every personal consideration, regardless of every personal advantage, and, in the true spirit of the divine lawgiver, 'choosing rather to suffer affliction with the people of God,' than to enjoy any pleasures or distinctions which this world could afford him; 'esteeming the reproach of Christ,' and the advancement of a despised religion, 'greater riches' than Indian treasures; because, with Moses, 'he had respect' to a future and eternal 'recompence of reward.' In a word, we find him in every place, and on every occasion, conducting himself as one who had determined to know and to regard nothing but the interest of a crucified Saviour, and the propagation of his gospel."

While the character of Swartz was thus deservedly eulogised, an equally just tribute of approbation was paid to his valuable fellow-laborers, and particularly to Mr. Gericke, with whom it was intended that Mr. Pæzold should be immediately associated at Madras, as a most devoted and zealous missionary, who merited every testimony of respect from the Society with which he was connected.

CHAPTER XVIII.

A. D. 1792 to A. D. 1793.

Harsh treatment of Serfojee and the widows of Tuljajee, by Ameer Sing—Letter from Serfojee to Mr. Swartz—He transmits their complaints to the Governor of Madras—The widows and Serfojee, accompanied by Mr. Swartz, are removed to that Presidency—Proceedings commenced for a renewed investigation of Serfojee's adoption—Administration of Tanjore revenue restored to Ameer Sing—Swartz visits Mr. Gericke at Vepery—Their mutual testimony—Account of the Collaries—Mr. Jönicke and Sattianaden at Palamcotta—Letters to friends—Character of Serfojee—Swartz's and Gericke's endeavors to instruct him—Mr. Pæzold's account of Swartz—Mr. Rottler's—Swartz at Negapatam—Letter to Serfojee—Death and Character of Mr. Chambers—Letter of Swartz to his widow—His return to Tanjore—Letter to Dr. Schultz.

THOUGH the adopted son of the late Rajah of Tanjore had been rescued from the control of his suc-

cessor, as already related, in the year 1790, the jealousy and animosity of Ameer Sing towards Serfojee, and the widows of his late brother, continued unabated, and had proceeded to so great a length during the two following years, that in November, 1792, it became absolutely necessary for the English government again to interfere for their protection.

It appears that the son-in-law of Ameer Sing, the husband of his only child, had recently died, without offspring. In the agony of his grief, as it may be charitably concluded, for a loss which deprived him of the hope of posterity, the Rajah strangely imputed this unhappy event to enchantments practised by the Baie Sahebs, (widows of Tuljajee,) by means of a Pusary.* He even accused them of plotting, by the same abominable arts, against his own life; and, after condemning the Pusary to be hanged, for the alleged witchcraft, he caused a proclamation to be publicly read under the windows of the Baie Sahebs' residence, accusing them of instigating the wretched man to this atrocious crime.

While the Rajah thus unjustly accused the widows of his late brother, he himself was guilty of something more palpably injurious, by causing a quantity of chillies, (long pepper,) and other ingredients, to be burnt under the windows of Serfojee's apartments; by which he and his attendants were nearly suffocated.

The following translation of a letter from Serfojee to his venerable friend and guardian, describes, with great simplicity, and with every appearance of truth, other instances of persecution and annoyance which he was then enduring. It will be read with some interest, as the production of a Hindoo prince, whose history is so intimately connected with that of Swartz.

"I will not," he writes, "again explain the various vexations which I have hitherto suffered from Ameer Sing, Maha Rajah, because you know them, and have mentioned them to government.

"Though the governor has often admonished Ameer Sing to behave friendly to me, he has disregarded all exhortations.

"That I still live, I owe to the kindness of government.

"I will only mention one of the last grievances caused by Ameer Sing. Sultshana Baie Saheb behaved to me as a mother from my infancy. Upon her recent death, I wished to honor her by performing the funeral rites. But as the governor and council determined that Ameer Sing should fulfil that duty, I was quiet. As he insisted upon it, he should have performed it; but instead of this he sent a hired man, and he himself went out of the fort as soon as the corpse was carried away; which disrespect to my mother grieved me very much.

"He continues to torment us. My teachers he prevents from coming to me. My servants he confines; so that hardly any one will stay with me. When a merchant comes to sell cloth to me, the merchant and his cloth are detained. I would mention many things more; but why should I trouble you with all my griefs? I entreat you to send this my letter to the honorable Board, and to beseech them either to call me to Madras, which I heartily wish, or to put a guard of Europeans near the gate, to protect me and my two mothers; or to give me a room out of the fort, in your garden.

"I entreat you to lay my grief before the honorable Board. Now they can help me; and I trust that they will protect me."

* Magician.

In transmitting the preceding letter to Sir Charles Oakley, who had succeeded to the presidency at Madras, Mr. Swartz, after confirming the complaints of Serfojee from his own knowledge, and particularly noticing the confinement of a Brahmin in his service, informed the governor, that on hearing of the latter circumstance he wrote to the Rajah, requesting to know whether this had been done by his order, and reminding him, that it was altogether contrary to the will of the honorable Board, and to the decree of the Court of Directors of May 6, 1791.

"The animosity," he added, "is rather too great; so that if some effectual means are not used, none knows what may happen."

In another letter to Sir Charles Oakley, he observed, that the Rajah was in so dreadful an agitation, "that it would not be surprising if he should fall into a state of sickness, which he without doubt would ascribe to witchcraft."

"That Serfojee, and the ladies," he continued, "are in danger, is very obvious and acknowledged by all. They have desired me to acquaint Lord Cornwallis with all this shameful work."

The general impression which the extraordinary conduct of the Rajah, thus detailed, produced both at Tanjore and Madras, was that he was disordered in his intellects, and he was informed by the government that he would not be entrusted with the management of his country, until his mind should be more composed. In fact, it was found necessary, for this and other reasons, to retain the administration of the revenue for a few months longer.

It is remarkable that, in consequence of the Rajah's former ill-treatment of Serfojee, government had been induced to consult Mr. Swartz as to the expediency of removing both him and the widow queens to Madras, and of declaring Serfojee presumptive heir to the musnud. Before, however, the despatch containing that proposition could have reached Tanjore, Mr. Swartz's letter to Sir Charles Oakley, communicating the Rajah's outrageous behavior, arrived; and left no doubt as to the necessity of removing Serfojee immediately from his perilous situation. Orders were accordingly transmitted to Tanjore, that Serfojee and the Baie Sahebs should be rescued from the vexatious interference of Ameer Sing; and that they and such members of their family as were willing to accompany them should be invited to Madras, where they would live unmolested, and the education of Serfojee, which had hitherto been much impeded, might be duly attended to.

On the 21st of November, this plan, so contrary in some respects to the usual habits of Hindoo females, was carried into effect. A detachment of the Company's troops, under the superintendence of Mr. Swartz, accomplished the removal of Serfojee, and the widows, from the palace of the late Rajah, without occasioning the least disturbance. They soon afterwards left Tanjore, and on the 10th of January, 1793, the whole party, accompanied by their faithful friend and protector, safely reached the presidency. Ameer Sing, dreading the exposure of his folly, used his utmost endeavors to prevail upon them to remain; but they could not be persuaded to forego their intention. In addition to the immediate object of their personal safety and comfort, they had resolved to take this opportunity of stating their conviction of the validity of Serfojee's adoption, and of obtaining such a full investigation of his claims as might lead to the deposition of Ameer Sing, and the elevation of Serfojee to the throne.

The proceedings, which at length issued in the accomplishment of these important events, appear to have commenced by communications on the part

of the widows of the late Rajah, and of Mr. Swartz, as the guardian of Serfojee, to Lord Cornwallis, who had recently given peace to India, at the close of an arduous and successful contest with Tippoo Sultan. These consisted of documents and proofs so clear and satisfactory, that no doubt could be entertained as to the result of the investigation; and it may seem difficult to account for the delay which took place in bringing it to a conclusion. The return of the governor general to Europe in the course of that year might, perhaps, have contributed to it. Certain it is, that it was not till four years afterwards that the question was finally decided. It will, therefore, be expedient to suspend the farther consideration of it till that period.

In the mean time it may not be irrelevant to observe, that the administration of the revenue of Tanjore was restored to Ameer Sing, in July, 1793, an arrangement which the Court of Directors would willingly have deferred till the determination of the inquiry into the rights of Serfojee.

During the assumption of Tanjore by the Madras government, the judicial regulations proposed by Mr. Swartz were carried into effect by the collectors with much benefit to the inhabitants. But no sooner had the management of the country again devolved on Ameer Sing, than the old system of mal-administration recommenced; Shevarow and his brothers regained, and even increased, their former ascendancy; having the Rajah so completely in their power, that they did not scruple openly to declare that he owed his elevation to them, and that whenever they pleased they were able to dethrone him.

Mr. Swartz having made every necessary arrangement for the residence of Serfojee and his relatives at the presidency, consented, at the earnest desire of his missionary brethren, to spend some time at Vepery near Madras, with Mr. Gericke, to assist that excellent man in his laborious work.

"Here," he says, writing to a friend in England, "I have carefully observed the regulations made by Mr. Gericke, his admirable order respecting divine service, in the Malabar, Portuguese, and English tongues. On Sunday mornings, he preaches to the Tamulian or Malabar congregation, in the afternoon to the Portuguese, and in the evening to the English. He catechises every evening in one of these languages. I confess it has given me great satisfaction to behold that all is done with the greatest regularity and propriety. I am now his assistant in this delightful work. May God soon send him a faithful fellow-laborer! My dear brother, you may assure our venerable superiors, that they will rejoice at the last day in beholding the fruits of that work which they piously support."

The mutual testimony of two such men as Swartz and Gericke, eminently sincere and simple as they both were, is peculiarly gratifying. It was probably about this period, that the latter gave the following brief but beautiful sketch of his venerable senior to his friends in Germany, which, though varying in some interesting traits, so closely resembles the portraits previously drawn by Mr. Chambers and Mr. Cœmmerer, that it is impossible not to feel assured of the fidelity of each description to the admirable original.

"I found him," says Mr. Gericke, "as healthy and vigorous as he was several years ago. He devotes four hours every day to the instruction of English and Tamul children, and such native Christians as are prepared for baptism; after which he enters into the most cheerful and edifying conversation with those who visit him.

"The purity of his mind, his disinterestedness and strict integrity, his active zeal for the prosecution of the mission, and his constant attention to the

temporal as well as spiritual prosperity of the native Christians, his indefatigable exertions to procure them the means of subsistence, his pastoral wisdom and charity, his fervor in prayer, his eminent talent of engaging the attention even of mixed companies by the manner and tone of his conversation, his peculiar skill in noticing defects and reproving faults with so friendly and cheerful an air, that even the highest and proudest are not offended—these, and many other excellent qualities, but rarely found together, render him universally beloved and respected; and even the whole of his outward deportment, his silver locks, and serenely beaming eye, and all the features of his countenance, are calculated to inspire both veneration and affection.

"I spent a whole week with this patriarch, in a very delightful manner, and almost forgot in his society that I was sick."

During his stay with Mr. Gericke, Swartz, in a letter to the Society for promoting Christian Knowledge, dated Madras, Feb. 3, 1793, after observing that the admonitions and pious wishes of the Society, expressed in their Secretary's correspondence, were received with due veneration, and that he and his brethren had during the preceding year been preserved and encouraged in proclaiming the glad tidings of salvation to the heathen around them, thus details the apparently alarming circumstances relating to the conversion of some of the natives which were before briefly alluded to.

"Many of them," he writes, "were baptized last year, and particularly some of those called kallars, who are looked upon as the worst, and somewhat resemble the thievish Arabs. These people having been instructed two months, were baptized. Being baptized, we insisted upon their becoming industrious in their proper business. All of them had very good fields, which they were exhorted to cultivate. To these exhortations we added ocular inspection. I went and visited them in their villages. Having examined them in respect of their knowledge, and prayed with them, which was commonly done in the presence of a great many heathens, I desired to see the fruits of their industry; on which they fully satisfied me. I then exhorted them to be honest, in paying the usual rent to government, which they soon did in a pleasing manner. The appearance was agreeable, and the prospect hopeful.

"As the watercourses in their district had not been cleaned for fifteen years, by which neglect the cultivation was impeded, and the harvest lessened, I entreated the collector to advance a sum of money to clear them, promising to send people to inspect the work. The work was completely done, and those inhabitants who formerly, for want of water, had reaped only four thousand large measures, called kalam, reaped now fourteen thousand kalam, and rejoiced in the increase. The whole district reaped nearly one hundred thousand kalam more than they had done the preceding year.

"But this our joy was soon turned into grief.—The heathens observing that many of their relations wished to embrace Christianity, and that such as had been baptized refused to join in their plundering expeditions, assembled and formed an encampment, threatening to extirpate Christianity. Now all looked dismal. Many of the Christians were encouraged by their relations, who were heathens, to form an opposite camp. But I exhorted the Christians to make use of other weapons, viz. prayer, humility, and patience; telling them in strong terms, that if they became aggressors, I should disown them. This disturbance lasted four months, and became very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,)

sent catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavors, so beneficial to them, had not merited such treatment. At last finding no opposition from the Christians, and not being willing to be looked upon as the aggressors, all went to their homes and work, ploughing and sowing with double diligence. My heart rejoiced at the kind overruling providence—surely he is a God that heareth prayer."

Together with the preceding letter, Swartz transmitted one from Mr. Jœnicke, who had returned to Tanjore, which contained a gratifying report of his labors in conjunction with Sattianaden, who occasionally preached for him in his native language, at Palamcotta. "The Europeans," he observed, "regularly frequented the church, to which they were encouraged by the good example of the commanding officer. The Christians in the Tinnevely district generally resided in the country, and formed several congregations. For their use he had erected some chapels, at the expense of Mr. Swartz. Many of those converts were Christians, not in name only but in reality. There is every reason to hope," he added, "that at a future period Christianity will prevail in the Tinnevely country. Himself and Sattianaden had severally made journeys into parts of the country where the word of God had never been preached; and the people were generally attentive, and desirous of hearing; they assembled in hundreds, and showed him every respect, and numbers had conducted him from village to village.—Sattianaden had experienced the same attention.—More than thirty persons came afterwards to Palamcotta to be instructed and baptized. Such happy effects," he remarked, "would often be experienced, could such journeys be frequently repeated."

In a postscript to this letter, Mr. Swartz added, that since his arrival at Madras, he had frequently conversed with Sir Charles Oakley, and represented to him the usefulness of the provincial schools, in consequence of which the governor had consented to the establishment of one or two more, as soon as opportunities should occur.

The following extracts from letters to two of his friends in Germany and England, during his residence in this presidency, will be found peculiarly interesting.

"I received your welcome letter," he writes to one of them, "a few days ago. God be humbly praised for all his goodness to you and yours, and for all the success with which he has blessed you in your ministry. Next to our own share in reconciling grace, the highest blessing which God can bestow upon us is to labor with success in the salvation of souls.

"As to me, I am tolerably strong, though in my sixty-seventh year, and during my stay at Madras, where I have been some time, I have been enabled to preach three times on the Sunday, without being exhausted. It is quite a refreshment to me when I can preach the gospel of Christ. And herein the gracious God has heard my prayer, that he has given me constant opportunities of preaching his word, without being withheld from it by lingering illness; for which his name be praised." He then proceeds to give some account of his schools, and provision for orphans, and adds, "Being unmarried, this is not a burden to me. The poor shall be my heirs."

"Your letter," thus he writes to another friend, "in which you mention the death of our valuable and much-loved brother, Mr. Pasche, has been received. The high esteem we entertained for him only tends to render our bereavement more severe. With him it is now unspeakably well. He is with

Christ—in whom he believed, whom he loved, and whose cause he so gladly promoted. His revered memory will remain a blessing with us. May God excite us all, and me especially, to pursue our calling vigorously; and when our hour arrives, may we follow him in peace!"

The following account of the young Serfojee, in a letter to a third correspondent at this period, shows the pains which the pious missionary had taken to inculcate upon his distinguished pupil the principles of true religion, and the benefit which he had at that time derived from his instructions.

"The young man," he says, "is of a very docile, affectionate, and gentle disposition; at least he has given proofs of it hitherto. *I have often explained to him the doctrines of holy Scripture*, and set before him the examples of real goodness which it records. That of Joseph made a strong impression on him. Frequently, when his servants were complaining and murmuring, he has turned to them and said: 'Have you never heard that it is our duty to humble ourselves; and that God at length helps those who are bowed down, as he did in the case of Joseph?'"

In a subsequent letter Mr. Swartz thus reverts to this interesting subject; and the following passage affords another example of his singular disinterestedness.

"For two years I have discharged the duties of a resident. A resident usually receives seven thousand star pagodas, or £3000 sterling. I have not received any thing, nor have I asked it.

"My journey to Madras, I undertook at the desire of government, as tutor of Serfojee. The expenses of the journey I *bore myself*. I was obliged for conscience sake to undertake it, as the legal guardian of the young man. His life was in the utmost danger. He is now at Madras, learns English, and reads good books. What effect this may have on his future life, is known to Him alone who trieth the heart and the reins. Lord Cornwallis behaves very kindly to him, and said to me, 'I wish the young man were Rajah already.' When I was about to quit Madras, the governor said to me, 'But the Tanjore family will be without superintendence!' However, when I told him that Mr. Gericke would undertake the office, in my stead, he was satisfied."

Of Mr. Gericke's pious endeavors to fulfil the charge thus entrusted to him, a pleasing proof is afforded by the following extract from a letter, which occurs in the recently published Memoirs of Mrs. Hannah More.*

"I received a letter," says a friend of that admirable lady, "by the last ships from India, from Mrs. Toriano. She mentions having seen at Madras, a missionary of the name of Gericke, who visited her very frequently, and in whose society she found great comfort. He told her that the Rajah of Tanjore had been for a short time under his care, and that he was fond of English books. Mr. Gericke put into his hands Mrs. H. More's tracts. The Rajah preferred them to the Rambler, which somebody had given him, and declared he liked Mrs. More's works better than any of the English books he had ever read. Mr. Gericke wishes that Mrs. More should be made acquainted with this, that she may know how extensively useful her writings are. He told Mrs. Toriano there were few things he desired so much, as to see and converse with Mrs. H. More and Mr. Wilberforce; that from the 'Estimate of the religion of the fashionable world,' he had often taken sermons, but did not know, till she told him, who was the author of it."

Mr. Swartz quitted Madras Sept. 20, accompanied for several miles by the young prince and his

suite. Mr. Pæzold, the new missionary for Madras, was also the companion of his journey.

"We rested in the evening," observes Mr. Pæzold, in his diary of this interesting journey, "at Tripatore, a large heathen place, distinguished by two celebrated idol temples, which are situated on an eminence. Mr. Swartz embraced the opportunity of entering into a long conversation with a number of Brahmins and of other heathen. He addressed them in a most eloquent and impressive manner, powerfully contrasting the follies and corruptions of heathenism, and the state of awful blindness and delusion under which its professors labored, with the light and purity of the Christian religion, and its perfect accordance with the dictates of sound and enlightened reason. I observed with wonder and delight the eagerness and attention with which the heathen population listened to his instructive discourses. But to attract and keep up such attention, one really must possess the talents and influence of a Swartz—his intimate acquaintance with the native language, his prudence, experience, and commanding authority. For a considerable time he continued the conversation in a standing position, and though I did not sufficiently understand the Malabar dialect, in which he addressed the numerous assembly, I could still perceive from their eyes, their gestures, and the whole of their outward deportment, how deeply interested they felt. Indeed when certain questions were proposed, or certain answers given, I repeatedly heard them exclaim, 'Surely this is true; this is right; thus it should be.' The shades of night were coming on, and Mr. Swartz was preparing to retire to a resting place, but the people wished to detain him still longer. 'Stay with us,' was their exclamation, 'we wish to listen to you still further. Sit down, both of you, you are tired by standing.' We therefore sat down on the steps of one of their temples, near an enormous idol car, which during their festivals is sometimes drawn by two or three thousand people. Mr. Swartz protracted his addresses for another half hour, and when he left them they all united in thanking him for the pains bestowed upon them. But should you, however, ask such people afterwards, what reason they would assign for not embracing a doctrine which it is impossible for them to refute, and which they could not help pronouncing truly admirable, they return answers like these: 'We certainly should embrace it, were it not for the world, and our means of living. The world would hate, despise, insult us. And even from your own Christian people we should meet with ridicule and contempt. And how can we refuse the demands of nature? You missionaries cannot support us, nor would it be fair to require you to do it. Your governors will make no provision for us. Besides, our ancestors have constantly professed the same religion which we are professing.'

Mr. Pæzold subsequently refers to his intercourse with Mr. Swartz upon this occasion, in a letter to the Rev. Mr. Uebele.

"In the progress of this journey I derived much pure enjoyment from the conversations which I was favored to carry on with that excellent man; they were instructive and delightful. I wish you could have listened to his discourses, or still more have taken a part in them. He did not conceal from me the difficulties which I should have to encounter in the performance of my missionary offices. Blessed be God, he is still full of life and cheerfulness.

"The first resting-place in our journey to Cudalore was the Dutch fortress Sadras, where the governor hospitably entertained us, and where Mr. Swartz preached to the Dutch in German, and to the Portuguese in their own vernacular tongue.

Mr. Swartz remained in this place until the 7th of October, in order to gratify the earnest desire expressed by the Malabar and Portuguese Christians to receive the holy sacrament of the Lord's Supper. He prepared them a whole week for the enjoyment of that sacred ordinance, with an activity and perseverance which I cannot sufficiently admire. One Sunday he preached three times in English, Malabar, and Portuguese, while I read the prayers in English.

"On the 9th of October Mr. Swartz reached Tranquebar, to which place I had gone before him. He remained there till the 14th. I was again struck by the whole tenor of his conversational addresses. He knew admirably how to combine instruction with the most pleasant entertainment. He constantly kept the great end of his missionary work in view, and yet he won all hearts by the urbanity of his manners, and the sweetness and pleasantness of his disposition. He knows how to convey to his hearers admirable lessons of practical wisdom, and to draw from the localities of the respective places which he visits, from the prejudices and modes of thinking of the inhabitants, and from their diversified manners and customs, maxims of prudence which are peculiarly calculated to facilitate to the missionary laborer access to the understanding and the hearts of the people.

"I studied Malabar (Tamil) on the road, but made little progress. 'Only patience,' Mr. Swartz says, 'we cannot take firm steps at once. When we arrive at Tanjore, I will instruct you according to rule, and you will soon learn to go.'

On reaching Tranquebar he found Mr. Rottler, one of the brethren of that mission, who afterwards removed to Vepery, in a weak state of health, for the recruiting of which Mr. Swartz invited him to Tanjore, whither he soon afterwards proceeded. Writing from thence, after describing the forts and the town, the mission houses, church, and gardens, Mr. Rottler thus mentions what was, doubtless, a source of delightful recreation to the venerable missionary, as well as of utility to his establishment.

"Mr. Swartz loves trees. He has in his garden shaddock, orange, and lemon trees, some of them in full bearing; likewise the moringa, the cotton-tree, entire avenues of mango, tamarind, and teak trees, besides several others. Nor are flowers and flowering shrubs forgotten. There is the bignonia, the michelia champaca, the guettarda, minuosops, plumeria alba, gardenia florida, myrtles, roses, and several kinds of nycanthes. Besides these, I found here the ixora alba, and, as a great rarity, a small olive tree, and the ixora chinensis. A fine hedge of the *justicia picta* (called by the Moors the smiling leaf) is a great ornament. To this large garden is attached a kitchen-garden, parted off from it by a lane; and which supplies the table almost all the year through. The garden contains but two species of palm, the cocoa and the areca-palm; the date-palm is, however, very common around Tanjore. It has also vines. In the dry season it is watered from a tank.*

Mr. Swartz, after a short stay with his brethren at Tranquebar, visited Negapatam. Here he had an opportunity of exerting his benevolent influence in behalf of the poor Protestant Christians.

"I found," he says, "many families in actual want. Formerly the place was wealthy, and the inhabitants in prosperity; but now the fortifications are entirely razed, and its trade is nearly annihilated. Those who held offices under the Dutch Company, are in the utmost distress. My pity was excited for the poor people; and as it was not possible for private individuals adequately to relieve

them, I wrote to the government at Madras, represented their distress, and solicited for help. The government ordered them a monthly allowance of forty pagodas. God be praised for this relief." It is satisfactory to add, that this sum continues to be paid, and is distributed under the direction of the Society's missionaries.

From Negapatam, Mr. Swartz wrote the following paternal and judicious letter to Serfojee, Rajah.

"MY DEAR FRIEND,

"I received your kind letter when I was at Cuddalore. I praise God who preserved your health, and am happy to hear you are endeavoring to improve in useful learning. The knowledge of the English language may be to you very useful. Besides, try to get a sufficient knowledge in arithmetic, learn to write a good, and if possible, an elegant letter in English and Maharratta. By this you will facilitate your business, and please your correspondents. I am happy to hear that Dada enjoys a better state of health. I hope and wish that he may assist you as much as possible in arithmetic and writing letters. Besides, tell him to acquaint you with all the country's accounts, and how to make, and how to examine them. If you are deficient in that point, all that you do will prove a drudgery instead of pleasure.

"Pay always a proper regard to the Baie Sahebs, and show them that you honor them notwithstanding their infirmities. I need not tell you that my good brother, Mr. Gericke, will give you the best advice, and I hope that you will be willing to follow it. *Above all, I entreat you to seek the favor of the only true God.* If He be your friend, all will be well. If you leave and provoke him, all will go wrong. Pray to him daily; for he hears our prayers, and helps us.

"Tell Dottagee that I have received his letters, which have pleased me very much. I shall answer as soon as I arrive at Tanjore.

"Give my respects to the two ladies, and tell them that I pray to God to make them truly happy.

"May God bless, strengthen, and guide you by his divine Spirit! So wishes,

"My dear friend,

"Your affectionate friend and guardian,

"C. F. SWARTZ.*

"Negapatam, Oct. 24th, 1793."

It was in the course of this year that Swartz lost his distinguished and valued friend, Mr. Chambers. The death of that excellent person was announced in the annual report of the Society for promoting Christian Knowledge with expressions of great concern, and repeated in that of the following year with renewed regret, as an event which had deeply affected the interests of true religion in India, and particularly those of the Calcutta mission. This had been originally established by Mr. Kiernander, and during many years had been ably and zealously superintended by that eminent missionary. He had, indeed, for a time, been impeded in his great

work by the allurements of riches, and the attractions of worldly society;* but it should never be forgotten that when he became, by his marriage, possessed of considerable wealth, he nobly erected at his sole expense, and at the cost of no less a sum than £12,000, a mission church, two houses for missionaries, and a school-room, where, in conjunction with several distinguished converts from the Roman Catholic church, he labored successfully, both among the natives and the nominal members of that church, till the year 1788. At that advanced period of his life, oppressed by age and infirmity, and reduced to poverty by habits of unbounded liberality and the failure of some imprudent speculations, he was compelled to resign his office, and to transfer the property of the mission church, school, and burial-ground, to the Rev. David Brown, Mr. Chambers, and the late Charles Grant, Esq., the two latter of whom had generously united in the purchase of those buildings with the sole view of preserving a foundation for a mission at Calcutta. Mr. Chambers, as well as Mr. Brown, occasionally corresponded with the Society for promoting Christian Knowledge, for the purpose of forwarding this great object. Many efforts were made to maintain that important post; and for several years Mr. Brown, and the late Archdeacon Owen, performed divine service at the mission church, in the hope that the providence of God would prosper the Society's endeavors for the diffusion of religious knowledge in Bengal. Two missionaries were successively sent out to Calcutta; but both within a short period abandoned the work; and a few years after the death of Mr. Chambers, the Society felt itself compelled to relinquish Calcutta as one of its missionary stations. Repeatedly, however, were the exertions of Mr. Chambers in the sacred cause, acknowledged by the Society; nor can it be doubted that the death of so able and zealous a friend, tended considerably to the present disappointment of their hopes as to that quarter of the country. But his efforts, and those of his excellent coadjutors, were not in vain. The mission church continued, by the pious exertions of Brown, and subsequently of Buchanan and Thomason, to cherish a spirit of zeal for the propagation of Christianity at that Presidency till a later period, when it was revived and invigorated under the higher and more powerful auspices of the episcopal establishment in India.

It will readily be imagined that the loss of a friend so highly and so justly esteemed as Mr. Chambers, must have been deeply felt by Swartz. It is remarkable, however, that men, who, like him, have a strong and habitual impression of the frailty and uncertainty of all human things, combined with a lively faith in the infinite importance and permanent reality of things eternal, with an unshaken confidence in the wisdom and goodness of God, and with an animating hope of future happiness, are accustomed to express themselves with great calmness and moderation under the trials and vicissitudes of life, and to be chiefly anxious to promote submission to the will of God, and acquiescence in the dispensations of his providence. Such was eminently the characteristic of Buchanan, and such is the tenor of the following letter to the widow of Mr. Chambers; which, if it should be thought deficient in the warm expression of sympathising sorrow,

* This and three other letters from Mr. Swartz to Serfojee, which shortly follow, have been transmitted to the author since the publication of the first edition of these Memoirs, by the Rev. A. C. Thompson, one of the missionaries of the Society for the propagation of the Gospel at Tanjore. "He hopes," he says, to "obtain others still more interesting;" which, combined with the testimonies elsewhere adduced, amply evince the anxiety of the pious writer to promote the religious improvement of the young Rajah.

* Mr. Kiernander was intimately acquainted with Lord Clive, and lived much in the highest circle in Calcutta. Forsaken, however, in his latter days, by the world, he retraced, in humiliation and sorrow, the steps of his early piety; and his end, though painful and affecting, was full of peace, and of Christian hope.

breathes the most exalted spirit of Christian resignation, and imparts the richest consolation.

"DEAR MADAM,

"The loss of a dear husband, which you have sustained, is felt by you; and as he was my dear friend, with whom I had contracted an intimate friendship, is, you may be sure, felt by me. But God, who is the giver of our life, has a right to take it from us whenever he pleaseth.

"If we die in the Lord, united to him who has redeemed us, and having a share in his precious atonement, we are gainers by death, though the survivors may lose. It is therefore our duty to be resigned to the will of our Lord, 'not my will but thine, O Father, be done!' This is the most difficult lesson; but at the same time a lesson which is attended with the greatest blessing. It is natural to shed a tear over the grave of our dear friends; but it is truly Christian to resign our will to the will of God.

"Whatever you, dear madam, or your children have lost by the death of our friend, God is able and willing to make it up.

"When we give our hearts to him, we promise that we will be pleased with the ways in which he leads us.

"When our friends are called away, we are to remember that they are with the Lord; and that it is our happiness to be disengaged from the world, and to become heavenly-minded. May the death of our deceased friend move our hearts to look upwards, and to be prepared for the coming of our Lord!

"God, who is the friend of widows and the father of the orphan, will, no doubt, take care of you and your children. Put your trust in him, and all will be well.

"The commission which you have been pleased to send me by the Rev. Mr. Brown, I have executed as well as I could, and have got a pleasing promise which I hope will be fulfilled. God knows a thousand ways of supplying our wants, though it seems very difficult to us how to comprehend it.—He is called the hearer of prayer. Let your heart be confident when you lay your wants before him. Trust in him, and you will never be confounded. May Jesus be your wisdom, righteousness, sanctification, and redemption! Let us not glory in any thing below; but in him who is the source of all our blessings.

"Commending you and your dear children to the care, protection, and blessing of a reconciled God, I am sincerely,

"Dear Madam,

"Your affectionate friend and humble servant,

"C. F. SWARTZ.

"Cuddalore, Oct. 5, 1793."

To this calm but touching and elevated expression of Christian affection, the following brief postscript was added by Mr. Gericke, in a similar strain of subdued feeling, but pious and emphatic consolation.

"The Rev. Mr. Swartz sent this from Cuddalore to me open, desiring me to add a word of comfort, to seal and to send it. I pray God, who alone can comfort widows, that he may comfort you by manifesting himself to you as your God, in a degree superior to what he did, when you had so much more creature comfort; and am,

"Most sincerely yours,

"C. W. GERICKE."

Mr. Swartz arrived at Tanjore on the 2nd of November, after an absence of eleven months. Mr. Pæzold, who witnessed his return, observes, "I could not remain unmoved when I saw how the

Christians, great and small, parents and children thronged around this beloved teacher, every one trying to get nearest to him, and be the first to greet him with—'O Sir God be praised.' The scene was rendered the more affecting by Mr. Swartz himself being unable to refrain from tears of joy."

In a letter to Professor Schultz a few months afterwards, he replies to some inquiries respecting the recent termination of the war in Mysore.

"Having lost," he says, "a great part of his army, Tipoo offered to capitulate. He perceived that Seringapatam would soon fall, and sent an ambassador to sue for peace. The articles proposed were mortifying to his pride—for he has lost half his territories, and was required to pay a heavy sum, and surrender his children as hostages; but he preferred suffering the loss, rather than risk the storming of his capital.

"When I was at Madras, the governor asked me if I would not call on Tipoo's children. I did so, and found the younger, who is about nine or ten years old, full of animation. He read several Persian verses to me concerning the Providence of God, and our duty to submit without repining to his allotment. The elder boy was silent. It is said that he stammers a little, and therefore is not fond of speaking before strangers.

"Tipoo has paid the money. He is humbled, but not conciliated. He is now occupied in bringing his army into good condition again. He has got over the grief occasioned by his loss; but he has not forgotten it."

These and similar notices of public affairs which occur in the journals and letters of Swartz, though brief, are distinct and valuable; and while there is reason to regret that they are not more full and frequent, their incidental occurrence only tends to illustrate his entire devotedness to the great and all-absorbing object of his life and labors—the cause of Christ, and the promotion of his gospel.

CHAPTER XIX.

A. D. 1793 TO A. D. 1796.

Debate in Parliament on the renewal of the East India Company's Charter in 1793—Letter of Mr. Swartz in reply to some reflections of Mr. M. Campbell on Missionaries, in the course of that debate—Letters to Seifjee, and to Mr. and Mrs. Duffin—Additional testimony of Mr. Pæzold—Report to the Society for the year 1795—Letter to a friend.

UPON the renewal of the charter of the East India Company, in the year 1793 it was resolved in a committee in the House of Commons, "that it is the peculiar and bounden duty of the legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement." In pursuance of this wise and benevolent resolution, a distinguished member of the House,* who was upon all occasions the zealous advocate of plans calculated to advance the interest of humanity and religion, and to ameliorate the condition of mankind, proposed certain clauses in the Bill then in progress for the renewal of the Company's charter, in favor of the establishment of free schools and the encouragement of Christian missionaries in India.

Important as this proposition was, and directly according with the professed intentions of the legislature, it was one which had at that period excited so little public attention or concern, that considering the prejudices of many persons, both in

* The late William Wilberforce, Esq.

and out of Parliament, connected with India, it is not surprising that it should be unfavorably received. The late Lord Melville, then President of the Board of Control, acknowledged the importance of the measure, and promised not to lose sight of it, but expressed his doubts as to its present expediency, and his wish to obtain fuller information upon the subject. Mr. Wilberforce, in consequence, consented to withdraw the clauses in question; pledging himself, however, to bring them forward upon some future and more propitious occasion.*

In the course of the debate upon this interesting subject, Mr. Montgomery Campbell, who had a few years since held an official situation at Madras, took occasion to cast some severe reflections on the character of the native converts on the coast of Coromandel; and while speaking in terms of high and deserved respect of Swartz, to depreciate the value of his labors, and to treat as visionary the hope of converting the Hindoos to Christianity.—The report of these injurious observations having reached him, unaccustomed as he was to controversy, and abhorrent as every appearance of boasting was from his disposition and habits, he felt it to be his duty to vindicate both his converts and himself from the unjust aspersions which had been thrown upon them, and to assert the beneficial results of missionary exertion in India.

With this view, he addressed a letter to the secretary of the Society for promoting Christian Knowledge, in which he triumphantly replied to the animadversions of his parliamentary opponent and nobly vindicated the cause of missions. "Perhaps," observes a very competent judge upon this subject,† "no Christian defence has appeared in these latter ages more characteristic of the apostolic simplicity and primitive energy of truth, than this apology of the venerable Swartz." It was, with great propriety, published in the annual report of the Society, preceded by the following emphatic testimony.

"As the Society, after forty years experience, have had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian knowledge, and his labors as missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts, relating to the mission: believing that he is incapable of departing from the truth, in the minutest particular."

To this deserved testimonial of the Society was added that of the late Marquis Cornwallis, from his personal knowledge, and from what he had heard in India, to the high respectability of Swartz's character.

The letter itself contains various particulars respecting the beneficial influence of Christianity, and of the excellent missionary and his fellow-laborers in the south of India, which have been already detailed in these Memoirs; but though many of the events and circumstances to which he refers have been thus anticipated, there is a vividness and variety in the manner in which they are related, which invest them with fresh interest, and compensates for any repetition in the narrative. Some additional facts also are mentioned, which, combined with the manly sense and elevated piety which it contains, tend greatly to strengthen the general

effect of this admirable defence of Christian missions. The letter is as follows:—

"Tanjore, Feb. 13th, 1794.

"REVEREND AND DEAR SIR:

"As his majesty's 74th regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam, to perform divine service to four companies of that regiment.

"When I lately went to that place, the 210th number of a newspaper, called the Courier, Friday evening, May 24, 1793, was communicated to me.

"In that paper I found a paragraph, delivered by Mr. Montgomery Campbell, who came out to India with Sir Archibald Campbell, in the station of a private secretary, wherein my name was mentioned in the following manner.

"Mr. Montgomery Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, missionaries have made proselytes of the Parriars; but they were the lowest order of people, and had even degraded the religion they professed to embrace.

"Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection perfectly in point. He had been preaching for many hours to this caste of proselytes, on the heinousness of theft, and, in the heat of his discourse, had taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the missionaries operate. Men of high caste would spurn at the idea of changing the religion of their ancestors."

"As this paragraph is found in a public paper, I thought it would not displease the honorable Society to make a few observations on it; not to boast, (which I detest,) but to declare the plain truth, and to defend my brethren and myself.

"About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road, I arrived very early at a village inhabited by collaries, (a set of people who are infamous for stealing;) even the name of a *collary*, (or better, *kallar*), signifieth a *thief*. These collaries make nightly excursions, in order to rob. They drive away bullocks and sheep, and whatever they can find, for which outrage, they annually pay fifteen hundred chakr, or seven hundred and fifty pagodas, to the Rajah. Of this caste of people,* many live in the Tanjore country; still more in Tondiman's country; and likewise in the nabob's country.

"When I arrived at one of those villages called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little, to look out for the man who carried my linen clothes, I was regardless of the stock; at which time some thievish boys took it away. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

"That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were heathens; not one Christian family was found therein.† Many of our gentlemen, travelling through

* How nobly this truly Christian senator redeemed his pledge, may be seen by referring to the proceedings in parliament twenty years afterwards; when an ecclesiastical establishment was provided for British India, and facilities were afforded to Christian missions in that country.

† Dr. Buchanan.—Ecclesiastical Memoir, p. 66.

* Obviously resembling the ancient predatory tribes of Scotland.

† In the year 1809, Mr. Kohlhoff, referring, in a letter to the Society, to this story, mentions that many Christians were then to be found in that village.

that village, have been robbed. The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomery Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man. This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called, with a sneer, *virtuous and enlightened people*. If he has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic : truth is against him.

"Neither is it true, that the best part of those people who have been instructed, are Parriars. Had Mr. M. Campbell visited, even once, our church, he would have observed that *more than two thirds were of the higher caste*; and so it is at Tranquebar and Veprey.

"Our intention is not to boast; but this I may safely say, that many of those who have been instructed, have left this world with comfort, and with a well grounded hope of everlasting life. That some of those who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay, even the apostles, have experienced this grief.

"It is asserted, that a missionary is a disgrace to any country. Lord Macartney and the late General Coote would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge, that the missionaries have been beneficial to government, and a comfort to the country. This I am able to prove in the strongest manner. Many gentlemen, who live now in England, and in this country, would corroborate my assertion.

"That the Rev. Mr. Gericke has been of eminent service at Cuddalore, every gentleman who was at that place when the war broke out, knows. He was the instrument, in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

"When Negapatam, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gericke behaved like a father to the distressed inhabitants. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many who owed their own and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the honorable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the governor, and many other gentlemen, to this day.

"It is a most disagreeable task to speak of one's self. However, I hope that the honorable Society will not look upon some observations which I am about to make as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor any of the Christians, have hurt the welfare of the country.

"In the course of the late war, the fort of Tanjore was in a very critical condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious dubashes deprived them of their due pay. Hence, all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay, entreated the

people, by his managers, to come and help us; but all was in vain.

"At last, the Rajah said to one of our principal gentlemen,—*We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. There was no time for hesitation. The sepoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters, every where round about, promising to pay every one with my own hands; and to indemnify them for the loss of every bullock which might be taken by the enemy. In one or two days, I got above a thousand oxen, and sent one of our catechists, and other Christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, eighty thousand kalams. By this means, the fort was saved. When all was over, I paid the people, (even with some money which belonged to others,) made them a small present, and sent them home.

"The next year, when Colonel Braithwaite, with his whole detachment, was made prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then, a second time, in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knowing that they were not to be deprived of their pay, came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. *Accordingly they wept, and went, and supplied the fort with grain.* When the people were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, 'No, no! As we were regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it.'

"But Mr. M. Campbell says, that the Christians are profligate to a proverb. If he were near me, I would explain to him who are the profligate people who drain the country. When a dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacs of pagodas, is not this extortion a high degree of profligacy? Nay, government was obliged to send an order that three of those Gentoo dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

"It is asserted, that the inhabitants of the country would suffer by missionaries. If they are sincere Christians, it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

"When Sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of Tanjore were so miserably oppressed by the manager and the Madras dubashes, that they quitted the country. Of course, all cultivation ceased. In the month of June it should commence; but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them; but they disbelieved his promises. He then desired me to write to them, and to assure them, that he, at my intercession, would show kindness to them. I did so. All immediately returned; and first of all, the kallars, (or, as they are commonly

called, collaries,) believed my word; so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—*‘As you have showed kindness to us, you shall not have reason to repent of it: we intend to work night and day, to show our regard for you.’* Sir Archibald Campbell was happy when he heard of it; and we had the satisfaction of having a better crop than the preceding year.

“As there was hardly any administration of justice, I begged and entreated the Rajah to establish it in his country. ‘Well,’ said he, ‘let me know wherein my people are oppressed.’ I did so. He immediately consented to my proposal, and told his manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

“When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

“When the honorable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when it was restored to the Rajah, the former irregularities took place.

“During the assumption, government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse them. He consented, if I would inspect the business. The work was begun and finished, being superintended by Christians. All that part of the country rejoiced in getting one hundred thousand kalams more than before. The inhabitants confessed that, instead of one kalam, they now reaped four.

“No native has suffered by Christians; none has complained of it. On the contrary, one of the richest inhabitants said to me, ‘Sir, if you send a person to us, send us one who has learned all your ten commandments.’ For he and many hundred natives had been present when I explained the Christian doctrine to heathen and Christians.

“The inhabitants dread the conduct of a Madras dubash. These people lend money to the Rajah, at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district.* It is needless to mention the consequences.

“When the collaries committed great outrages, in their plundering expeditions, sepoys were sent out to adjust matters; but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head collaries. They appeared. We found out, in some degree, how much the Tanjore and Tondimans, and the nabob’s collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon their cultivating their fields, which they readily did. But if the demands

become exorbitant, they have no resource, as they think, but of plundering.

“At length some of the thievish collaries desired to be instructed. I said, ‘I am obliged to instruct you; but I am afraid that you will prove very bad Christians.’ Their promises were fair. I instructed them; and when they had a tolerable knowledge, I baptized them. I then exhorted them to steal no more, but to work industriously. After that, I visited them, and, having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. ‘Now,’ said I, ‘one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force;’ which, otherwise, is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those Christian collaries was, that they refused to go upon plundering expeditions, as they had done before.

“Now, I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account; but, fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm, before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN AND UNDISGUISED FORM, WERE PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

“If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely, is not right, and discouragement.

“The glorious God and our blessed Redeemer, commanded his apostles to preach the gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming men than by instructing them well. To hope that the heathens will lead a good life without the knowledge of God, is a chimera.

“The praise bestowed on the heathens of this country by many of our historians, is refuted by a close (I might almost say a superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

“I am now on the brink of eternity; but to this moment I declare that I do not repent of having spent forty-three years here in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the gospel? Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

“These observations I beg leave to lay before the honorable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavors to disseminate the knowledge of God, and of Jesus Christ, may be beneficial to many thousands.

“I am sincerely,

“Reverend and dear Sir,

“Your affectionate brother and humble servant,
“C. F. SWARTZ.”

Various reflections present themselves on the perusal of this admirable letter. The circumstance which occasioned it, and which proved to have been so entirely distorted and misrepresented by Mr. Montgomery Campbell, affords a striking example of the little dependence which can be placed on accounts of missionaries and their proceedings, which are not unfrequently given to the world by those who boast of their personal and local know-

* This flagrant abuse was a few years afterwards corrected, by the transfer of the collection of the revenue from the Rajah to the East India Company.

ledge; but who are either unfriendly or indifferent to the propagation of Christianity in heathen countries. It is remarkable, also, that a few months only before Mr. Campbell brought forward his charges against the converts on the coast of Coromandel, the important reformation which Swartz details had been effected, by the blessing of God upon his labors, among the very class of people who had been so unjustly stigmatized as Christian thieves.—The pagan collaries, it will be remembered, assembled, and threatened to extirpate Christianity out of their country; but were, at length, persuaded, by the exhortations of Swartz and his catechists, and the mild and patient conduct of their converted countrymen, to desist from their opposition, and returned to their habitations in peace.

Nothing can be more convincing and triumphant than the evidence thus adduced in favor of the beneficial influence of Christianity on the temporal interests of heathen nations; while the singular ability, the genuine modesty, and the elevated piety of the venerable missionary, threw additional light on the extraordinary excellence of his character, and the value of his Christian labors. Though it was impossible in such a document to avoid referring chiefly to his own services, it is remarkable, that he assigns a prominent place to those of his friend and coadjutor, Mr. Gericke, in proof of the benefits resulting to the country from the labors of Christian missionaries.

It is but justice to Mr. Campbell to add, that on finding how completely Swartz had replied to his misrepresentations, he wrote and apologized to him; and excused himself by assuring him that his speech had been erroneously reported in the newspapers.—It can scarcely be regretted that any statement, however inaccurate, should have been the occasion of calling forth so noble a defence of his mission, and so fine an illustration of his character as the preceding letter affords.

In a letter to a friend, who had suggested the importance of writing something to show that the mission in which he had so long labored had proved advantageous to India, after referring to the preceding vindication of it, Mr. Swartz adds the following sensible observations, upon a point which he had only slightly touched, the justice of which has at length been publicly recognized, in the eligibility now afforded to native Christians to offices of every kind in India.

"All my letters, together with my remarks, I first submitted to Mr. Gericke, and my brethren here. There is one, of which I have nearly forgotten whether I gave a hint of it to the Society. It is this. It is necessary that the Christians should be able to obtain situations. Now Europeans despise them. A Brahmin said to me lately, 'You do your business by halves. After you have instructed us, you say—Go and labor. But what labor shall we do? If you could get us situations suited to our abilities, you would see things wear a different aspect. But you take us out of all our own connections, and are not able to place us in any other.' This is an appeal which bears with too much force on us unfriendly missionaries. Yes, we are constrained to admit the fact, that if any one confesses the Christian doctrines, he is not only despised by his own connections, but by Europeans also. This is a hard trial."

The statement of the excellent missionary was but too well founded; but it is hoped, that with the advancing piety of Europeans in India, and the increased privileges of the native Christians, the prejudice and the hardship of which he so justly complains will gradually cease.

The next two letters to Serfojee will be read with much interest and pleasure.

"MY DEAR FRIEND:

"Your kind letter I have received. It seems that the eldest lady will hardly become satisfied, though her servants, I believe, are much to be blamed, who stir up her mind to make so many unreasonable demands.

"I entreat you very much to read and write and speak English as much as you can. If you are able to converse freely with the gentlemen, and particularly the governor, that will recommend you very much.

"As Colonel Braithwaite has given you a globe, you ought to learn something of geography, as you live in the world which God has created, that you may get some idea of the great God, the creator of heaven and earth. It is ignorance of the works of God that inclines us to value the creature more than God. A good prince is obliged to imitate God.—But how can he imitate him if he does not know him, and his goodness, wisdom, power and justice?

"God complains that the heathen have not worshipped worthily, though they might have known him by the works of creation and providence. A great king therefore prayed to God, saying, 'Open thou mine eyes that I may see the wonders of thy works and words.'

"That you may be happy here and hereafter, is the wish of

"Your affectionate friend,

"C. F. SWARTZ.

"*Tanjore, Aug. 6, 1794.*"

"MY DEAR FRIEND:

"Just now I received Dattajee's letter, concerning the reception you met with from Lord Hobart. I am very glad that he behaved so kindly towards you, and I hope that from hence you will endeavor to improve in the English language. The English are fond of their language, and like every one who speaks it with tolerable propriety. If Lord Hobart sends you books, he will inquire whether you have read them, and what improvement you have made by the perusal of them.

"But above all, be careful to have the glorious God on your side. His loving-kindness is better than life. Pray to him, fear him, do not dare to do any thing against his will, and he will be with you.

"We are here very well. Mr. Kohlhoff sends his salam. The country is very well cultivated; since August we have had many refreshing showers.

"Tell Dattajee that I shall soon answer his letter. May God bless you!

"I am in sincerity,

"Your affectionate friend,

"C. F. SWARTZ.

"*Tanjore, Oct. 9th, 1794.*"

The correspondence of Swartz, never very extensive or voluminous, was now becoming less frequent and communicative; and his letters, like the visits of those angelic spirits with whom he was ere long to be associated, were "few and far between." The following to Mr. and Mrs. Duffin was written in this year, and proves how vigorously he was still engaged in duty, how watchfully he was trimming his lamp, how sincerely he loved his friends, and how ardently he was aspiring to the happiness of eternity.

"MY DEAR FRIENDS:

"Your kind letters of Dec. 30, 1792, and 10th of April, 1793, I have received, and rejoice that you are so happily situated in the company of Colonel and Mrs. Flint.

"I bless God that in my sixty-eighth year I can go through all my duties with tolerable ease. Some months ago I visited Cuddalore and Negapatam,

when I commonly preached thrice every day, viz. in English, Portuguese, and Malabar. My dear friends here are likewise well. Mr. Kohlhoß thinks often of you and the kindness you showed him at Warriore. Your letters I communicated to Colonel and Mrs. Knox. Both are well, with their daughter. The place they do not like; almost two thirds of the people died by a dreadful famine which lasted three years.

"Whether I shall write again is uncertain. Our time, our life, is in the hands of God. One thing is certain, namely, *that we must die*. But if we die in the Lord, united to Jesus, interested in his atonement, and actuated, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well—Death has lost his sting, that is, his power to hurt us. O blessed eternity!

"You know, my dear friends, that I have loved you. I love you still. My love was not founded on a selfish interest. No, I wish to see you in a happy eternity. There we shall praise him who has redeemed us with his blood, and sanctified us with his Spirit.

"Wherever we are, we are tempted by the world—by the fine, polite world above all. 'Love not the world,' its proud, ambitious, covetous and sensual conduct. Love Him who laid down his life for us.

"Remember me to Colonel and Mrs. F. Tell them that I wish to be with them, in the house of my heavenly Father. I am now on the brink of eternity. Oh! when shall I see God, and praise him for ever? When shall I be perfectly wise, holy, and happy—when shall I live for ever?

"To the love of God and Jesus Christ I commend you both, and Colonel and Mrs. F., and am sincerely, to the last breath of my life,

"Dear friends,

"Your most obedient humble servant,

"C. F. SWARTZ."

Early in 1795, Mr. Swartz addressed another instructive letter to his young pupil Serfojee, at Madras.

"MY DEAR FRIEND,

"At present I have no letter to answer. The season of the new year puts me in mind to wish you true happiness. Hitherto God has preserved us. To this moment we enjoy his mercy. But surely we do not know how long we are to enjoy it. We are planted by God as trees. These trees are to bring forth good fruit, by which God is to be honored. What sort of fruit we have borne, we are to inquire by searching our hearts. If we do not bear good fruit, we shall at last be cut down. I heartily wish and beseech God to make you a good tree, which bears good fruit to the praise of God, your Maker and Benefactor. Besides the welfare of our souls, which ought to be our first concern, we are obliged to prepare for the wise exercise of every duty to which God calls us.

"You in your station ought to learn all virtues, by the exercise of which you may become beneficial to mankind—justice, benevolence, patience, and resignation to the will of God.

"I wish you may read history, by which you may be instructed in every necessary point. History shows how many princes have exercised justice, benevolence, and diligence, by which they have made a whole nation happy. But history informs you likewise how many princes have indulged in wickedness, and impiety, and sloth, and cruelty, by which they have even ruined their lives. In short, it is and will always be true, what was said to an Israelitish king, 'Thou hast forsaken God, therefore God will forsake thee.'

"Do not, my dear friend, indulge in sloth and idleness, be diligent in every laudable thing.

"I have rebuked Dattejee for neglecting you.—He learns the English language very well, but doth not, as it seems, care for you.

"Dada's son has not acquainted me how far you have advanced in arithmetic. Tell him not to be slothful. His father was a faithful friend to you. As for his son, and your other servants, I am afraid they mind their own interest more than yours.

"My love to you inclineth me to write in this manner. I wish to hear from the Rev. Mr. Gericke, that you improve in all that is good. I am

"Your faithful friend,

"C. F. SWARTZ.

"Tanjore, Jan. 5th, 1795."

It was probably to the preceding letter, that the following pleasing extract from the journal of Mr. Gericke for the year 1795, refers.

"On the second of June I read to the prince of Tanjore a letter addressed to him by Mr. Swartz, for whom he entertains a filial respect. I took some pains to illustrate the various points contained in this excellent letter, by additional observations of my own, first in English, and then in Malabar, in order that the relatives and servants of the prince might also derive some profit. They all united in expressing their admiration of the many useful hints, and of the very wholesome advice contained in the letter. Mr. Swartz affectionately entreated the prince to redeem his time, to fear God, to be truly humble, to qualify himself by a constant improvement of his talents for extensive usefulness, so as to become a real blessing to his people; and he encouraged him to fresh exertions by setting before him the bright examples of eminent men who had devoted their time, their influence, power, and wealth for the attainment of such benevolent purposes."

In the report of this venerable and indefatigable man to the Society for promoting Christian Knowledge, of the state of the mission during this year, he repeated his former assurances as to the anxiety of himself and his brethren, in affording to the catechumens the fullest instruction in the doctrines of Christianity previously to their baptism—"the missionaries," he observes, "being convinced that pious conduct could not be expected without competent knowledge. After baptism, instruction is renewed at all convenient opportunities; and whenever the holy sacrament is administered, the communicants attend some days before, that their increase or decrease in knowledge may be known. To persons resident at a considerable distance, a catechist is sent to instruct them, and to observe their moral conduct."

Sattianaden, he informed the Society, had been sent to Ramanadapuram, where some heathens had expressed a desire to be instructed. In that work he was to be employed for some time, and then to return to his station at Palamcottah. In the course of the year, the small-pox had raged violently at Tanjore, by which fifty members of the congregation had been swept away. Recourse, however, having been had to inoculation, many lives had been saved.

Contemplating, upon the whole, the circumstances of the missionaries, he could not but feel much sorrow. One worthy brother at Tranquebar, Mr. Koenig, who had during twenty-seven years been in charge of the Portuguese congregation, had died, reducing the number of the Danish missionaries to two. Mr. John had been ill, and Mr. Pohle was unwell. "We entreat God," he adds, "to send new laborers into his vineyard."

A letter to Mr. and Mrs. Duffin from Mr. Kohlhoff, in the course of this year, thus mentions the state of India at that period, and his venerable friend and father.

"Tanjore, March 30, 1795.

"We are especially bound to praise God, that we have been free from the trouble and miseries of war, under which a great part of Europe is at present laboring. We were indeed under some apprehensions of a war breaking out between us and the Mahrattas, about the beginning of this year; but by the kind providence of God, and the wise measures of our government, it was averted, and we are now enjoying, thank God, perfect peace and tranquillity.

"Our dear and worthy friend Mr. Swartz is in good health, and performs the several duties of his office as before. May a gracious God prolong his life to many, many succeeding years, for the glory of his name, and the good of souls! Our beloved Mr. Jönicke has been at Palamcottah since the beginning of March last, where God is making use of his labors for the enlargement of his kingdom."

The next paragraph in Mr. Kohlhoff's letter announces an event but too frequent in India, which proves the peculiar value of such ministers of consolation as Swartz and himself.

"Before the arrival of these lines you will perhaps see our good friend Mrs. Knox, who has lately suffered a severe loss by the death of her husband Capt. Knox, who died a few months since at Ongole, where he was stationed with his battalion. Mrs. K. embarked about six or eight weeks since on board the Asia, and before her departure she wrote a few lines to Mr. Swartz, from which it appears that her mind was still much afflicted. May a merciful God comfort her under all her sorrows, make her resigned to the good and wise dispensations of his providence, and bring her safe to her children and friends! Should you have the opportunity, pray remember us to her in the kindest manner."

On the same sheet with the preceding extract, Swartz wrote as follows:

"Tanjore, April 10, 1795.

"As my friend Mr. Kohlhoff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy which he has bestowed upon me. Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to say so, my Creator and Preserver knows. My only comfort is the redemption made by Jesus Christ. He is, and shall be, my wisdom. By him I have received the salutary knowledge which leads me to the favor of God. He is my righteousness. By his atonement I have pardon of my sins; being clothed in his righteousness, my sins will not appear in judgment against me—they are blotted out by the atoning blood of Jesus. He is likewise my sanctification. In his holy life I best learn the whole will of God, and by his Spirit I shall daily be encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my redemption. By him I shall be delivered from all evil, and made eternally happy.

"Let others glory in what they please: I will glory in Christ Jesus, the only and perfect author of all happiness. Should I presume to rely on my own virtue, I should despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will endeavor by the grace of God to subdue my inclination to sin—yet in all

this there is, and ever must be, imperfection; so that I dare not stand upon so rotten a ground. But to win Christ, and to be found in him, in life and death, and even in the day of judgment, was St. Paul's wish; this has been the wish of all genuine Christians; this shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No; he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in the pursuit of holiness. It will rather impel, strengthen, and cheer us in the work of true and Christian holiness. St. Paul wished to be made like unto the death of Jesus, which is the summit of true holiness.

"As this, perhaps, may be my last letter to you, I cannot but entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world; you will live and die in peace; and at last be received into glory.

"We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray, that ye may be accounted worthy to stand before the Son of man, your Redeemer.

"I am, my dear friends,

"Your affectionate friend,

"C. F. SWARTZ."

With this truly apostolic letter, in which, after the example of St. Paul himself, he wrote "the same things," but which to him, as to every real Christian, were ever new, and ever supremely interesting and important, Swartz, as he had anticipated, closed his invaluable correspondence with these beloved friends; one of whom still survives, and retains, at a very advanced age, in all their freshness and fervor, the reverence and affection which the virtues of this extraordinary man had so justly inspired.

In a letter from Mr. Pæzold, the Society's recently established missionary at Vepery, he recurs to a scene which has been already described, but with so much variety of incident as to justify its insertion in this place.

"In a journey to Tanjore," he observes, "in company with the Rev. Mr. Swartz, I had the opportunity at Tripatore of being present at a conference between that excellent missionary, and about twenty Brahmins, to whom he expounded the Christian doctrine, pointing out its great pre-eminence over their heathenism and idolatry. Their general reply to him was, 'Very true; your doctrine, your religion, your instruction, is a pleasing thing; but it is inconsistent with flesh and blood; it is repugnant to our carnal affections; it strikes at the natural propensity to moral evil, and to worldly pleasures. Moreover,' they replied, 'we do not see your Christian people live conformably to what they teach. The Christians appear to be doing quite the contrary: they curse, they swear, they get drunk; they steal, cheat, and deal fraudulently with one another; nay, they blaspheme, and rail upon matters of religion, and often make a mock of those who profess to be religious;' in short they said, 'You Christians often demean yourselves as badly, if not worse, than we heathens. Now pray,' they added, 'of what benefit and advantage is all your instruction and recommendation of Christ's religion, if it does not reform the lives of your own people? Should you not first endeavor to convert your Christians ere you attempt to proselyte pagans?'" To these objections, says Mr. Pæzold, whether applicable to the nominal European Christians, or to the native converts, and however, unhappily, well-founded, though obviously inconclusive, "Mr.

Swartz replied with so much propriety, and with such wonderful intrepidity and energy, that at length the Brahmins unanimously exclaimed, 'Of a truth you are a holy man; and if all your Christians thought, and spake, and lived as you do, we would without delay undergo the change, and become Christians also.'

How honorable is this repeated testimony to his personal excellence; and how powerfully does it appeal to every minister, whether abroad or at home, and to every private Christian, to act consistently with their holy profession, and thus to adorn and recommend the doctrine of God our Saviour!

To the Society for promoting Christian Knowledge, Mr. Swartz wrote from Tanjore on the 26th of January, 1796, giving an interesting retrospect of the preceding year. He and his brethren, he observed, had experienced the mercy of God in preserving their lives, when they seemed to be in danger. Mr. Jœnicke had been afflicted with a bilious disorder, the consequence and effect of the hill fever, which never entirely left him for three years, though he had sometimes been tolerably well, so as to go through the duties of his office.—Mr. Kohlhoff continued most faithfully to assist him. He had himself entered into the seventieth year of his age, and still found himself able to perform his various duties—preaching every Sunday, catechising every day, and in the afternoon visiting Christian families, and instructing them in the obligations of religion.

During the last year twenty-nine heathens had been instructed and baptized; twenty-four Roman Catholics had been received into the congregation, and thirty-seven children, born of Christian parents.

He continued to encourage poor Christian widows in spinning; and the young girls, after an hour's catechising, were employed in knitting stockings. Old people, who were unequal to hard labor, he intended to engage in the cultivation of cochineal, for which purpose he had planted opuntia in great abundance, and they were then just about to begin that useful work.

"Unable," he says, "to walk very far, I visit the Christians in two streets near the church. Having catechised them, I accustom myself to explain the principal doctrines of Christianity. This done, I question them respecting their employments, and inspect their work, and at the close of the day we have evening prayer. The catechists visit and instruct Christians resident at a distance, and converse with the heathens in the adjacent towns and villages, and on their return they read their diaries."

There were twelve catechists maintained at Tanjore, Ramanadapuram, and Palamcottah, to whom monthly salaries were paid, amounting in the whole to £60 per annum. Sattianaden received a salary from the Society; the catechists were paid by Swartz. The orphan school, in which fifteen native boys were instructed, fed, and clothed, required about £40 per annum to support it.

"As the honorable Company," observes this generous man, "has hitherto allowed me something, I look upon it as a donation to the mission. My colleague Mr. Jœnicke has a share in it. Besides, when he travels into the country, I pay the expenses—I think myself bound to do so. If the honorable Society could assist us to defray those extraordinary expenses, we should rejoice, and be very thankful for such a bounty." Two English schools had been established at Ramanadapuram, and one at Palamcottah, by young men who had been instructed at Tanjore; and these schools were supplied with books from the mission stores. Sattianaden, he adds, had sent his diary to Mr. Jœnicke, who, as

soon as his health would permit, intended to transmit an extract from it to the Society. He concluded by expressing his humble and respectful thanks for the continuance of their kindness to them and to the mission.

The Society, with prompt liberality, having taken into consideration the preceding statement of the extraordinary expense incurred in the service of the Tanjore mission, in the year 1795, transmitted to Swartz £60, with a request that he would furnish an estimate of the whole amount, and of the balance remaining unprovided for, on account of which this allowance was made.

To a friend in London the excellent missionary wrote, at the commencement of this year, "It is a sincere pleasure to me to hear, that my letter, together with my remarks on the mission, have been read to the honorable Society, and received their approbation. My earnest wish is, that the remarks may prove conducive to the good of the mission." He then adds the following important and interesting observations.*

"A missionary must guard against being cast down and dissatisfied; for this, especially here, is as poison to the body, and highly pernicious to the soul, because thereby faith, love, and hope decrease, nay, absolutely perish: and when the people remark that such an one is discontented, it is an impediment in the way of his laboring on their souls; from which nevertheless our comfort ought to arise. Whenever I meet with any thing disagreeable, *I go and catechise for an hour*. This employment sweetens every bitter to me. No missionary must give way to complaining. *We must be witnesses for our Lord, and not converters merely*.—One could wish indeed that, as three thousand souls were converted by Peter's sermon, a visible, abundant blessing might rest on our labors. Meanwhile, sowing has its season, and reaping has its season: and moreover it might still be a question whether with such great success, we should hold fast humility of heart. The best way is to labor diligently, and then to pray that God would bless our labor.

"The Tanjore inhabitants are much given to heathenism; and yet many assert, (I know not how it comes into their minds,) that the whole land will still embrace Christianity. God grant it."

CHAPTER XX.

A. D. 1796 TO A. D. 1797.

Revival of the discussion respecting the validity of Serfojee's adoption, and his title to the musnud—Proceedings at the two presidencies of Madras and Bengal—Important services of Mr. Swartz upon this occasion—High testimony to his character by Sir John Shore—Complete establishment of Serfojee's claims—Sir A. Johnston—Letter to Professor Schultz—Appointment of two new missionaries—Declining health of Mr. Swartz—His devout and interesting reflections on this subject.

WHILE the venerable missionary was thus occupied in the discharge of the sacred and appropriate duties of his office, it is remarkable that no allusion is to be found in any of his private letters to a subject which must at this time have engaged much of his attention, and in which he was again called to take a prominent and important part.

It will be remembered, that when the widows and the adopted son of the late Rajah of Tanjore were, in the year 1793, at their earnest request, removed to Madras, it was stated that one of their chief objects was to bring before the notice of government, the claims of Serfojee to the succession to the musnud, founded upon a variety of circumstances

* Memoirs of Jœnicke.

which had transpired since the decision of Sir Archibald Campbell in favor of Ameer Sing. Soon after their arrival, Mr Swartz addressed a letter to the Marquis Cornwallis, to part of which reference has been already made, in which he gave a brief sketch of the history of Serfojee from the period of his adoption to that of his removal to Madras. After mentioning the visit of Sir Archibald Campbell to Tanjore, and his convening of twelve pundits, who declared the adoption of Serfojee to be invalid, he thus proceeds.

"As I knew nothing of their Shasters,* and the whole business was done so quickly, I was silent, for which I blame myself; for these pundits ought to have given a proof from the Shaster to vindicate the justice of their opinion—but nothing of this was done. When I afterwards read the translation of the Hindoo laws, which was published in Bengal, I was astonished, when I found that those pundits had acted a base part.

"Your lordship wished to have authentic proofs of their having been bribed. Five of them who formerly had no office are taken into the Rajah's service. Others have fields which they would immediately lose if they confessed. One of them is here, who declared that hope and fear had influenced him; that he was conscious of having done wrong; but he said, 'As the present Rajah, before he was proclaimed, was already in the possession of the country and treasure, every one had hopes and fears. You had no reason to expect a just decision from us under these circumstances. His money has made him king; but if you desire us to confess publicly, you must protect us publicly.'—This is in some degree confirmed by a declaration, which the present Rajah made in the presence of Mr. De Souza, a Portuguese gentleman, Sir Archibald Campbell's dubash, Shevarow, and myself, at the time when Mr. Petrie was sent to Tanjore to oblige the Rajah to pay the arrears. The Rajah then said, 'If they press me too much, I will reveal all, and raise a storm over all England. For they have all got money from me except Mr. Swartz.'—Whether those who were then present would choose to confirm this declaration, I know not; but I could confirm it in the most solemn and awful manner.

"The present Rajah, has made three objections to Serfojee's adoption, which some pundits, at the desire of the late Rajah's family, have answered.—I beg leave to send those answers taken from the Shaster.

"As the present Rajah has requested that no stranger might be admitted to his palace and government—that your lordship may be convinced that Serfojee is no stranger, but has a right to the government of the country, not only on account of his having been adopted, but even on account of his birth I beg leave to send your lordship his pedigree.

"Whether these my reflections, which I have made with a conscientious regard to truth, will throw some light upon the whole matter, I leave to your lordship's better judgment.

"Having been too silent, when the twelve pundits gave their opinion, I have written this letter to ease my mind, and if possible to benefit my unfortunate pupil. A line from your lordship on this subject shall be my comfort. In your lordship's determination I shall cheerfully acquiesce."

The letter from which the preceding extracts are

* Though Mr. Swartz was a master of the principal languages spoken in the south of India, and well versed in Tamul literature, he had not found it necessary to study the Sanscrit, which accounts for his want of acquaintance with the Shasters.

given, was accompanied by one from the widows of Tuljajee to Lord Cornwallis, translated by Mr. Swartz, in which they detail all the particulars respecting the adoption of Serfojee, and declare it to have been conducted according to the strictest requisitions of Hindoo law and custom. They next refer to the two objections chiefly urged against its validity, namely, his age, and his being an only son. They then assert their conviction, that the pundits were under the influence of corrupt motives in giving their opinions in favor of Ameer Sing; and they with great fairness propose to prove this, first, by a reference to those pundits who had been consulted by Tuljajee on his adoption of a son, and who were entirely overlooked at the time of Sir Archibald Campbell's inquiry, and next, by calling upon the twelve pundits who had repudiated the adoption, to state the passages from the Shasters which justified their decision; and thus, it would appear, whether they had been influenced by sinister motives, or by a real knowledge of the Hindoo laws.

They finally entreated Lord Cornwallis not to quit India without settling Serfojee's concerns, as it would be easy for Ameer Sing, though then without any heir, to adopt an infant, and thus to place an additional impediment in the way of his claims to the throne.

The question respecting the validity of Serfojee's adoption, having been thus formally revived, doubtless occupied the immediate attention of government; but the time necessarily required for the transmission and examination of the various documents upon which the determination of it depended, not only to Bengal, but also to the Court of Directors, occasioned considerable delay.

During this interval, the mal-administration of affairs in Tanjore continued, and even increased. Conflicting representations were made by the Rajah and the resident to the Madras government, the former complaining particularly of the endeavors which were making to invalidate his title to the throne, and urging in the strongest manner the objections which had originally prevailed to set aside the claims of Serfojee. These appear to have been forwarded to Calcutta, where Sir John Shore, afterwards Lord Teignmouth, had succeeded the Marquis Cornwallis as governor-general of India, and to have been taken into the deliberate consideration of the president in council. In a minute, transmitted by that excellent and distinguished person, to the Court of Directors, the following passage occurs; which is so honorable at once to the discriminating judgment of the governor-general, and to the character of Mr. Swartz, that it is gratifying to have the opportunity of inserting it in these Memoirs.

"Admitting that the authors of the Rajah of Tanjore's correspondence are interested on the one side, and the resident and Mr. Swartz are committed on the other, it may be a matter for consideration to which of the parties credit ought to be given. The president has no hesitation in declaring, that upon every material point he totally disbelieves every circumstance that has been urged in the Rajah's letters, which goes to a contradiction of the representations of the resident.

"With regard to Mr. Swartz, whose name the president has never heard mentioned without respect, and who is as distinguished for the sanctity of his manners, as for his ardent zeal in the promulgation of his religion; whose years, without impairing his understanding, have added weight to his character; and whose situation has enabled him to be the protector of the oppressed, and the comforter of the afflicted; who, a preacher of the Christian faith, and a man without influence, ex-

cept from character, was held in such estimation by the late Rajah, a Hindoo prince, approaching to his dissolution, that he thought him the fittest person he could consult concerning the management of his country, during the minority of his adopted son Serfojee; and who, displaying more integrity than foresight, in the advice he gave, did certainly not prove himself the enemy of Ameer Sing, since, at his suggestion, he was named Regent—to the solemn assurance of such a man, the president is compelled to declare his unqualified assent; and, upon his information, he can easily reconcile the difference between the personal declarations and the letters of the Rajah."

Though it is by no means intended to enter minutely into the political affairs of Tanjore at this period, and the venerable subject of these memoirs ever anxiously avoided, as far as his sense of duty would permit, any interference of this nature, it is absolutely necessary to the elucidation of his conduct upon the present occasion, to refer to various circumstances respecting which he was required to give his deliberate opinion and advice. Living as he had done, during so many years, in habits of friendly and confidential intercourse with the principal persons at the court of Tanjore, as well as with others of all ranks, he necessarily acquired a clearer insight into the secret springs and motives of action of those around him, than could be obtained by any other individual. The consequence of this extensive information, combined with his perfect integrity and independence, was, that, by degrees, he was compelled to take a part, directly or indirectly, in almost every public transaction connected with Tanjore. "The good," as it has been happily expressed by a subsequent distinguished resident at that court,* "naturally desired his advice and assistance; the bad were anxious to obtain the sanction of his respectable name."

Thus, at the close of the year 1795, we find him writing to Mr. Macleod, for the information of Lord Hobart, then governor of Madras, in the following terms:—

"You know the unhappy cause of the Rajah's attachment to Shevarow and his whole family. It is not any regard he has for them: no—he is actuated only by fear. He is conscious of having no legal claim to the crown; and that insidious family know it likewise; and they have been so imprudent as to declare, that as he owed his elevation to their assistance, so they had it in their power to bring him down whenever they pleased. It is fear of losing his glory, or splendid misery, makes him bear any insult to preserve himself in the possession of his throne. He has delivered the management of the whole country to that family, not daring to control them. Accordingly they took the accounts out of the palace, and the treasures likewise."

Representations of this nature, together with a growing impression at Tanjore, that Sir Archibald Campbell had been deceived by the pundits, as to the grounds of his decision in placing Ameer Sing upon the throne, combined with the formal impeachment of his title, by the widows and adopted son of the late Rajah, at length brought the whole of this important subject to a crisis. The government deemed it necessary to proceed with great circumspection and delicacy in questioning a right which had been sanctioned by so solemn a decision; and it is due to the memory of Sir Archibald Campbell, to declare their conviction, that it "was formed from the best and most upright intentions;

and that, if he erred, it was an error arising from misinformation; but that the motives which actuated that decision on his part, were pure and disinterested."

It is due also to the East Indian government, to state the high and honorable principles by which they were influenced in the revision of this important question. In the minute already referred to, adverting to the right of the Company to interfere originally with respect to the succession to Tanjore, it is observed, "that the same right called upon them, under existing circumstances, to review the whole subject; and that if it should appear that the decision of government had been procured by imposition and intrigue, by which the legal heir had been deprived of his right, a declaration to that effect, followed by his substitution, would be more honorable to British justice, and more calculated to promote our political character and interests, than to suffer the continuance of an usurpation obtained at our hands by sinister and undue means. It would manifest to the world that the principle of British justice is ever true to itself; and that if those entrusted with its administration should be betrayed into error, (an event not impossible, even from the integrity of their own minds,) when truth shall have made its way, the hour of retribution must come, and the honor of the British name be completely vindicated."

"Such a declaration would be in strict conformity with the principles avowed at the time of Ameer Sing's succession; it would be a proof not only of our justice, but of our liberality, and, by converting a temporary success into a perpetual disgrace, would afford an awful lesson to those who may be disposed to tamper with the integrity of our countrymen."

The supreme government having, upon these just and elevated principles, resolved on fully investigating the subject of the succession to Tanjore, in addition to the representations and documents which had already been laid before them by Mr. Swartz and the widows, called upon Mr. Macleod, the late resident, to state all that he knew or believed relative to the right of Ameer Sing to the musnud. In reply to this requisition, he transmitted a clear and minute detail of all the circumstances connected with it. From this important document,* it appears that, soon after the decision in favor of Ameer Sing, opinions and surmises beginning to be very prevalent at Tanjore, as to the legality of his title, the resident was induced to make various inquiries upon the subject. He found, from answers to questions sent privately to natives well versed in the Hindoo laws, that the supposed defects in the adoption of Serfojee were of no validity, and incapable of being substantiated by authorities from the Shasters; while, on the other hand, many quotations, purporting to be from those sacred books, were produced, which clearly evinced the legality of all the forms of the adoption.

These passages were furnished by some of the pundits consulted by the late Rajah respecting that ceremony, as well as by other learned men; and though the resident could not himself verify their genuineness, the presumption was strongly in their favor, from the danger of detection, should he at any time bring them publicly forward. Upon these grounds, he felt convinced in his own mind of the validity of the adoption; and this conviction was strengthened by the circumstance, already noticed, of the various rewards bestowed by Ameer Sing upon the pundits, who had given their opinions in support of his title. He further remarked, that

* Colonel Blackburne.

* Madras Inclosures, vol. xxii. p. 715.

these opinions were unaccompanied by any authorities from the Shasters; that some of those pundits were incompetent to assert any thing of their own knowledge upon the subject; and that one of them had actually confessed, and persisted to the hour of his death in acknowledging, that his answers had been given under undue influence.

All this was corroborated by the treatment of Serfojee, while confined in the palace, which has been before detailed, and which the resident had felt himself bound to represent to government, in order, as he emphatically expressed it, "to save the boy." Of the severity of this treatment, he mentioned one remarkable proof, in addition to what has been previously stated. About three months after the death of Tuljajee, he and Mr. Swartz were sitting with the Rajah, waiting for Serfojee, who had been desired to attend them. When he made his appearance, "the child," says Mr. Macleod, "was so dreadfully altered, that though we saw him in his approach down the length of an open colonnade, we did not know him, till he came within three or four yards of us: he had become emaciated and dejected to the greatest degree. He was reduced to this deplorable state, by a series of acts which sufficiently evinced that the intention of those who directed them was to remove the boy, whose right they considered the only obstacle to the Rajah's quiet possession of the throne. It was at this crisis," he adds, "that government interposed."

Such is the outline of the case respecting the conflicting claims of Serfojee and Ameer Sing to the musnud of Tanjore. To the English government the decision of this question was a matter of comparative indifference, inasmuch as the determination of it in favor of either party, could not materially affect its interests or influence in the country. It was, therefore, with perfect integrity and impartiality that this important investigation was undertaken; and the result of it will be found to have been regulated by the clearest and most convincing evidence.

The whole subject is discussed in a long and elaborate despatch from Sir John Shore, the governor-general in council, dated December 30th, 1796, to Lord Hobart, governor of Madras. It commences with a review of the events which have been already so frequently adverted to—the adoption of Serfojee, and the death of the late Rajah in 1787—the suspicions generally entertained as to the legitimacy of Ameer Sing—the determination of Sir Archibald Campbell in his favor, to the exclusion of the adopted son—the gradual revival of his claim by the widows of Tuljajee, aided by the powerful interposition of Mr. Swartz, as the guardian of Serfojee, and the remonstrance of Ameer Sing, in 1793, against this impeachment of his title.

The minute of the board proceeds to state, that the sentiments of Mr. Swartz, in addition to other circumstances, had, at that time, created great doubts in their minds of the just rights of the Rajah to the succession; and that they had, in consequence, resolved to call on the most learned pundits in Bengal and Benares, for answers to the substance of the questions put to the pundits at Tanjore, desiring the Madras government, in the mean time, to ascertain whether the opinion of any of those pundits had been obtained by corrupt means; that these questions were translated by the late Sir William Jones, into Sanscrit, and transmitted to the pundits of Bengal and Benares, whose answers had been duly received, and translated for the use of the board; that after perusing them, the board, being desirous of having the fullest information before them upon every point, sent instructions to the Madras government, to ascertain the correctness of the lineage of Serfojee, and the fact of the illegiti-

macy of Ameer Sing, as asserted by the widows of the late Rajah, and Mr. Swartz, and called upon them to substantiate their previous statement, as to the opinions of the pundits originally consulted by Tuljajee, concerning the adoption, by authorities from the Shaster, and by the customs of the country, particularly as to the age of Serfojee at the time of his adoption being no bar to its validity; that satisfactory replies upon all these points were received by the supreme government, and constituted the evidence upon which the board were to form their opinion.

The objections urged by Ameer Sing to the adoption of Serfojee are then stated. They will be found to be identical with those originally brought forward, and were reduced to the three following.—The first refers to the alleged incapacity of Tuljajee, from infirmity of mind and body, for the due performance of so important an act; the second, to the supposition that Serfojee was an only child; and the third, to the age at which he was adopted, as exceeding that which was prescribed by the Hindoo law.

In reply to the first objection, the governor-general in council considered it amply refuted by three documents. First, the late Rajah's letters to the Madras government, announcing the adoption, which have been already quoted. Secondly, Mr. Huddleston's report of the whole transaction, in which it is expressly stated, that, notwithstanding the rapid decline of his health, the Rajah preserved his judgment and faculties in so surprising a degree, that he continued, up to the very day of the adoption, to direct and superintend the details of his government, and had even arrested his prime minister, on account of his oppression of the people. Mr. Huddleston's notice of the silence of Ameer Sing at the ceremony of the adoption, the avowed object of which was to exclude him from the succession, the board thought equally satisfactory evidence of the sanity of the Rajah. The objection in question was, in fact, never heard of till after his death. Thirdly, the report of Sir Archibald Campbell to the secret committee of the Court of Directors, which entirely negated any such supposition.

The result, therefore, as to this first objection, was, that it was unsupported by any evidence whatever, and that there was the strongest presumption on the other side to suppose it totally unfounded.

With respect to the second objection, the board declared, that the pundits of Bengal and Benares coincided in opinion with those who had been consulted by Tuljajee, at Tanjore, that the adoption of an only son is one of those acts which is tolerated by usage, although it incurs blame; but that the deviation from the strict ordinances of the Shaster by no means invalidates the act itself. The governor-general in council, therefore, concluded that this objection did not affect the right of Serfojee to the succession.

Upon the third objection, as to the age of the child adopted, all the pundits agreed, that if he were clearly of the family and lineage of the adopter, it was lawful to select a child at any period within the twenty-second year, unless controlled by any local usage, which, in the present case, was contradicted by the Tanjore pundits.

The minute of the supreme government next adverted to the grounds on which the decision in favor of Ameer Sing was originally formed, and stated that when the subject of the succession was under consideration at Tanjore, the questions referred to the pundits were neither sufficiently definite nor pointed, and that the answers to them were general, and unsupported by any references to due authorities. It further observed, that these answers were discredited, less, perhaps, by the general terms in

which they were given, than by the suspicions which attached to the integrity of the parties by whom they were delivered, as appeared from the document transmitted to the board by Mr. Swartz, which is then detailed at length, and the substance of which has appeared in a preceding part of this narrative.

"To the evidence of Mr. Swartz," it is observed, "no objection can be made; and the admission of it proves that the pundits, whose opinions were taken with regard to the succession, were either ignorant or corrupt, and that their judgment is consequently entitled to no weight."

The conclusion of the supreme board, from all the preceding evidence, was, that the grounds upon which Serfojee's adoption was set aside by Sir Archibald Campbell were insufficient; and that it was now clearly relieved from those objections which precluded his acquisition of that right to which he had been appointed by his adoptive father, and to which, in the opinion of the board, he was in future entitled.

On receiving the foregoing able and comprehensive minute from the governor-general of Bengal, Lord Hobart expressed in council at Madras his entire concurrence in the principles and reasonings which it contained, and in the conclusion which it adopted in favor of Serfojee. Adverting to the supposed title of Ameer Sing, his lordship remarked that, had the question turned upon his legitimacy or illegitimacy, sufficient evidence had been adduced of the latter to exclude him from the succession; but that, as the laws of adoption equally precluded his pretensions, in either case, his being illegitimate could only be considered as an aggravation of the injustice which Serfojee had suffered.

Under this impression, and a conviction of the distress in which the inhabitants of the Tanjore country must be involved until its government should be settled upon a permanent footing, the president proposed that the board should concur in opinion with the governor-general in council, and that their opinion, with the papers which had been under their consideration, should be transmitted to the Court of Directors, by the earliest opportunity.

The whole of this interesting question having turned principally on the evidence adduced by Mr. Swartz, it will be recollected that, in his letter to Lord Cornwallis, he professed his willingness to confirm some important parts of it in the most solemn manner. The following extract from a despatch of Lord Hobart to the resident, thus recognizes this offer.

"The various documents you have submitted, are, to my mind, perfectly conclusive in favor of Serfojee, because they are authenticated by the respectable signature of Mr. Swartz; but as a future discussion may arise, when the course of nature may put it out of our power to resort to that gentleman, it is of infinite importance that we should avail ourselves of the proposition he has himself made, in his letter of the 8th of April, 1793, to Lord Cornwallis."

Lord Hobart then desired the resident to call on Mr. Swartz to verify his statements in the solemn manner he had suggested; and an oath was accordingly administered to him to that effect, which, together with the other documents, was transmitted to the Court of Directors.

It may, perhaps, be thought that too much prominence has been given to the preceding subject, and that it has been pursued too far in detail; but though to some readers it may appear uninteresting, it must be remembered, that it deeply involved the reputation of the British government with respect to a native prince, dependent in a great measure upon its protection for the establishment of his

rights; and that, having been so solemnly committed to the guardianship of the excellent missionary, it became a sacred duty in him to exert himself to the utmost on his behalf. Perplexed and intricate as this question undoubtedly was, and involving such contrariety of opinions and interests, both native and European, it is most gratifying to observe, how completely his interference was justified by the result of the investigation, and how striking and honorable were the testimonies borne, by all the parties concerned, to the purity and uprightness of his conduct throughout the whole transaction. To Swartz himself it must have been a source of heartfelt satisfaction, that he had lived to conduct the case of Serfojee so nearly to its successful issue.—It awaited only the final decision of the Court of Directors, which was confidently anticipated, but which did not arrive till the venerable friend of the young prince had ceased to take any interest in the affairs, however important, of this earthly scene.

In returning to the general narrative of the year 1796, it may be observed, that about this period Mr. Swartz was requested to give some instruction in the principles of the Christian religion to the son of a gentleman then resident in the neighborhood of Tanjore, who afterwards filled a distinguished station in the public service of India,* and who still evinces a lively interest in all that relates to the welfare of our Oriental empire. "I well remember," says that learned and eminent person, "his peculiarly venerable and impressive appearance, the tall and erect figure, the head white with years, the features on which I loved to look, the mingled dignity and amenity of his demeanor. To his pupils he was more like a parent than a preceptor."† The testimony to the revered missionary is, we perceive, the same from every quarter, and the impression of his mild and attractive virtues, even on the youngest mind, deep and indelible.

In a letter to the Society for promoting Christian Knowledge, dated Tanjore, June 28th, 1796, Mr. Swartz gratefully mentions "God's preservation of his life and health to the extent of nearly seventy years, and his ability still to go through his work in church and school, even without being much fatigued." Mr. Kohlhoff, he said, continued faithfully to assist him in the several duties of the mission.—Mr. Jœnicke had been to Ramanadapuram, not merely to inspect the congregation, but also to superintend the rebuilding of a new church at that place, the old one having fallen down. He had suffered much from the bill fever, but then found himself better. He observes that they stood in need of a much greater number of books than they usually received, particularly for the schools, and then affectingly adds, "As I grow old and weak, and the work is great and extensive, I heartily wish that a new laborer could be sent out to assist us."

To his friend Dr. Schultz he thus mentions about this time the happy death of a young native convert. She "was a person," he says, "of a quiet disposition, and who feared God. She and her husband lived together in harmony; and if he, at any time, spoke harshly to her, she was silent; *which is not often the case with wives here.*"

"During her illness she prayed fervently, and exhorted her husband to do the same, and was much pleased when we visited and encouraged her to a believing trust in Christ. Her aged parents mourned over her early death, but were comforted in thinking that she departed in humble confidence in the death of Christ."

"I will add," he continues, "an instance of a

* The Right Honorable Sir Alexander Johnston, late Chief Justice of Ceylon.

† Lives of Eminent Missionaries, p. 169.

sorrowful kind. A woman placed herself and her two daughters under me for instruction; the latter also attended the school. When the elder daughter was grown up, she wished to be united to a Christian, and her mother consented. But soon afterwards, one of their heathen relatives desired to marry her; and the mother preferred the match, both she and her daughter became indifferent to Christianity, and apostatized. The wedding was celebrated in the heathen manner. The daughter in her first confinement was in danger. Perceiving her end draw near, she sent for an aged Christian female, and said in the presence of her apostate mother, 'Pray to God for me that he may forgive my falling away. I was instructed in the Christian doctrines; the Padre treated me as his child. I have felt too the power of the divine word at preaching, and have twice received the holy supper:—it was my mother that seduced me away. And now I die in heathenism through my mother's fault.'

In a subsequent letter to the same excellent friend, Mr. Swartz says, "I have just risen from an examination of the school-children, after having previously finished catechising. Such examinations we have once a month; and it is in many respects an advantage to have them frequently; but particularly because the school-master is thus encouraged to fulfil his duty faithfully. We examine their reading, writing, and arithmetic; and hear them repeat by heart the principal texts and a hymn."—In another letter he mentions that they were also taught to sing sacred melodies.

Referring again to his valuable plan of preparing catechists and school-masters, he says, "I have selected from the school ten lively boys, whom I daily instruct in the doctrines of Christianity, and church-history, as well as in the method of explaining the principal passages of Scripture. I allow them each a small sum monthly, to prevent the necessity of their applying to other labor for support. Not that we expect that every one of them will be fit to be employed in church offices; but they are thus previously instructed, and their abilities as well as conduct are in the way of being proved. Those of whom we entertain hopes of usefulness we send with the catechists into the country, in order to afford them some assistance." This, as he mentions in another letter, was to read to the people, when the catechists became fatigued with speaking to them. "May God endue them," adds this pious and venerable man, "with his Spirit, sanctify their hearts, and make them useful to the benefit of the congregation, and the glory of his name!"

Towards the close of this year, the Society succeeded in obtaining, through Professor Schultz, of Halle, two candidates for the mission in India, one of whom was destined to the Calcutta station, and the other to the coast of Coromandel. The earnest wishes so repeatedly expressed by Swartz for fresh laborers, were thus, it was hoped, likely to be realized; and in the spring of the following year, after a very able and eloquent charge by the late Archdeacon Owen, who had himself served with distinction as one of the chaplains to the presidency of Calcutta, in which, in common with his predecessors in this solemn duty, he spoke of Swartz, as of one whose "praise in the gospel is indeed great," Messrs. Ringeltanbe and Holtzberg embarked for India. Of these missionaries, however, one soon quitted the service of the Society, and the other, whose arrival cheered for a time the declining days of his venerable superior, had unhappily imbibed the Neologian views, which already pervaded the German Universities, and, though spared for several years, diminished instead of augmenting the strength and efficiency of the mission.

The affection of Swartz for his admirable friend

and fellow-laborer, Gericke, has already appeared. In his journal for this year, he thus touchingly refers to a domestic affliction of this excellent man, and repeats the testimony which he had previously borne to his character.

"The Lord preserve our dear brother Gericke! His daughter's early death affected him deeply.—His humility, contentment, and disinterested conduct, are observed and appreciated, both by heathens and Christians.—I cannot sufficiently praise God for granting me in Mr. Kohlhoff such a humble, unwearied, and attentive fellow-laborer. He works from morning to night, and is always content."

On his seventieth birth-day, Swartz addressed to his friend Professor Schultz, the following devout and interesting effusion.

"Tanjore, Oct. 8, 1796.

"Ebenezer! hitherto the Lord has helped me. To-day I entered upon my seventy-first year. O the riches of his grace, compassion, and forbearance, which I have experienced during seventy years! Praise, honor, and adoration, are due to a gracious God, Father, Son, and Holy Ghost, for the numerous proofs of his abounding grace. Who am I, poor wretched sinner, that thou hast led me till now? O my God, forsake me not in my old age, but let me record, for the encouragement of others, the mercy which has spared, pardoned, and comforted me; and may they be induced to put their trust in thee!

"I am still able to go through the labor of instructing both young and old, without being over fatigued. This duty is so great a refreshment to me, that I heartily praise God for continued health and strength to declare to heathens and Christians his name, who has sent Christ as a Saviour, and made him 'our wisdom and righteousness, sanctification and redemption.' Let worldlings boast as much as they please; my boast is in the Lord, from whom alone cometh my salvation."

The following extract from another letter intimates his knowledge of the painful departure of some of the German churches from the fundamental doctrines of the gospel; and while adverting to his continued, but necessarily decreasing labors, announces his watchful preparation for a higher world.

"Our circumstances are rather depressing, but the Lord is never at a loss for means. He can send forth laborers into his vineyard. Alas! the faithful laborers are few.

"The present condition of the churches in Germany is truly deplorable. They have invented a gospel to which St. Paul and the other apostles were entire strangers. Many reject the doctrine of the atonement, and of the sanctifying influence of the Holy Spirit.

"I have now attained my seventieth year.—Hitherto the Lord has preserved and protected me. I cannot any longer undertake distant excursions to the heathen; but am still able to perform my ordinary functions, both in church and school. I also pay occasional visits to such Christians as are dispersed in the vicinity, for which I humbly praise God. I have till now personally instructed all those who wished to be baptized, or to receive the holy supper.

"How much longer God may permit me to occupy my station, is known to him alone. 'My times are in his hands.' He has heard my unworthy prayer, that I might not become quite useless in old age. I consider it one of my highest privileges that I can still daily proclaim his name, both among Christians and heathens. A few months ago, I

seemed standing on the borders of eternity, being suddenly seized with a painful oppression on my chest. I consider it as a summons from my Lord, to hold myself in readiness, at whatsoever hour he may come."

CHAPTER XXI.

A. D. 1797 TO A. D. 1798.

Closing period of Mr. Swartz's life—Letters to Mrs. Chambers, and to the Society for promoting Christian Knowledge—His preference of Celibacy for a Missionary—Reflections on his opinion—Testimony of Mr. John of Tranquebar to Mr. Gericke and Swartz—Letters to Dr. Schultz—Last Report of Mr. Swartz to the Society—Mr. Gericke communicates the intelligence of his dangerous illness—Details of his last days, and of his death, by the Tranquebar Missionaries, and by Messrs. Gericke, Jönicke, Holtzberg, and Kohlhoff.

IN entering upon the closing period of Mr. Swartz's life, the following letter to Mrs. Chambers, written at the commencement of the year 1797, will show his true Christian affection for the widow and children of his beloved friend, and the strength and elevation of his piety.

"Tanjore, Jan. 20, 1797.

"DEAR MADAM,

"I have received your kind letter along with the little books for the benefit of the children.* They have been highly pleased with them, and have frequently perused them.

"The account you have been pleased to give me of your and my deceased friend's children, is, as you may readily conceive, rejoicing my heart.—Your children are your treasure, which, if they are well educated, you will find in heaven; whereas all other things will leave you. The modern way of educating children is far from being hopeful. To make them useful members of society is good; but to make them genuine disciples of Jesus is infinitely better.

"You mention the present corruption of the clergy. At the same time you pleasingly add, that, in the midst of hirelings, God has several true servants. This I believe with all my heart; and in spite of ridicule they are the pillars which support the state more than all political machines.

"I rejoice particularly at your delight in abstaining from the fashionable ways of the world. How is it possible to preserve faith, love, and hope, in the dissipations which are in vogue? Our days are soon gone. Eternity is at hand. What will a poor worldling at last feel when, leaving the world, he finds himself destitute of a lively hope of a blessed eternity?

"But how comfortable is the end of a genuine disciple of Jesus! Adorned with his righteousness, justified and absolved from sin, having the joyful testimony of the Spirit of God, he quits the world with divine comfort.

"How animating the words of our blessed Saviour, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest!' None but the Redeemer is able to give us that desirable blessing. Having obtained mercy, pardon, and peace with God, well may we take his yoke upon us. His commandments are then not grievous; his discipline, and even sufferings, are salutary, promoting our internal peace of mind.

"May you, dear madam, and your dear children walk in the light of his countenance! May God always grant you righteousness, peace, and joy in the Holy Ghost!

"Remember me to Mr. Grant, and assure him

that I frequently remember him. In his present situation he may do much good, but will likewise meet with many temptations. May he be strong in the Lord!

"I remain sincerely,

"Dear madam,

"Your affectionate friend,

"C. F. SWARTZ."

"The kind present which you left for me in the hands of my dear brother, Mr. Gericke, I have received, and thank you heartily for it."

The day following, Mr. Swartz informed the Society for promoting Christian Knowledge, that through the divine mercy Mr. Kohlhoff and himself had been preserved in the enjoyment of health and strength, for which he humbly praised God. He particularly mentioned Mr. Jönicke as indefatigable in his missionary labors. He reported that in the Tamul school, in which fifty boys and ten girls were educated, two of the senior boys were instructed, not only in the doctrine, but also in the evidences of Christianity, in order to their being hereafter employed as schoolmasters and catechists. The provincial schools at Tanjore and Cumbagonam were continued as before. As a proof of their caution in the admission of the native Christians to divine ordinances, "When the holy sacrament," he observed, "is administered, we admit no more than thirty or forty at one time, that we may be able to ascertain the knowledge of the communicants; but that all may have an opportunity to receive, it is administered four or five Sundays successively."

In conclusion, he assures the Society, that their work of love in that country was not altogether fruitless; and that many would bless God through all eternity, for the kindness which they had bestowed upon them.

In another letter to the Society, dated Feb. 22, he expresses his most humble thanks, not only for their usual stores and presents, but for their additional allowance of £50. He also mentioned the excellent Sattanian as diligent in the discharge of his duties at Palamotta, and as worthy of the gratuity intended for him by the Society.

Adverting, in the preceding letter, to the information which he had received of the arrival of new missionaries in India, and of the probability that one of them would be accompanied by his wife, he thus briefly but pointedly expressed his sentiments upon this difficult subject.

"I confess, dear sir, I was grieved at it. I assure you that I honor the state of matrimony as a divinely-instituted state; but if a new missionary comes out, he ought to be unembarrassed. His first work, besides his attention to his personal religion, is the learning of some languages, which requires great attention, and unwearied application. I will not say that a married man is unable to learn languages; but this I know from experience in others, that the work goes on slowly. Besides, a new missionary who comes out in the married state, wants many things to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office, the difficulty would be less; but even then, he ought to be well assured of the real piety of his wife; otherwise, she will be a sore impediment to him in the discharge of his duty."

It can scarcely be necessary to state that Mr. Swartz himself never married. His solemn and entire dedication of himself to the work of a missionary had probably induced him at a very early period to resolve on a life of celibacy, upon the elevated principle suggested by the great apostle to the

* Doubtless those of his schools.

Gentles,* that he might be unincumbered by domestic cares, and free to devote his undivided thoughts and energies to the service of Christ. It is not surprising, therefore, that the choice which he had thus made for himself, he should deliberately approve for others engaged in similar undertakings. In point of fact, he was decidedly unfriendly to the marriage of missionaries, at least during the first years of their ministry.

The opinion thus expressed by the venerable missionary is certainly at variance with that of many others on this important point; and some may, perhaps, be disposed to think that his view of it was unduly influenced by his own feelings and example. No man, was, however, more perfectly free from prejudice or mere personal considerations in forming his judgment upon any subject than Swartz; and it deserves to be remembered, that from his peculiarly social and affectionate disposition, few men were better qualified to impart and to enjoy the happiness of a married life. This only proves the sincerity and strength of that conviction of duty which could reconcile him to privations of which he could not but be deeply susceptible; and the remunerating goodness of God, who, by the cheering light of his countenance, the visits of his grace, and the hopes and visions of his glory, could, even in solitude, give to his devoted servant "the desires of his heart," and provide for him a satisfying portion of personal happiness.

The sentiments of such a man, therefore, more particularly when viewed in connection with those of the apostle already referred to, well deserve the serious consideration of all candidates for the office of a missionary. The difficulties and dangers to which those are exposed who follow the example of Swartz in a life of celibacy are, doubtless, great and obvious; nor should they ever be encountered without the deliberate and well founded assurance, which he possessed, of a faith which endures in the hour of trial, which effectually purifies the thoughts and imaginations of the heart, and which, overcoming all the allurements of the world, has "respect unto the recompense of the reward." Examples may, indeed, be adduced of married missionaries, eminently devoted and successful, who have owed much of their comfort and even of their usefulness, to the partners of their labors and their cares. Such was the pious and admirable Ziegenbalg, yet not before he had solidly laid the foundation, and had advanced considerably in the promotion of his great work at Tranquebar;† such was Eliot, the apostle of the North American Indians; such was Gericke, nearest, perhaps, to Swartz himself, in zeal, in disinterestedness, in success; and such, to mention no others, have been, in general, the Moravian brethren, pre-eminent, it may almost be said, in the highest qualities and achievements of missionary character and labor.

Failures, both in the one class and in the other, might, unhappily, be enumerated. The truth seems to be, that as in many other points of Christian practice, no certain and invariable rule can be laid down, which shall in all cases determine the choice of the missionary concerning a married or a single life. Much must depend upon circumstances, of which a truly upright, devout, and devoted mind can alone rightly judge. Two things may, however, be safely affirmed upon this subject: the one, that, in strict analogy with the apostle's argument before alluded to, the preponderance both of reason and experience is, in general, in favor of the unmarried missionary; the other, that this preponderance would be greatly lessened, if, after the primi-

tive example of the United Brethren, Protestant missionaries in the present day would determinately consider themselves as ministers of a distinct and peculiar order, "separated unto the gospel of God;" and if, when conscientiously uniting themselves in marriage, they would never forget the apostolic admonition, "that they that have wives be as though they had none,"—as entirely devoted to God, and as simply dependent on his providential care, as if, like Swartz, they were alone in the world, and had, like him, or rather like the blessed apostle, whose example he so closely followed, but "one thing" to do—to fulfil the ministry which they have received, "to testify the gospel of the grace of God;" to live, not unto themselves, but unto Him who died for them and rose again.

A letter about this time, from Mr. John, one of the missionaries at Tranquebar, contains the following just and pious testimony to the importance and value of Swartz's labors, and of the mission in India. Speaking of Mr. Gericke, he says, "May God keep this dear brother long in life and strength, as he is of great assistance to us, and a guide, a father, and friend, to very many children, widows, and orphans; and whose patience, disinterestedness, and perseverance, we all admire, and endeavor to imitate. He and our dear patriarch, Mr. Swartz have been, and are, a great blessing to the country. We are all joined in fraternal love, and assist each other upon every occasion. Much good has, doubtless, been done by the missions, and will continue to flow from them in proportion as the missionaries prove themselves to be faithful servants of Christ. Let those who are either quite unacquainted with the mission, or who place their happiness in wealth or sensual pleasures, judge, speak, and write what they please, we trust that God Almighty will never forsake his work, but continue his kind providence, which has hitherto been so manifest, and ought to be acknowledged with thanks and gratitude."

To Dr. Schultz Mr. Swartz wrote as follows, in various letters in the course of this year.

"Up to this day, I have still been enabled to fulfil my labors. I am now at Vallam. There are three companies of English soldiers here, who have requested me to give them a word of exhortation once or twice this month.

"Mr. Kohlhoff is well, and unwearied in his labors. He has a meeting for worship every evening with the Europeans in the fort of Tanjore. God has his own people among them, who esteem it a blessing to have the word of salvation preached to them. Seventy or eighty regularly attend. In the church without the fort, I have a similar meeting every morning and evening."—"The gospel has continued to be fully preached in Tanjore, and the villages around. To the ten youths whom I selected for the purpose, I explain at large the doctrines of Christianity, with the evidences for them out of the Old and New Testaments; so as to enable them to perceive the reasons of their faith distinctly and convincingly."

"We labor in the congregation, and see in many the fruits of our labor. But truly the hindrances to the work of the Lord are not few. Still, if only *some* are gained, our labor is not in vain.—God can make all grace abound to us; to him we commend ourselves and his work."

The next extract is strikingly descriptive of his zealous and disinterested anxiety for the missionary cause.

"Early this morning I happened to meet with a letter of my late pious friend ———, which he addressed to you in 1788, and which was then forwarded to me. He says in it: 'Ought not my son to be a missionary? O how ardently do I pray that

* 1 Cor. vii. 32, 33.

† See Preliminary Sketch.

God will not forsake his work, now that he has opened to our times a wider field than heretofore! If God cause his Spirit to rest on both my sons, they shall hereafter prove active laborers in his vineyard."

"Now if this son of my deceased friend have natural gifts, and grace,—if he have a desire to preach Christ among the heathen, I beg you to send him out at my expense. And if I should be called away by the Lord before his arrival, my brethren will make it good out of the property I leave. The mission is my heir. Our hope standeth in the Lord who made heaven and earth. May he be merciful to us, and promote his work to his own glory!"

"A dark cloud appears to be rising. War with Tippoo is apparently inevitable. He is now on the frontiers with a strong army; and, it is said, expects help from the French."

"I feel my weakness more and more—how long the Lord will yet preserve and use me, rests with him. My times are in his hands. May he be merciful to me, and grant me at last a blessed end! Amen."

The last communication which the Society received from their venerable missionary, was dated from Tanjore, on the 4th of September, 1797, in which he acknowledged the receipt of the secretary's letter for that year, together with the usual stores and presents, salaries and gratuities, for all of which he assured the Society of his brethren's sincere thankfulness. "God," he continued, "had graciously preserved their lives and health, so that he was still able to go through his accustomed work, though with less vigor than heretofore. He added, that, should his life be prolonged, he intended to give a full account of the mission, at the end of the year; and concluded with a prayer, that God would prosper the work of their revered superiors."

The labors, however, of this apostolic man were now drawing to a close. Within little more than a month after the date of the preceding letter, his last illness commenced; and on the 2nd of February, 1798, Mr. Gericke, in a letter to the Society, communicated the painful and afflicting intelligence, that Mr. Swartz had been, for three months past, dangerously ill, and was not expected to preach again, his illness having affected not only his bodily strength, but also his memory.

He did not at first apprehend that it would prove fatal; but appeared to entertain a wish and expectation of recovery.

"When I spoke to him on the subject," says Mr. Jænicke, in a letter to one of his brethren, "and expressed a hope that God might yet restore him to health, he said, 'But I should not be able to preach on account of my teeth.' I replied, 'If you only sit here as you do at present, and aid us with your counsel, all things would go on quite differently from what they would if you were to leave us.' But when I next saw him, he said as soon as I entered, 'I think the Lord will at last take me to himself.'—I spoke to him a great deal on the subject, but he remained silent, settled some pecuniary matters with me, and gave me some money for Palameotta.—All this troubled me much. I prayed and wept; could get no sleep for several nights, and lost my appetite and strength: for various thoughts how things would go on after his departure made me very wakeful. The physicians say there is no danger as yet; but it now appears to me that our dear father will soon leave us. O if God would graciously strengthen him, and spare him to us yet a little while! If he depart to his rest, what shall we both do?"

In his next letter, Mr. Gericke communicated the following interesting particulars of the last sufferings, and of the patience, resignation, and hope, of the revered and venerable missionary.

"That great and good man," he writes, "had often spoken to me of his death. When he mentioned any providential circumstances that had attended him in life, he had been accustomed to add, 'And so God will show me mercy at the end;' and we have great reason to praise Him for the mercies our father and brother experienced during the last days of his abode upon earth. When I arrived at Tanjore, he was in perfect health of body, though his recollection failed him. During the few days in which I went to see our brother Pohle, at Trichinopoly, he had been afflicted with a mortification in his left foot, which for years past had occasionally been painful. On my return I was fearful that this would prove fatal. We were thankful, however, to observe, that the power of recollection had almost fully returned. The mortification also was checked, and shortly after removed; and the last days of his life became some of his best. He frequently conversed with Christians and heathens, who visited him, in the same easy and agreeable manner he had been accustomed to when in health. He affectionately exhorted every European that visited him to the earnest care of his soul. He prayed, and he praised God. He desired us to pray with him; and though he must have felt much pain, (which was evident from his groans, when left alone, in the hope of getting rest,) yet when we heard him speak with others, or pray, it was with as much ease as if he had no pain."

"Respecting the mission, he made the following emphatic observation. 'I hope the work will continue; but you will suffer much in carrying it on: he who will suffer nothing is not fit for it.' Of his own congregation, by which he chiefly intended those who lived on either side of his garden, and attended his hours of daily devotion, he said, that it would be well if those who expect too much, or, at least, too hastily, from heathen converts, would bear in mind,—There is a good beginning in all. If others say, there is nothing perfect; I say, look into your own hearts."

"Our dear fellow-laborer, Mr. Swartz," thus the missionaries of Tranquebar mention him in their report of January, 1798, "was a few months ago near death. He is now tolerably recovered. The chief subject which constantly engages his attention, is the great goodness of God, and his glorious salvation in Christ, by the contemplation of which his mind is exceedingly cheered, and inspired with a blessed hope full of immortality. Both his heart and mouth overflow with this subject—it is the constant theme of his addresses to the congregation, and of his private conversation."

"Mr. Cæmerer," writes one of the Tranquebar brethren, "will give you a more explicit account of the present state of Mr. Swartz. This venerable servant of God is extremely comfortable and happy, and enjoys, in Christ his Redeemer, whom he has served so long and with such exemplary fidelity, the most delightful fruits of his faith. He also greatly edifies the congregation by his truly paternal exhortations. But he is no longer competent to transact other business; he appears, as it were, dead to this world, and he longs to depart and to be with Christ. His bright and cheering example is constantly present to my mind, and will leave an indelible impression on the whole of my future life."

The following is the truly interesting report of Mr. Cæmerer, referred to in the preceding extract. "In November of last year, we received distressing accounts of the illness of our revered father Swartz. A cold laid the foundation of this severe illness, which none could have encountered without sinking under it, unless blessed with such a sound constitution as his was. Both Mr. Jænicke and

Mr. Kohlhoff were kept in constant apprehension of his speedy dissolution, and the former was really ill from agitation and grief. Mr. Pohle hastened to Tanjore, and remained several weeks there. I also had determined immediately to pay him a visit, but was detained by the inundations and a multiplicity of pressing engagements, till the commencement of the new year; when I entered upon the journey, and reached Tanjore in the morning of the 8th of January. Mr. Swartz was still asleep. A good appetite and a sound sleep have materially aided the recovery of his bodily strength.

"After Mr. Swartz had been informed of my arrival, he inquired the cause of my having undertaken so long a journey. 'It is once more to see you,' was the answer. 'Why so?' said he; 'there is no cause for uneasiness about me. I am very well indeed.' When I expressed to him my joy and satisfaction that God had helped him thus far, he replied, smiling, 'God is good. If we were left destitute of his help, what should we do? We poor worms of the dust; our times are in his hands; he alone can preserve or destroy life.—Hitherto he hath endured our manners with truly paternal tenderness; hath spared us in the midst of all our sins and provocations, and crowned us with loving-kindness and tender mercies.' When I asked him whether he had suffered much during his late illness, he intimated that he had, comparatively speaking, suffered but little; 'but suppose I had,' he added, 'a sinner ought never to complain of having suffered much.' On the evening of the same day I attended the meeting for prayer, held by him in his large convenient chamber, at which the catechists, the schoolmasters with the children, and many native Christians, used to assemble. I placed myself by his side. He himself gave out the hymn and set the tune. He then read a chapter from the gospel of St. Matthew, catechised the children with such intelligence and connection, and addressed them on the happiness to be enjoyed in communion with Christ, in so cordial and edifying a manner, that I could not refrain from tears. After this, he knelt down, and offered up a prayer in Tamul, distinguished by such purity of style, fervor of soul and humility of mind, that I was filled with wonder and admiration.

"After all was ended, I still remained with him for an hour. In his conversation he touched upon the infinite condescension and mercy of God in having called him to the office of a missionary, which he represented as the most honorable and blessed service in which any human being could possibly be employed in this world. 'True,' he added, 'a missionary must bear the cross; but this, my brother, is salutary; the heart is thereby drawn nearer to God; we are kept humble; without such trials, the self-willed and proud heart of man would soon exalt itself. The good we receive at the hand of God far exceeds the evil. When I consider all the way which God hath hitherto led me, the distresses from which he hath delivered my soul, and the riches of his goodness, and forbearance, and long-suffering, I feel compelled gratefully to exclaim, 'The Lord be magnified!' Believe me, it is a privilege and happiness far beyond all description to enjoy in Christ the remission of sin. Ah! how much hath my Saviour done for such a poor sinner as I am! Look at this poor Christian, (he pointed to one sitting at the gate,) how poor he is in the things of this world, whilst I have every needful supply, and even many a comfort! What is my superiority over him? Suppose he should have committed one thousand sins, I am conscious of having committed ten thousand, and yet my God still bears with me. And should I ever think myself entitled to despise a poor man like this?"

"If this be the feeling and the language of a man who has led the most exemplary life even from his youth, and proved a blessing to thousands, what shall I say—O my God!

"His character is held in such general estimation, that all he says produces a blessed impression upon the minds of the people. When, a few weeks after his dangerous attack, he went again on Christmas-day to the church, which is built in his garden, an universal joy diffused itself over all his congregation: they ran up to him—every one wanted to be the first in testifying to him his joy and gratitude; he could scarcely make his way through the crowd. During his illness many thousand prayers and sighs had ascended to heaven for his recovery.

"On the evening of the 9th I took my leave of him. He pressed my hand, and said, 'I will detain you no longer, my brother! set out on your journey in the name of God, and may he be with you. As to myself, I commit all my concerns to our gracious God. Whether I live, I live unto the Lord, or whether I die, I die unto the Lord.' To my question, whether he would charge me with any commission to the missionaries in Tranquebar, he replied, 'Salute the brethren most cordially. The God of peace be with them. Not knowing how long it may please God to preserve our lives, let us be up and doing. Though we should not always be privileged immediately to see the success of our labors, let us still persevere, so long as God may allow us to work in his vineyard.'

The following extract of a letter from Mr. Holtzberg, affords an additional testimony to the piety and resignation of the dying missionary.

"We are at present much depressed at the prospect of our soon losing that faithful servant of God, our revered father Swartz. On the day of my arrival his feet began to swell, and his illness is increasing from day to day. He is entirely resigned, and patiently endures every suffering. I have just left him, weak in body, but so cheerful and happy in his mind, that I scarcely could persuade myself he was so near his dissolution. He expounds passages of Scripture, and explains hymns, with ease, liveliness, and energy, as if he were addressing a congregation from the pulpit. The Lord do with him as it seemeth good in his sight. He just now expressed himself thus: 'O my God! should I please thee to let me remain in my present state a little longer, be it so, if only thy name is glorified; but if thou shouldst take me to thyself, let it be done for the glory of thy great name!'"

Every circumstance relating to the last days of this eminent Christian is so interesting and instructive, that the following more expanded narrative of this melancholy yet consoling and animating scene, by Mr. Gericke, though occasionally repeating the preceding brief accounts, cannot but be acceptable.

"I returned to Tanjore," he writes to a friend, in Germany, "from a short journey I had made to Trichinopoly, on the 7th of February, and found that Mr. Swartz's foot had become very bad, and full of black spots, which continued to increase. The physician had begun to employ the bark as a poultice. As we expected the dissolution of our beloved brother every hour, the other brethren besought me to remain with them, and help them to bear the burden. To me it was, indeed, a great blessing, to witness in our dying friend an animating example of faith, of patience, and of hope. When spiritual and heavenly things were the subject of conversation, when he prayed, exhorted, comforted, or spoke of the repose and peace of mind which he enjoyed by the mercy of God through Christ, no failure in his powers of recollection could be perceived. He often introduced a text of

holy Scripture, or a verse of a hymn which were very appropriate; and always in the language of those to whom he alone addressed himself. Until the previous Friday evening, he often said, that he did not consider his end so near; and that it would not take place until after much suffering. But after that, he sometimes said, 'I shall now soon depart to my heavenly Father.' Being asked, whether he had the hope that, after his death, the kingdom of God would be further extended in this country, he replied, 'Yes; but it will not be without affliction and trouble.' At another time, when he was asked if he had any thing to say concerning his congregation, he answered, 'Exert yourselves, that they may all go to heaven.' When one remarked with joy, his patience and contentment, he replied, 'Human affliction is universal, and I really suffer very little,' often repeating, in German, 'The faithful God helps us out of trouble, and chastens us with tenderness. How would it be if he should deal with us according to our sins? But in yonder heavenly country, there will be no pain; and this we owe to the Lord Jesus.'

"To his native assistants, who faithfully attended him, he was very grateful, and often said, 'For these poor people's sake, who certainly do all they can, we ought not to complain much, lest we should render their attendance more burdensome.'

"On the morning of the 10th, his tongue was parched, furred, and black, attended with strong spasms of the stomach, and an impeded respiration. At his desire we offered up a prayer, and thought that it would be the last. Towards evening, however, there was a favorable change, and the fever was much abated. Early on the following day, Samuel, the physician, (probably a native practitioner,) came; who, however, did not attend the patient in a medical capacity, but only assisted in raising him, and applying the embrocations, and who had, the day before, announced to me his approaching death. He said, 'The Lord has done wonders; the symptoms which yesterday indicated his approaching dissolution, have now disappeared.' The English physician, also, when he examined the foot, said, he was astonished at the unexpected improvement, and added, that he now no longer feared that his patient would die of the mortification, though his recovery was not to be expected.

"On the 12th, in the afternoon, I intended to set out on my return. On taking leave of him, he said, 'Remember me affectionately to all the brethren, and tell them from me never to lose sight of the main object, and strictly to maintain the fundamental doctrines of Christianity. I shall now soon depart to the Lord Jesus. If he will receive me, and forgive my sins, and not enter into judgment with me, but deal with me according to his tender mercy, all will be well with me, and I shall praise him. He might reject us for our very works' sake, because sin cleaves to them all.' He thanked God for permitting him to leave the world in the midst of his faithful brethren, and that I had been brought to visit him during his last illness, and to commend him to Jesus, as the only Saviour, as the resurrection and the life. 'Now,' he added, 'pray yet once again.' I knelt down, in company with Mr. Köhlhoff, who had entered in the mean while, and adapted my prayer to the subject of the hymn, 'To thee alone, Lord Jesus Christ.'

"After applying fresh poultices to the diseased foot, he was removed into another room. It was then that we first perceived his extreme debility; and that he appeared much nearer to his dissolution than he had been on the preceding Sunday. Again, therefore, I was detained.

"In the afternoon, he conversed much with Mr. Jönicke. In the evening, I came to him, with the

physician, whom he distinctly recognized, and said to him, 'Let us all take care that none of us be left behind!' He expressed much gratitude to the physician for his attendance, and also thanked us his brethren, and the native assistants. These last did every thing in their power with the greatest readiness; love to their paternal teacher made all easy to them; and every instructive word that he addressed to them they caught up with the greatest avidity, and delighted to be about him. The physician was much affected, and entreated me not to leave the patient, now that he was so weak.

"This evening he suffered more than before; for the lifting him up and moving him, and even the sitting and lying in bed, were extremely painful to him. But his patience, resignation, earnestness in prayer, and fervor of gratitude in the midst of pain and exhaustion, never abated; not a complaint was heard; sighs only testified what he endured. I said to him, among other things, 'God grant that we may, in our last conflict, be able to await our end in such peace, and in such a happy frame, as, to our consolation and joy, are imparted to you!' 'May He grant it,' he rejoined, 'in the richest abundance!' All our hearts were moved by the affectionate energy with which he uttered these words.

"In the night of the 12th, he had, during the intervals of pain, a little sleep; and in the forenoon of the following day he fell into a kind of stupor, and his pulse was very feeble. When he awoke, he spoke, indeed, but only a few words could be understood, though he appeared to comprehend all that was said to him. We expected that thus he would slumber away; but at noon, on the 13th, he revived again. We sung the hymn, 'Christ is my life,' when he began to sing with us, spoke very humbly of himself, and extolled his Redeemer, and wished to be dissolved and to be with Christ. 'Had it pleased him,' he said, 'to spare me longer, I should have been glad: I should then have been able to speak yet a word to the sick and poor; but his will be done! May He but in mercy receive me! Into thy hands I commend my spirit; thou hast redeemed me, O God of truth!' After this, the native assistants sung the last verse of the hymn, 'O head so full of bruises,'—in which he frequently joined. He then rested a little: after which, he desired to be raised up, and unexpectedly he opened his lips, from which had issued so much instruction and consolation, and thus expired in the arms of his faithful and attached native fellow-laborers, about four o'clock.

"Very affecting were the weeping and the sobs of the people, in both the Christian villages on each side of the garden, which were heard during the whole night. The distress, that now their instructor, their comforter, their guardian, their benefactor, their counsellor, their advocate, was no more, was universal. Not only we, the congregations, the schools, and the missions, but the whole country has lost a parent. Every one who knew him, bewails him.

"On the day following, between four and five in the afternoon, we committed his body to the grave we had made for him in the garden. Serfojee, the Tanjore prince, whose guardian he had been, came to see him before the coffin was closed, bedewed him with his tears, and accompanied him to the grave. The native assistants asked permission to bear the corpse; but as Europeans had been appointed the day before, it was declined. We commenced a hymn on our way to the church; but the lamentations of the people drowned the voices.—There was singing in the church before and after the interment; and when the Europeans had retired, the natives themselves began a hymn, and

awaited an address from me; but I could hardly utter even a few words, and was obliged to summon up all my resolution to read the service. The servant of the deceased stood near me, and said, almost as if fainting, 'Now he who was the desire of us all is gone!' The exclamation went to my heart; but this is not the language of one, but of many, old and young, great and small, near and afar, Christians and heathen.

"When I had disrobed, I repaired to the prince, who remained still in the neighborhood, and endeavored to comfort him. The chief servant of the widow of the former king also begged me to visit and comfort her; but she resided too far off.—On the following morning, we all waited on the physician, and thanked him for the kind attention which he had shown to our departed brother, in his last illness. Having been appointed trustee to the affairs of Mr. Swartz, I then examined his papers, and found that the mission at Tanjore, together with the poor, and the several institutions attached to it, were made the heirs to his property. In the afternoon, I conversed for an hour with the assistants, and prayed with them. In the evening the Tamul congregation assembled in the church, and wished to hear a sermon. I chose the words of Jacob, on his death-bed,—'Behold, I die; but God will be with you.' I introduced many things which the deceased had said concerning the congregation, and his hope that the kingdom of Christ would advance in this country. I exhorted them to cultivate the dispositions by which their late friend and teacher, whose grave was then visible before them, had been so eminently distinguished. On the following day I again prayed with the brethren, and departed. Thus this excellent man, who has been so important to the mission, is no more. O that his piety may animate all who are engaged in the same blessed work! May God assist and support the missionary cause, and fulfil the prayers so often presented to him on its behalf by this his devoted servant, for the extension of the kingdom of Christ in the Eastern world!"

Such is the simple, but deeply interesting narrative given by the pious and excellent Gericke, of the last illness and death of his departed friend.—It is strikingly characteristic of the venerable missionary, and beautifully descriptive of the piety and peace, the faith and patience, the fervent devotion, the holy love, and heavenly hope of the dying Christian. It would be difficult to add to the interest of this mournful but animating and consoling scene.—Yet, as the brethren and friends of the departing missionary visited him at intervals, while the general and more important features of it were witnessed by them all, each individual observed and heard something new and particular. His faithful colleague, and almost adopted son, Mr. Kohlhoff, who was near him during the whole of his illness, would more especially be anxious to treasure in his memory all the circumstances which attended the dying bed of his revered and beloved friend and father. It was not, however, till the end of the following year that he found himself at leisure to transmit his own record of the scene to the Society for promoting Christian Knowledge; and in doing so, he apologized for the delay by the weight of business which had pressed upon him in consequence of that lamented event, and of the illness of his valuable friend and fellow-laborer, Mr. Jönicke.

He then proceeded with the following affecting detail of the last days, and the death of Mr. Swartz; "every account of whom," as the Society justly observed, "serves only to increase the veneration entertained for his valuable and exemplary character." The general outline and some of the incidents coin-

cide with what has been already related; but as Mr. Kohlhoff's narrative comprises a period of three months previously to the arrival of Mr. Gericke, many very instructive and important particulars will be observed which do not occur in his shorter memorial. The interview of the dying missionary with the Hindoo prince, of whom he had been the faithful guardian and friend, will be read with peculiar interest.

"From the beginning of January," says Mr. Kohlhoff, "to the middle of October, 1797, he pursued his labors in his ministerial office, and in his studies, with great fervor, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns, and on Wednesday he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in German to the privates who had been made prisoners in the Island of Ceylon, and, having entered our service, were incorporated in his majesty's 51st regiment, stationed at this place.

"He made likewise a journey to Trichinopoly, and several times visited Vellum, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place, and to invite the heathens to accept the blessings of the gospel.

"During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which were begun and concluded by singing some verses of a hymn; and he dedicated an hour every day for instructing the Malabar school children in the doctrines of Christianity.—He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

"Though his strength and vigor were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him with such joy as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method in leading them to the knowledge of God, and of their duty.

"He heard almost every day the accounts delivered by the catechists of their conversations with Christians, papists, and heathen, and the effects produced by them, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

"His strength was visibly on the decline during the last year of his life, and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness which happened on the 17th of October, 1797, consisted only of a cold and hoarseness. Dr. Kennedy, who was his particular friend, prescribed for him, but without effect, and he suffered severely from sickness till the 27th of November following.

"It was very afflicting to witness the state of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent

man, the late Dr. Stuart, who acted for Dr. Kennedy during his absence. My distress would have proved insupportable, if a merciful God had not strengthened and comforted me through the unexpected arrival of the Rev. Mr. Jönicke on the 4th of November.

"Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he was in great pain, he said, 'If it be the will of the Lord to take me to heaven, his will be done—may his name be praised!'

"Although his strength was quite exhausted, and his body extremely emaciated, yet, under all this calamity, he desired that the school children, and others who usually attended the evening prayers, should assemble in his parlor, where, after singing, he expounded a portion of the Holy Scriptures in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn, which begins with the following words:—

'Far from my thoughts, vain world, begone,
Let my religious hours alone;
Fain would mine eyes my Saviour see,
I wait a visit, Lord, from thee!'

He called it his beloved song, and desired the children to sing it frequently to him.

"He earnestly exhorted and entreated the heathen, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating what wonderful things occurred in the town, our venerable father answered, 'The most wonderful thing is, that after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are, notwithstanding, backward to embrace and obey it.' In conversing with another heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: 'I have often exhorted and warned you, but you have hitherto disregarded it. You esteem and honor the creature more than the Creator.'

"On the 23d of November, he was visited by Serfojee, the present Rajah, then presumptive heir to the kingdom of Tanjore, and to whom Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfojee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of his speech was as follows:—

"After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavors to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians. If they behave ill, let them be punished; but if they do well, show yourself to them as their father and protector.

"As the administration of justice is indispensably necessary to the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce

your idolatry, and serve and honor the only true God. May he be merciful, and enable you to do it!

"Our venerable father then inquired whether he sometimes perused the Bible; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul.*

"The resident, Mr. Macleod, who had been on a visit to Trichinopoly for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Stuart from Trichinopoly. The doctor arrived here on the first of December, and after consulting with his other medical attendant, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the sickness, with which he had been afflicted since the 17th of October.

"On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jönicke and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by Mr. Jönicke. Before he received it, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.†

* The following somewhat enlarged account of this interesting address to the prince of Tanjore, is contained in the report by Mr. Cømmerer, already referred to, of his visit to the venerable missionary during his last illness.

"There is every appearance that it may please God soon to take me to himself. I have on previous occasions told you much, and from sincere affection given you many a friendly admonition. I need not, therefore, now enlarge; but will confine myself to four points only, to which, I trust, you will carefully attend.

"If you actually enter upon the government of your dominions, I would earnestly intreat you to abstain from all needless pomp, extravagant expenses, and the indulgence of sensual pleasures. I would affectionately advise you to walk in humility, which is so well pleasing to God.

"In the next place, I would respectfully recommend you to pay the strictest attention to the maintenance of justice and equity in your country; and to promote the prosperity of your subjects by all means in your power. Appoint for this purpose a supreme tribunal, and personally attend it once or twice every week in order to convince yourself, as an eye and ear-witness, in what way justice is administered in your dominions.

"You will allow that I have done much on your behalf without soliciting or accepting any thing in return, for my own personal advantage. Remember this on your entering upon the government. Protect the Christians in your native land; defend them against every kind of oppression. If they act amiss, punish them; but do not disturb them in the free exercise of their faith.

"My last and most earnest wish is!—(here he raised his hands towards heaven)—'that God in his infinite mercy may graciously regard you, and lead your heart and soul to Christ, that I may meet you again as his true disciple before his throne!—The prince was deeply affected, for he reveres Mr. Swartz as a father."

† In the account which the pious Jönicke gave of this affecting scene in a letter to Mr. John, of Tranquebar, he mentions that the prayer thus offer-

"Our joy was great on his temporary recovery; but, alas! it was soon changed into sorrow, when we observed that the severe attacks of his illness had, in a great degree, affected the powers of his mind. It was, however, surprising to us that, though his thoughts seemed to be incoherent when he spoke of worldly subjects, they were quite connected when he prayed or discoursed about divine things.

"After his recovery he frequently wished, according to his old custom, that the school children and Christians should assemble in his parlor for evening prayer, with which we complied, in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

"The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him, even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him (after his return) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favorite books, he observed to the doctor, that those weighty truths contained in it were not intended to imply that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honors, the riches, and pleasures of this world, and to engage us to fix our hearts where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

"It was highly pleasing to hear the part which he took in his conversations with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through Christ. He was transported with joy when he spoke on those subjects; and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the Society of the blessed.

"On the 2nd of February, last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gerieke, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gerieke: and I bless and praise God for leading his faithful servant to us at that very time, when we were most in need of his assistance and comfort.

"On the second or third day after Mr. Gerieke's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation, to re-

ed up by the dying missionary was in German, and that he concluded with the following petition for the whole human race.

"They are all thy redeemed. Thou hast shed thy blood for them—have pity upon them.' Last of all," he says, "he prayed for the Christians especially, mentioned the mission with sighs, and commended it to the compassion of Jesus. He received the Holy Supper (Mr. Kohlhoof and I taking it with him) with great emotion and joy; and was afterwards full of praise and thanksgiving. Contrary to our expectation," continues Mr. Jönieke, "he slept from two o'clock till ten, when the physician awoke him. To whom he said, 'My whole meditation is the death of Jesus, and that I may be like him;' and then added, 'the whole world is a mask; I wish to be where all is real.' He likewise spoke to me to the same effect. He can speak but little; but what he does say refers to that which is his element, and on which his soul is singly and solely employed."—*Memoirs of Janieke.*

move which repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would, perhaps, have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not utter, during the whole of his illness, one single impatient word.

"The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labor and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

"During his last illness, the Rev. Mr. Gerieke visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his divine blessing upon his labors for the propagation of the gospel, and to bless all the pious endeavors of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

"He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in Christ. His fervor was visible to every one present whilst Mr. Gerieke was praying; and by his loud amen showed his ardent desire for the accomplishment of our united petitions.

"A few days before he entered into the joy of his Lord, Mr. Gerieke asked him whether he had any thing to say to the brethren? His answer was 'Tell them that it is my request that they should make the faithful discharge of their office their chief care and concern.'

"A day or two before his departure, when he was visited by the doctor, he said, 'Doctor, in heaven there will be no pain.' 'Very true,' replied the doctor; 'but we must keep you here as long as we can.' He paused a few moments, and then addressed him in these words, 'O, dear doctor, let us take care that we may not be missing there!' These words were delivered with such an affectionate tone of voice, that they made a deep impression on the doctor, and on every one present.

"On Wednesday, the 13th of February, which closed the melancholy scene, we observed with deep concern the approach of his dissolution. The Rev. Messrs. Gerieke, Jönieke, Holtzberg, and myself, were much with him in the morning, and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervor and delight. After we had retired he prayed silently, and at one time he uttered the following words: 'O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I commend my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy.'

It was after this pious and eminently Christian commendation of his soul into the hands of his faithful Creator and merciful Redeemer, that the interesting and affecting incident occurred, which is briefly alluded to in Mr. Gerieke's narrative of his dying friend. That excellent man was watching by his side; and observing him apparently lifeless, with his eyes closed, as if his spirit had already winged its immortal flight, he began to sing

their favorite hymn, 'Only to Thee, Lord Jesus Christ!' and finished the first verse; when on commencing the second, to his astonishment and delight, the venerable missionary revived, accompanied him with a clear and melodious voice, and completed the long cherished hymn before he breathed his last.

"About two hours after we had retired," continues Mr. Kohlhoff, "he sent for me, and looking upon me with a benignant countenance, he solemnly imparted his last paternal blessing. On offering him something to drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or a struggle, he shut his eyes, and died, between four and five in the afternoon, in the seventy-second year of his age.

"Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the burst of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end might be like his.

"His remains were committed to the earth on the 14th of February, about five in the afternoon, in the chapel out of the Fort, erected by him near his habitation, in the garden given to him by the late Tulja Maha Rajah.

"His funeral was a most awful and very affecting sight. It was delayed a little beyond the appointed time, as Serfojee Rajah wished once more to look at him. The affliction which he suffered at the loss of the best of his friends was very affecting. He shed a flood of tears over his body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

"The burial service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister—the best of men. O may a merciful God grant, that all those who are appointed to preach the gospel to the heathen world may follow the example of this venerable servant of Christ! And may he send many such faithful laborers to fulfil the pious intentions and endeavors of the honorable Society for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ! Amen."

CHAPTER XXII.

Reflections on the death of Swartz—Testimonies of respect and veneration for his memory; from his brethren at Tanjore and Tranquebar, and from Serfojee Rajah—Interesting anecdote of the latter—He erects a Monument to Swartz at Tanjore—Epitaph by the Rajah—Other proofs of his regard—His conversations with Dr. Buchanan, and Bishops Middleton and Heber—Reflections on the continued Superstition of the two Rajahs—Monument to Swartz at Madras, by the Court of Directors—Honors paid to his memory by the Government of Fort St. George—Eulogy by Dr. Kerr—His last Will.

SUCH was the calm and peaceful, yet triumphant departure of this distinguished missionary. The circumstances which attended his death were precisely those which might have been anticipated, from

the uniform tenor of his life. The one had been eminently pious and consistent, exemplary and holy; the other was accompanied by those evident tokens of the divine presence, and those bright beams of divine consolation, hope, and joy, with which the heavenly Master, whom he had so long and so faithfully served, seldom fails to irradiate "the chamber where the good man breathes his last."

The loss of so excellent and valuable a person, who had, during nearly half a century, occupied so conspicuous a place in the sphere in which he moved, could not but be deeply felt by all who had either witnessed or participated in the important benefits of which he had been, in various ways, the instrument or the author. His missionary brethren, his native converts, the Society which he had so faithfully served, and upon whose Christian efforts he had reflected so much honor, the Hindoo prince, of whom he had been the most disinterested and able guardian and friend, and the East Indian government, both at home and abroad, to which he had been so cordially attached, and whose best interests he had so zealously and effectively strengthened and promoted, all vied with each other in the expression of their regret and sorrow at his removal, of their admiration and love of his singular excellences, and of their grateful veneration for his memory.

The feelings of his immediate colleagues and friends at Tanjore and Trichinopoly, have been already expressed in the pious and affectionate memorials of Mr. Gericke and Mr. Kohlhoff. His brethren at Tranquebar, who, from his early connection with that mission, always regarded him with peculiar esteem and love, in their letters to their European friends, mentioned his death "as an almost irreparable loss," and sympathized deeply on the occasion with their brethren of the English mission, as they all considered him more as a father than a brother. "Many tears," they write "had been shed on his death throughout the country, by Europeans and natives, and even by the Rajah of Tanjore, who looked up to Mr. Swartz with filial reverence, and for his sake showed much kindness to the missionaries and Christian congregations in that country. They praised God that he had not been taken from them on a sudden, but gradually, and in so edifying a manner."

On Mr. Gericke's return from Tanjore, he passed a few days at Tranquebar, when he and his Christian brethren there "mutually encouraged each other to follow the high example that had been set them by Mr. Swartz."

"Our loss," he writes, a few months afterwards, "is his gain; but there are thousands of Christians, Mohammedans, and heathen in India, both high and low, rich and poor, who will deeply lament his death; and in Europe also many will most sincerely regret it. The Lord Jesus grant, that we may as entirely and unreservedly follow him, our divine Head and Master, as our dearly beloved brother did! O may he not take his holy Spirit from us; but impart it both to our congregations and to ourselves, in a still richer measure, yea, 'exceeding abundantly,' as Swartz expressed it shortly before his death! We cannot but anticipate much tribulation both from without and from within. The presence and influence of a man of Mr. Swartz's stamp and established character, proved a more powerful protection to us than the patronage and support of kings."

The missionaries at Tranquebar thus touchingly advert to this painfully interesting subject in an official letter to Professor Schultz.

"The first event which we have to communicate is one of supreme importance to the mission, and which affects us most deeply. It is the death of our

invaluable fellow-laborer Swartz. God took him to himself on the 13th of February. He has entered into rest, and his works do follow him. And who should not rejoice with him on account of the state of blessedness which he has now attained! But our eyes overflow with tears. We remember and lament him as children would an affectionately beloved father; and the loss occasioned by his death is rendered still more painful by the consideration, that we can scarcely now expect from Europe fellow-laborers of the mind, spirit, and temper with which Swartz was so eminently endowed. Our dear Gericke was present both at his dying bed, and at his funeral."

In a summary of the state of the Tranquebar mission at the commencement of the following year, the same excellent men recurred at still greater length, and in a strain of Christian and pathetic eloquence, to the death of their revered friend and father.

"The happy and peaceful entrance of the late Mr. Swartz into the joy of his Lord, is already known," they write, "to the Christian public.—Thousands in India, who knew him as their teacher, friend, father, brother, and benefactor, have shed tears of sorrow and sympathy over him; and we are confident that numbers in Europe, and especially in England, who made his personal acquaintance, will bless his memory. Indeed his name will be handed down to posterity. If all could be collected that he has been enabled to accomplish for near half a century, not for the benefit of the mission only, but for the Indian population at large, it would, we are fully persuaded, constitute one of the most remarkable, interesting, and instructive biographies. If it be such an unspeakable privilege and blessing to be an instrument in the hand of God for the salvation of one single soul, what will it be in the case of Swartz? Doubtless a numerous company of redeemed souls will meet him in the mansions of the blessed above, and welcome him as that endeared friend and benefactor, who, both by his oral and by his written instructions, first produced in their minds an earnest concern for their own salvation, and who afterwards led them on from step to step in the narrow way to heaven, encouraging, cheering, and strengthening them; among whom there might be mentioned some 'noble after the flesh.' Many others, who are still in the land of the living, will be greatly stimulated by a remembrance of his pure doctrine and bright Christian example to a renewed zeal in their holy career, and the lively wish will be excited in their breast, 'Let me die the death of the righteous, and let my last end be like his!'

"Indeed his death was no less instructive to us than his life had been. He was not taken from us by a sudden stroke, which would have proved too great a shock to our distressed minds; but the kind providence of God removed him gently and gradually from us. For these several months past he began to die to the world, and to worldly business at large, in consequence of repeated attacks, of sickness which deprived him almost entirely of the power of recollection; but he was yet spared to the more select circle of his congregation, to which he addressed the most affectionate exhortations, and with the members of which he joined in most earnest prayers, like one who had already reached the antechamber of heaven, his eyes beaming with sacred joy and a silent tear often falling upon his animated face. On his dying bed, he exemplified, in an eminent degree, before his colleagues and fellow Christians, an unshaken faith, a fervent love, and the most cheering hope. Thus he continued to communicate blessings all around, both by word and deed. The bitterness of death was entirely

taken away; peace and serenity were perceptible in all the features of his countenance up to the last moment of his earthly existence, and he literally 'fell asleep in Jesus.' A very large company of high and low, Christians and heathen, accompanied him to the grave. The prince (now reigning king) of Tanjore, expressly desired to see his corpse, bent over it, and suffused the face of him, who had been his tutor and protector—nay, more than this—who had acted the part of a father, with a flood of grateful tears. Our whole missionary cause and work will long enjoy the fruits of this happy and providential connection."

We have already seen that the efforts of Mr. Swartz to establish the validity of Serfojee's adoption, having been sanctioned by the approbation of the supreme government in Bengal, waited only the decision of the Court of Directors to be crowned with complete success. Intelligence of this important event reached India in the month of June 1798; when Ameer Sing was formally deposed, and the young prince was raised to the throne.

"On the 28th of June," write the Tranquebar missionaries, "Serfojee, the adopted son of the late Rajah of Tanjore, was proclaimed king. This prince is under the greatest obligations to the late venerated Swartz, as well as to his fellow-laborers in the English mission; and we cannot but cherish the pleasing hope, that he will be sensible of the eminent services thus rendered to him, and that the missionary cause, as well as the whole country, will derive lasting advantages from this change."

These anticipations were, happily, well founded. It will, indeed, be readily believed, that the affection which had prompted the young Tanjore prince voluntarily to depart from the customs of his country, in bedewing the remains of his venerable friend with his tears, and following in the train of Christian mourners at his funeral, was no transient effusion of grateful feeling. On his accession to the musnud, mindful of the admonitions of his departed benefactor, he corrected various abuses, and endeavored to render his subjects of every denomination happy, by a just and mild government and was particularly beneficent to the poor Christians at Tanjore, in furnishing a large supply of grain for their support during a time of scarcity.

A treaty having been concluded with the new Rajah in the following year, in consequence of which the forts of Tanjore were evacuated by the British troops, the English service was discontinued in the fort church; but the Rajah permitted the missionaries to perform the Tamul service there, and promised to protect them from all molestation.

Notwithstanding this assurance, no sooner had the British garrison been withdrawn, and the forts replaced under the sole and absolute authority of the Rajah, than a report prevailed that it was the intention of his highness to take down the Christian Church which had been erected by Mr. Swartz, and to rebuild it on the esplanade. The whole of the small fort of Tanjore being holy ground, devoted originally to the purposes of the pagoda, together with the extreme anxiety displayed by the Rajah, to efface, by extraordinary purifications, all the effects and traces of the pollution which had been inflicted on the pagoda, for twenty years, by its contact with an European garrison, gave a degree of probability to the report, that inclined the resident, Mr. Torin, to take an opportunity of speaking to the Rajah on the subject.

"I was present as interpreter," observes Colonel Blackburne, in whose expressive and elegant language the following anecdote, equally honorable to the Rajah, and to the pious missionary, is related, "at the interview between the Rajah and the resident, when the latter, in the course of general

and familiar conversation, alluded, with as much delicacy as possible, to the supposed intention of his highness to remove the church. The effect on the Rajah was very striking. He became agitated; the color heightened; he half rose from his seat, and his first words, in answer to the resident, were an indignant reproach to that gentleman for paying any attention whatever to a calumny, which could be credited by none but those who were alike ignorant of his disposition and principles, and of the early events of his life. He eulogized, in glowing terms, the character and conduct of Mr. Swartz, spoke of his various obligations to the venerable padre, and concluded in a loud and somewhat passionate tone, as follows:—

“So far from pulling down any church built by Mr. Swartz, I would, if his successors wanted a church in the fort, and could not find a convenient spot to build it on, give them a place in my own palace for the purpose.”

“Although thirty-three years have passed away since this conversation, I retain a very lively remembrance of the force of the Rajah’s expressions, and of the energy of his look and manner, when he spurned the report as a calumny, injurious to his honor as a prince, and to his undecaying feelings of grateful and affectionate attachment to his preceptor, benefactor, and friend.”

In the year 1801, the Hindoo prince gave another remarkable proof of his gratitude and respect for his late excellent friend, by requesting the Society for promoting Christian Knowledge to send out a monument to his memory.

“Enclosed,” Mr. Gericke writes, “I beg leave to send you a letter from Serfojee, Maha Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father, than this good Hindoo had for Mr. Swartz, and still has for his memory.”

The letter of the Rajah is as follows:—

“To the honorable Society for promoting Christian Knowledge.

“HONORABLE SIRS:

“I have requested of your missionaries to write to you, their superiors and friends, and to apply to you, in my name, for a monument of marble, to be erected in their church that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late reverend missionary Father Swartz, to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

“May you, honorable sirs, ever be enabled to send to this country such missionaries as are like the late Rev. Mr. Swartz!

“I am, honorable Sirs,

“Yours, faithfully and truly,

“SERFOJEE RAJAH.

“Tanjore, May 28th, 1801.”

The Society to whom this interesting letter, probably the composition of the distinguished writer, was addressed, feeling the importance of the testimony thus borne to the high character of their late invaluable missionary, readily acquiesced in the request of the Rajah; and a monument, executed by Flaxman, was, in consequence, sent out to Tanjore,

with the following chaste and appropriate inscription:

TO THE MEMORY OF THE

REV. CHRISTIAN FREDERIC SWARTZ,

Born at Sonnenburg of Neumark, in the kingdom of Prussia, the 26th of October, 1726.

And died at Tanjore, the 13th of February, 1798, in the seventy-second year of his age.

Devoted from his early manhood to the office of

MISSIONARY IN THE EAST,

The similarity of his situation to that

OF THE FIRST PREACHERS OF THE GOSPEL,

Produced in him a peculiar resemblance

to the simple sanctity of

THE APOSTOLIC CHARACTER.

His natural vivacity won the affection, as his Unspotted probity and purity of life alike commanded the reverence of

THE CHRISTIAN, MAHOMEDAN, AND HINDU;

For sovereign princes, Hindu and Mahomedan, selected this humble pastor as

The medium of political negotiation with the

BRITISH GOVERNMENT;

And the very marble which here records his virtues was raised by

The liberal affection and esteem of the

RAJAH OF TANJORE,

MAHA RAJAH SERFOJEE.

The group, in white marble, of which this beautiful monument is composed, represents, in basso relievo, the death-bed of the departing saint, Gericke standing behind him, two native attendants and three children of his school around his bed, and the Hindoo prince at his side, grasping the hand, and receiving the blessing of his dying friend. For some time, the Rajah, unwilling, perhaps, to lose sight of an object which recalled a scene so dear to him, retained this monument in his palace; in the principal saloon of which, amidst the portraits of his ancestors, he had also placed that of Swartz. It was at length removed to the church in the inner fort; the western end of which it now adorns, and where, it is hoped, it may long remain—a striking and gratifying memorial of Christian excellence, and of Hindoo gratitude and affection.

The following lines inscribed on the granite stone, which covers the grave of Swartz in front of the altar, in the chapel of the mission garden, were composed by the Rajah himself; and if we may not claim for them any great degree of poetical merit, they must be considered curious as the only specimen of English versification known to have been attempted by a Hindoo prince, and are justly entitled to the far higher praise of presenting a testimony as graphical and interesting, as it is affectionate and sincere, to the character and worth of his revered guardian and friend.

SACRED TO THE MEMORY OF

THE REVEREND

CHRISTIAN FREDERIC SWARTZ,

MISSIONARY TO THE HONORABLE

SOCIETY FOR PROMOTING CHRISTIAN

KNOWLEDGE,

IN LONDON;

WHO DEPARTED THIS LIFE ON THE

13TH OF FEBRUARY, 1798,

AGED SEVENTY-ONE YEARS AND FOUR MONTHS.

Firm wast thou, humble and wise,
Honest, pure, free from disguise,
Father of orphans, the widow's support,
Comfort in sorrow of every sort.
To the benighted dispenser of light,
Doing, and pointing to, that which is right.

Blessing to princes, to people, to me;
May I, my father, be worthy of thee!
Wisheth and prayeth thy SAKAJOEE.

From the time of his accession to the musnud, the kindness of the Rajah to the Protestant missions was marked and unceasing. In June 1803 his highness was at Tranquebar, and honored the senior of the Danish missionaries with a visit.

"A few days ago," writes the Rev. Mr. John, "the present king of Tanjore, who is now about twenty-five years old, paid us a visit at Tranquebar, accompanied by a numerous suite. I stood with my family near my house door, in order to see him pass. He was on horseback, and when he saw me, he dismounted, embraced me three times, and conversed with me in the street for several minutes. He promised to pay me a visit, which he did, and afterwards requested me to meet him in his tent, where he received me in the most friendly manner, and conversed with me for nearly two hours alone. We spoke in English, chiefly about his dear Father Swartz, as he called him. He expressly stated, that he held him in constant remembrance; and that his instructions and admonitions were often present to his mind. He added, that he was not unmindful of what I had so frequently told him at our interviews in Madras. He also expressed his unfeigned respect for Mr. Gericke and Mr. Kohlhoff, as well as for my fellow-laborers in this city, one of whom, Mr. Cramerer, he had already seen. 'I highly esteem them,' he said, 'because I find them men of the same mind and character as Mr. Swartz; and such men, I hope, will always be sent as missionaries to India.'"

The piety, it may be added, of Mr. Kohlhoff's mother, had recommended her to the Rajah's attention, and had induced him to take her second son into his service as a writer.

This generous prince, a few years afterwards, gave a still more unequivocal and substantial proof of his affection and esteem for his late venerated friend, and one which would have been peculiarly gratifying to his benevolent mind. Having erected a very extensive and costly building, about sixteen miles from Tanjore, for the support of Brahmins, and of poor of every description, together with an institution for the maintenance and education of Hindoo children of different castes in various Oriental, and in the English, languages, "his tender regard," says Mr. Kohlhoff, "for the memory of the late Rev. Mr. Swartz, induced him also to establish in the adjacent village of Kanandagoodi, which is inhabited by a considerable number of Christians, a charitable institution for the education and support of fifty poor Christian children; thirty poor Christians are also maintained and clothed at the same munificent institution; and at a choultry near the Fort of Tanjore, fifty poor, lame, and blind, and other real objects of charity, all belonging to the mission are entirely supported by his bounteous hand. He has likewise given orders that his Christian servants, civil and military, should not be denied by their officers liberty to attend divine service on Sundays and festivals, and that they should be excused from all other duty on such occasions." In the year 1826, Archdeacon Robinson, then accompanying the late lamented Bishop Heber, visited the different charitable establishments of the Rajah just described, to which had been subsequently added two hospitals for the sick, and a beautiful bungalow for the accommodation of European travellers; when he was much pleased to see a large congregation of Christians assembled in the chapel at Kanandagoodi, "to whom," writes Mr. Kohlhoff, "after morning prayers, he gave a kind address, animating them to

thankfulness to God for his great mercies shown to them."⁷⁷

Such were some of the more prominent proofs given by this excellent Hindoo prince of the respect and affection which he entertained for the late venerable missionary, and which he evidently cherished and manifested upon every occasion during his whole life. When Fr. Buchanan was introduced to the Rajah, as soon as the first ceremonial in the grand hall of audience was over, his highness led him up to the portrait of Swartz.—"He then discoursed," says that generous friend of missions, "for a considerable time concerning 'that good man,' whom he ever revered as his father and guardian."

When, ten years afterwards, Bishop Middleton visited Tanjore, "his highness dwelt," observes the biographer of that eminent prelate, "with evident delight on the blessings which the heavenly lessons and virtues of Swartz had shed upon him and his people, and concluded by professing the warmest respect for those excellent men, Mr. Kohlhoff and his fellow-workers, who had succeeded to the labors of their venerable predecessor." The Rajah afterwards selected a portrait of Swartz as the most acceptable memorial he could offer to the English bishop.

The account which Archdeacon Robinson has given of the interview of Bishop Heber with this grateful prince, ten years after that of his learned predecessor, is equally honorable to the memory of the great and good missionary, and in a high degree interesting.

"The bishop," he writes, "paid a visit of ceremony to the Rajah, accompanied by the resident, and attended by all the clergy. We were received in full durbar, in the great Mahraua hall, where the Rajahs are enthroned. The scene was imposing, and, from the number of Christian clergymen in the court of a Hindoo prince, somewhat singular; the address and manners of his highness are, in a remarkable degree, dignified and pleasing. The bishop sat on his right, the resident next to his son on his left, and the rest of the party on each side in order. He talked much of his 'dear father,' Swartz, and three times told the bishop he hoped his lordship would resemble him, and stand in his room. Perhaps few things in the mouth of an Eastern prince, with whom compliment to the living is generally exaggerated, could show more strongly the sincerity of his affection for the friend he had lost. The openness of his gratitude and reverence for the Christian missionary in the midst of his Brahmins, and himself still constant in his own religion, is admirable; and if on some occasions it be a little too prominent, who would not pardon and even love a fault which is but the excess of a virtue?—'And John Kohlhoff,' said he, 'is a good man, a very good man; we are old school-fellows.'—On the whole, much as we had heard of this celebrated person, we found our anticipations had not been raised too high. Much, doubtless, of the interest excited before we saw him, sprang from the hallowing and endearing associations with the name of Swartz, which in heathen India, or the nations of Christendom, must ever be

'Magnum et venerabile nomen.'"

It may, perhaps, appear extraordinary, that the Hindoo prince who had, during his youth, been under the tuition of the pious and zealous missionary, who was evidently so warmly attached to him, and for whose virtues he had so deep a reverence,

* Bishop Heber's Journal, vol. i. p. 461, and Last Days of Bishop Heber, p. 200.

† Last Days of Bishop Heber, p. 159.

should have continued during his whole life, and apparently with entire sincerity, a devoted adherent to the wretched idolatry of his country. Greatly as this must be lamented, both for his own sake and that of his people, it must be remembered, that the first twelve years of Serfojee's life were spent amidst the listless indolence and the childish amusements of the Zennanah, and that with the exception of the scattered hours during which he received the instructions of Swartz, and, when called to the throne, of occasional and chiefly official intercourse with him and other Europeans, his habits and associations were almost exclusively Hindoo, and consequently subversive of any more enlightened views, and any better impressions, which he might have derived from his Christian tutor. It has been suggested by Bishop Heber, that the good missionary might have been restrained by a feeling of honor from any direct endeavors to convert his distinguished pupil. Doubtless, he felt and acted with the most perfect good faith in all that concerned so responsible and delicate an office. But, to say nothing of the inconsistency of any such reservation with the known principles and invariable practice of so faithful and uncompromising a servant of his divine Master, no such restriction appears to have been imposed upon him by Tuljajee Rajah, with respect to the education of his adopted son; and it is evident from the preceding details of his intercourse with both the Hindoo princes, that he felt himself at liberty to exhort them to renounce their idolatry, and to worship the true God according to the revelation of the gospel; an affecting instance of which occurs in the last solemn interview between the younger of them and the dying missionary. Both were probably convinced of the folly of the native superstition, and impressed with the superior excellence of Christianity, as they perceived it attractively exemplified in their revered friend; but, as in too many instances in every age and country, whether under the form of false religion, or of indifference and unbelief, the pure and practical demands of the gospel were, as Tuljajee once ingenuously confessed, too directly opposed to the corrupt propensities of human nature to be readily complied with, while the sacrifice not merely of caste, but, as they erroneously apprehended, of princely revenue and authority, and possibly even of life, was too formidable to be overcome by any thing short of that divine grace, which can, in spite of every opposing influence, "bring every thought into captivity to the dominion of Christ." Both these eastern princes, therefore, contented with that sincere admiration and esteem of the faithful missionary, which induced them to show kindness for his sake to their converted subjects, for themselves, unhappily, turned aside from the heavenly vision, and were only "almost persuaded to be Christians."* Such appears to have been the

truth, with respect more particularly to Serfojee Rajah; the intelligence of whose unexpected decease, in the course of the last year, only serves to awaken, with increased interest, the regret it is impossible not to feel, that the pupil and friend of Swartz should have lived and died a stranger to the exalted hopes and consolations of the gospel. May the successor of this amiable prince, trained, as he has been in hereditary respect for Christian missionaries, and partly under the care of the excellent Kohlhoff, by the grace of God, advance beyond his two immediate predecessors, in the acknowledgment of revealed truth; or if this be, as yet, too sanguine a hope, may he, at least, tread in their steps, and continue, like them, the protector and friend of Christians.*

In his interview with Bishop Middleton, the late Rajah of Tanjore avowed his very natural feeling of exultation in having been the first to do honor to the character of Swartz, by giving orders for a monument to be erected to his memory. The Directors of the East India Company were equally anxious to mark the high sense which they entertained of his personal and public worth, by sending out another monument to Madras. The following is an extract of a general letter from the Court to the government of Fort St. George, dated October 29th, 1807.

"By our extra ship, the Union, you will receive, in four packing cases, a marble monument, which has been executed by Mr. Bacon, under our directions, to the memory of the Rev. Christian Frederic Swartz, as the most appropriate testimony of the deep sense we entertain of his transcendent merit, of his unwearied and disinterested labors in the cause of religion and piety, and the exercise of the purest and most exalted benevolence; also of his public services at Tanjore, where the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company.

"On no subject has the Court of Directors been more unanimous, than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example. We accordingly direct, that the monument be erected in some conspicuous situation near the altar, in the church of St. Mary, in Fort St. George, and that you adopt, in conjunction and with the assistance of the Rev. Dr. Kerr, the senior chaplain at your presidency, any other measures that your judgment shall suggest, as likely to give effect to these our intentions, and to render them impressive on the minds of the public at your settlement. As one of the most efficacious, we would recommend that, on the first Sunday after the erection of the monument, a discourse adapted to the occasion be delivered by the senior chaplain. We desire also

* While the second edition of these Memoirs was passing through the press, the author discovered, in a letter from Mr. Swartz to the Rev. Mr. Pasche, in September, 1775, the following remarkable reference to the apparent conviction of Tuljajee Rajah, at that period, as to the truth of the gospel.

"There is at present," he says, "here in Sirengam, a Brahmin, who, being exhorted to become a Christian, related the interesting fact, that the king of Tanjore had at one time felt a strong desire to adopt the Christian faith, and assembled all the chief ministers and officers of his court for the express purpose of submitting to them a proposition to this effect—but that they had all united in remonstrating against it; stating, that all his ancestors had served their long-established gods, and had

prospered. 'He should, therefore,' they added, 'utterly renounce any idea or intention of this sort.'

"No wonder," continues Mr. Swartz, "that a scheme thus pursued should meet with a complete failure. It deserves notice, that all the king's official advisers on this occasion are either immured in prisons, or wander about in the country as vagabonds and beggars."

* Early in 1835, the author had the honor of receiving, through the kindness of Colonel Blackburne, a letter from this young prince, now the reigning Rajah of Tanjore, in reply to one accompanying the present of a copy of the first edition of these Memoirs. It is peculiarly gratifying to him, not only as affording a powerful and unequivocal testimony to the truth and accuracy of his representations, but as evincing feelings of grateful re-

that the native inhabitants, by whom Mr. Swartz was so justly revered, may be permitted and encouraged to view the monument, after that it shall have been erected, and that translations be made of the inscription into the country languages, and published at Madras, and copies sent to Tanjore, and the other districts in which Mr. Swartz occasionally resided, and established seminaries for religious instruction.

"We were much gratified by learning that his excellency the Rajah of Tanjore had also been desirous of erecting a monument to the memory of Mr. Swartz, in the church which was built by Mr. Swartz himself in the inner fort of that capital, and had sent directions accordingly to this country, in consequence of which a monument has been executed by Mr. Flaxman. We shall give directions for its being received on board one of our ships, free of freight, and we desire that you will afford every facility towards its conveyance to Tanjore."

In the monument thus sent out to Madras by the Directors of the East India Company, the eminent artist, who, from his well known character as a sincere Christian, doubtless executed it with feelings of peculiar gratification, thought proper, as Flaxman had also done, to describe the closing scene in the life of the apostolic missionary.

The principal compartment of the monument is occupied with an alto-relievo, representing Swartz surrounded by a group of his orphan pupils, to whom he afforded an asylum in his house, and by several of his fellow-laborers, who attended him in his last moments. One of the children is embracing his dying hand, and one of the missionaries is supporting his head; but the eyes of the departing saint are directed, and his hand is raised, towards an object in the upper part of the bas-relief, namely, the cross, which is borne by a descending angel; implying, that the death of Christ, the grand subject of his ministry, was now the chief support of his soul.

Over the bas-relief is the ark of the covenant, which was peculiarly the charge of the priests, and was a striking emblem of the constant theme of his preaching.

Under the bas-relief are further emblems of the pastoral office—the crossier, the gospel trumpet, with the banner of the cross attached to it, and an open Bible, on which is inscribed our Lord's commission to his apostles, "Go ye into all the world, and preach the gospel to every creature."

spect and attachment towards the memory of the venerable friend and guardian of his late father, which cannot but be deemed highly honorable to his own character, as well as hopeful with regard to the interests of Christianity in Tanjore. It is as follows:—

"REVEREND SIR:

"I had the pleasure to receive, in due time, your letter of the 20th January, 1834, together with your valuable present of a Memoir, in two volumes, of the Reverend Father Swartz; and most heartily thank you for the same.

"Though indeed a faithful and detailed narrative of the life of that apostolic missionary must prove highly interesting to the public at large; yet I beg to assure you, that you could not have selected a person who would have received such a present from you with a greater avidity than I have done. My perusal of this work has awakened many a most grateful recollection of incidents which my respected father was in the habit of reciting most enthusiastically, as indubitable instances of the disinterested affection that the venerable Mr. Swartz had entertained, and on several occasions mani-

On this splendid and appropriate monument, the following elaborate inscription is engraved.

SACRED TO THE MEMORY OF THE
REV. CHRISTIAN FREDERIC SWARTZ,

Whose life was one continued effort to imitate
The example of his blessed Master.

Employed as a Protestant Missionary from the
Government of Denmark,

And in the same character by the Society in England
For the promotion of Christian Knowledge.

He, during a period of fifty years,

"went about doing good,"

Manifesting, in respect to himself, the most entire
Abstraction from temporal views,

But embracing every opportunity of promoting both
The temporal and eternal welfare of others.

In him Religion appeared not with a gloomy aspect
Or forbidding mien,

But with a graceful form and placid dignity.

Among the many fruits of his indefatigable labors
Was the

ERECTION OF THE CHURCH AT TANJORE.

The savings from a small salary were, for many
Years, devoted to this pious work,

And the remainder of the expense supplied by
Individuals at his solicitation.

The Christian Seminaries at Ramanadporam and in
The Tinnevely Province were established by him.

BELOVED AND HONORED BY EUROPEANS,

He was, if possible, held in still deeper reverence
By the natives of this country, of every degree

And every sect; and their unbounded
Confidence in his integrity and truth,

Was, on many occasions,

Rendered highly beneficial in the public service.

THE POOR AND THE INJURED

Looked up to him as an unfailing friend and
Advocate;

THE GREAT AND POWERFUL

Concurred in yielding him the highest homage ever
Paid in this quarter of the globe to European virtue.

THE LATE HINDU ALLY CAWN,

In the midst of a bloody and vindictive war with
The Carnatic, sent orders to his officers

"To permit the venerable Father Swartz

To pass unmolested, and show him respect and
Kindness, for he is a holy man, and means

No harm to my government."

fested towards him, as well as of his pious and philanthropic exertions for the moral improvement of his fellow-creatures, whether natives or Europeans. His virtues and qualifications either as a clergyman or a politician, exercised at a time when there existed very little encouragement, must ever remain objects of emulation to rising generations.

"Captain Baker, the late commandant of the resident's escort at Tanjore, was, at his own request, furnished by me with copies of a few letters of the Reverend Mr. Swartz to my father,* in order to be sent to a friend of his, who, he mentioned, was preparing his memoir. As I think they were required for you, I regret that they have not reached you in time to be available; but you have spared no labor to make your work as complete as could be wished for.

"I remain,

"Reverend Sir,

"Yours most sincerely,

"SEEVAJEE RAJAH.

"Tanjore, 20th August, 1834."

* These are probably the letters inserted in this edition.

THE LATE TULJAJEE RAJAH OF TANJORE,
When on his death-bed, desired to entrust to his
Protecting care his adopted son, Sertojee, the
Present Rajah, with the administration of
All the affairs of his country.
On a spot of ground, granted to him by the same
Prince, two miles East of Tanjore,
He built a house for his residence, and made it

AN ORPHAN ASYLUM.

Here the last twenty years of his life were spent in
The education and religious instruction of
children,
Particularly those of indigent parents, whom he gra-
tuitously maintained and instructed;
And here, on the 13th of February, 1798,
Surrounded by his infant flock, and in the presence
of several of his disconsolate brethren,
Entreating them to continue to make religion
the first object of their care,
And imploring with his last breath the divine bless-
ing on their labors,
He closed his truly Christian career in the 72nd year
of his age.

THE EAST INDIA COMPANY,

Anxious to perpetuate the memory of such transcen-
dent worth, and gratefully sensible of the
Public benefits which resulted from his
Influence, caused this monument to be erected
Ann. Dom. 1807.

The Madras government cordially responded to
the wishes and intentions of the Directors, by the
following order.

“Public Department.

“To the Rev. Dr. Kerr, Senior Chaplain at Fort
St. George.

“REVEREND SIR :

“I am directed by the right honorable the Go-
vernor in council,* to enclose, for your information,
the extract of a late letter from the honorable
Court of Directors, and to inform you of the wish
of his lordship in council, that early measures may
be taken for erecting in St. Mary's church the mo-
nument which has been transmitted to this place by
the honorable Court, as a tribute of respect for the
memory of the late Rev. Mr. Swartz.

“His lordship in council directs me also to ex-
press his confidence that your endeavor will be ex-
erted to give every practical effect to the farther
suggestions of the honorable Court, with regard to
the best means of conveying an adequate impres-
sion of the exalted worth of that revered character,
and his lordship will be prepared to give every fa-
cility to the measures which you may propose on this
subject.

“Directions will be given to the Board of Trade
for holding the monument in readiness to be deli-
vered on your application.

“I have the honor to be,

“Reverend Sir,

“Your most obedient humble Servant,

“G. BUCHAN,

“Chief Secretary to Government.

“Fort St. George, June 16th, 1807.”

The pious and excellent person to whom the pre-
ceding directions were addressed, was anxious to
do justice to the laudable resolutions of the East In-
dia Directors and of the Madras government, to
honor the memory of the late venerable missionary.
For the purpose of obtaining correct information,
Dr. Kerr corresponded with his surviving brethren
at Tanjore; and, in the following extracts from the

discourse which he preached and printed on this
interesting occasion, he may be considered not only
as speaking with the full approbation of the East
Indian government, but as appealing, on the spot,
to those who were themselves witnesses of the truth
of his assertions.

“The man,” observes this truly Christian preach-
er, “who follows the injunctions of his Saviour,
‘Go ye into all the world, and preach the gospel to
every creature,’—whose soul is devoted to this one
object, who submits to a thousand privations in the
discharge of his high calling, who devotes mind and
body to the eternal interests of benighted nations,
who is exposed to numberless dangers in the course
of his journeyings, yet goes on rejoicing to the end;
—such a man is surely deserving of our high es-
teem, and has the strongest claim on the benevolent
feelings of all mankind.

“There is a grandeur in the self-dedication of a
human being to such an undertaking, which is not
to be discerned in the other pursuits of life. World-
ly ambition has her splendid votaries, seeking honor
in the midst of danger, and in the face of death. In
search of the wealth of this world, we have millions
of examples of the most hardy enterprises under-
taken, and body and soul are daily sacrificed to this
object; but in the persevering effort to call the hea-
then from their debasing superstitions to the wor-
ship of the true God, through Jesus Christ; in the
constant endeavor to extend the blessings of civiliza-
tion, which always accompany the true religion,
to a people whom the darkest clouds of ignorance
and its thousands of ills overshadow; to labor to
emancipate the souls of men from the thralldom of
satanic influence, from priestcraft, and from idle or
vicious ceremonies—ceremonies calculated to im-
pose on the understanding, and to destroy the finest
feelings of the heart; to be employed, I say, in such
pursuits, to follow them up with honest zeal, with
firm faith in the divine assistance, and the power of
the gospel, must be acknowledged, whether we con-
sider the motives which stimulate, or the object in
view, to be the most glorious, the most honorable of
all undertakings.

“When, therefore, we reflect, that such was the
office of the man whose virtues we are this day cal-
led to celebrate; when we know that he was pecu-
liarly distinguished in the course of this high office;
that by the mere effect of Christian virtue, he attracted
the love and secured the confidence, not only of the
flock which he had called from pagan darkness,
and illumined with the blessed light of the gospel,
but that he was revered far and near by all castes
and descriptions of people; that he was even re-
spected by the enemies of our nation, and at the
commencement of a bloody war was permitted to
preach the doctrines of peace on the very battle-
ments of our enemy; when we reflect on these
things, what reverence does it inspire for the man!
What a signal testimony does it afford of the power
of gospel truth, strikingly evidenced in the faithful
practice of a gospel life! And what a convincing
proof does it present of the great benefit to be de-
rived from the labors of missionaries, well-directed,
and honestly and zealously prosecuted!

“It is much to be regretted, that the extraordi-
nary humility of this most excellent man, ever
averse to display of every kind, has been the virtu-
ous cause why we are not in possession of sufficient
materials to give a succinct account of the various
and important labors in which he was continually
engaged.

“Indeed, his mind was so impressed with the just
sense of the value of his time, and the necessity for
unceasing application in his calling, that he had
little leisure for even giving those details which
were expected from him by the societies under

* Lord William Bentinck, now governor-general
of India.

whose direction he had entered upon his missionary labors, and they were often indebted to others for information regarding the important services of their faithful Swartz.*

After briefly mentioning the commencement of his career in India, his success in the conversion of many of the natives, and in exciting a spirit of inquiry among the Brahmins, his establishment of schools, and his various benevolent and charitable labors, Dr. Kerr thus proceeds:—

“Such a course of life, zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends, and thousands of admirers. The blessing of the fatherless and widow came upon him, and his hope was gladness.—He rejoiced evermore in witnessing the divine effects of his honest endeavors; and, if he did not make converts of all with whom he associated, he seldom failed to make friends of those with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness, or deference to superior station; for he decidedly and openly declared the condemnation of all who boldly and openly set gospel rules at defiance, as often as an opportunity for the purpose occurred. His reproof, however, was tempered with so much good-nature; the desire of doing good to the offenders was so obviously his intention; that he seldom provoked the smallest ill-will by the strong but fatherly remonstrances, which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by divine Providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of God.

“Sensible that no trifling efforts could be productive of any good purpose in the missionary cause in any country, but most particularly in India, he determined that nothing should draw him aside, either to the right hand or to the left. With this view,” as it has been already observed, “he early resolved on a life of celibacy. With the same view, he accustomed himself to the most frugal and temperate system of diet; for many years of his life being accustomed to give ten pagodas* at the beginning of each month to his servant, to provide for the expenses of his table, and giving himself no trouble as to the manner in which it was supplied; and, except when objects of charity reminded him of his poverty, he considered the wealth of this world as the dust of the earth.”

Dr. Kerr next refers to Swartz's celebrated mission to Hyder Ali, the death-bed scene of Tuljajee Rajah, his influence with the natives, and other remarkable illustrations of his character, which are recorded in the preceding pages. He then continues:—

“Amidst such great public undertakings, and the high degree of consideration attached by all ranks of people in this country to Mr. Swartz's character, every road to the gratification of ambition and avarice was completely open before him. Courtied by the prince of the country in which he resided; revered almost to adoration by the people at large; confidentially employed by the English government in objects of the first political importance, to his great honor it must be recorded, that he continued to value these things only as they appeared likely to prove subservient to his missionary work, as they made friends to assist him in the building of his churches, or the establishment of his schools over the country. With the single eye of the

gospel, he looked only to the diffusion of divine truth, and the glad tidings of salvation through faith in Christ Jesus. The same principles which raised him in the public estimation, he continued to cherish in every stage of his elevation. Uncontaminated by the venality and corruption which, from various quarters, it is well known assailed his virtue, he continued his missionary life, carrying his cross, and following the steps of his divine Master to the end of his earthly being.”

Such was the testimony borne by this zealous chaplain of the East India Company to the various and exalted excellences of the revered and lamented missionary, in the presence of the governor and council and principal inhabitants of Madras, assembled in the presidency church, on the solemn, yet gratifying occasion of introducing to public notice the monument thus munificently erected to his memory. It may be doubted whether any equal or similar honor was ever paid to so humble though eminent an individual, shrinking, as he invariably did, with the most genuine and unaffected modesty, from all public acknowledgment of his services, and anxious only, as he was in all that he achieved, to ascribe the glory to Him to whom alone all glory is due. This just and spontaneous tribute to his virtues was equally honorable to Swartz, and to the distinguished persons by whom it was so wisely and liberally offered; and is at once a proof of his extraordinary merit, and of the sure and signal reward which awaits such a life as his, even in the present world.

One other document remains to be added, in illustration of the character of this devoted missionary, and that is his last will with respect to the disposal of his temporal property: and it will be found, as might justly be expected, beautifully corresponding with the disinterested and truly Christian tenor of his life. It is as follows:—

“In the name of God.

“Into thine hands I commend my spirit; thou hast redeemed me, thou faithful God! Wherein I have sinned, (and I have often and greatly sinned against thee,) forgive it graciously for the sake of the reconciliation-sacrifice of Christ Jesus my Lord, and let me find mercy. Grant me, for Christ's sake, a blessed departure out of this sorrowful, and a blessed entrance into that joyful, life. Amen.

“As I know not how soon God may call me hence, I therefore make this my last will in the presence of God, and with full deliberation.

“As the house in the greater fort, as well as that in the little fort, together with the church, and certain houses in the garden without the fort, were erected out of the money which was assigned me monthly by the Company, so I look on them, as I ever have regarded them, namely, to be the houses of the mission.

“All moveables and books shall be assigned over to my successors for the good of the mission, to be all used as long as they are serviceable, and not to be sold.

“As I have not spent my monthly salary from the Company, but (except what I have devoted to the erection of several buildings) have suffered it to accumulate, and assigned it over to my two trustees, namely, my beloved brother, Mr. Gericke, and my friend, Mr. Breithaupt, of Madras, so such sum shall also be employed for the benefit of the mission; but in such manner that my successor here at Tanjore, and the missionary who shall carry on the work of God for the conversion of the heathen at Palamcotta, shall receive for themselves the annual interest of one hundred pounds sterling, (that is to say, fifty pounds each,) because the fifty pounds, which they each receive yearly of the ho-

* About £4 sterling. The reader will remember Mr. Chambers' account of his early simplicity and self-denial.

norable Company, is barely sufficient. Should they, however, receive of the Company a monthly augmentation, then they have no right to receive also the fifty pounds bequeathed by me. This is in that case to fall into the mission or the poor chest.

"It is hereby my earnest desire, that those missionaries who take upon themselves the work of God in Tanjore and Palamcotta, should employ the interest which remains to assist and help themselves, as they find it necessary. Perhaps the Tanjore mission may employ two thirds, and that at Palamcotta one third of the interest, for the use of the schools and churches.

"As my relations have no claim on what I devise and have set apart to the mission; therefore I bequeath to them one hundred star pagodas, as a testimony of my affection, which the children of my sister are to divide among themselves in equal portions.

"The two gold watches that have been given me, shall be sold, and the money be distributed to the poor.

"As a token of my affection, I bequeath to Joseph, my former servant, thirty star pagodas.

"With respect to the garden without the fort, belonging to the mission, I wish that, if possible, the gardener may be supported out of the income.—What remains over, can, without further reckoning, fall to the missionaries, and the school children.

"The few utensils of silver which I possess, I leave to Mr. Kohlhoff, as a token of my hearty love.

"As my former servant Joseph, on account of his ill conduct, ought not to receive the thirty star pagodas destined for him, I bequeath them to the servant who shall be in my service at the time of my death, provided he behave himself tolerably well.

"CHRISTIAN FREDERIC SWARTZ.

"Subscribed and sealed in the presence of

"JOSEPH DANIEL JEENICKE,

"J. C. KOHLHOFF."

The principal features of this interesting document, containing the record of the venerable missionary's latest earthly views and feelings, are in perfect unison with all that preceded it. Piety, humility, simplicity, mark its spiritual expressions; the purest principles, and Christian charity of the most enlarged and exalted nature, dictated the rest. What the frugality and self-denial of nearly half a century had enabled him to accumulate, after all that he had in the course of that long period expended upon similar purposes, was devoted to the promotion of the sacred work to which his life had been so uniformly and so successfully dedicated.—"The cause of Christ," as he intimated on his death-bed, "was his heir."

Upon the subject of this final bequest, Mr. Gerrieke, a few months after the death of his revered friend, communicated the following particulars to Professor Schultz.

"His temporal property he had already, many years before his death, made over to the mission at Tanjore and Palamcotta, and the congregations and institutions belonged to them; and for that purpose appointed me as trustee, and I had joined Mr. Breithaupt with myself, in the deed. He therefore, in his will, mentions no executor, that it might thereby be known, that the whole was already the property of the mission, and no longer belonged to Mr. Swartz. As he received an allowance from government, from which he was enabled to defray all the expenses incurred at Tanjore and Palamcotta, he allowed the interest, and often his salary likewise, to fall into the mission capital. No one will therefore wonder that he should have been able to accomplish so much towards the outward support of the mission."

The fund thus generously provided for the mission at Tanjore, and its branch in Tinnevely, by their revered benefactor, amounted to between eight and ten thousand pounds sterling; a sum which, combined with the allowances from the British government, from the Rajah of Tanjore, and from other sources, was sufficient during many years to support the charities, and to defray the ordinary expenditure of the mission; and though a part of it was afterwards sunk by the imprudence of a missionary long since departed, it still continues to contribute towards those Christian and important objects, and to form a lasting memorial of the disinterested zeal and love of its pious and munificent founder.*

CHAPTER XXIII.

Review of the Character of Swartz.

THE character and life of Swartz have now been developed in all their bearings and relations; and it is confidently hoped, that the judgment universally formed of his unrivalled excellence as a Christian missionary, and the high estimation in which he has been so long and so deservedly held both in India and in Europe, will not only be confirmed, but strengthened and enhanced, by the more complete view comprised in the preceding memoirs of his principles, sentiments, and conduct. Substantially, there has never been but one opinion respecting this extraordinary man; but though all who take an interest in the promotion of Christianity in India have thus concurred in ascribing to him the pre-eminence in this sacred and important work, the impression has been, for the most part, general and undefined, rather than the result of clear and enlarged apprehensions of his character and course.

* Much surprise has been expressed by several readers of these Memoirs, at the amount of the property left by Mr. Swartz; some being at a loss to account for the accumulation of so large a sum, and others considering it almost as an indication, on the part of the venerable missionary, of some latent and unconscious love of money. To the first class of readers the author would reply, that independently of the personal economy and self-denial of Mr. Swartz, which rendered a considerable proportion of his income available towards his mission fund, great numbers of the civil and military servants of the Company were in the habit of entrusting charitable donations to his distribution and management; and that he was accustomed to place such of these sums as were not required for immediate use at the high rate of interest, (twelve, or more per cent.,) usual at that period. The accumulation from these various sources, it will readily be imagined, must in the course of nearly half a century have amounted to a very considerable sum.

With respect to the fact of the accumulation itself, the author deems it unnecessary, after the repeated testimonies, native and European, in the preceding Memoirs, to the perfect and eminent disinterestedness of Mr. Swartz, to vindicate his character from the slightest imputation of an undue regard to money. The fund which he left behind him was the simple result of a wise and provident anxiety for the permanent support of his mission. He had lived to see the establishment at Tranquebar declining for want of pecuniary resources; and, in point of fact, the provision which he so prudently, as well as liberally, made for that at Tanjore and its dependencies, was the providential means of its continuance and efficiency till the revival, some years afterwards, of a more zealous missionary spirit in England, and the establishment of episcopacy in India.

These illustrated as they have been by many public documents, and by a series of private and confidential communications, have now, it is trusted, been fully and satisfactorily displayed. Briefly, therefore, to review the holy and beneficent career of this "man of God," and to point out, more especially to those who may be engaged in similar Christian labors, the force and efficacy of his example, will form no unsuitable or unprofitable sequel to this record of his admirable life.

Piety of no ordinary depth and energy formed the basis of his character. Unmarked by the terror and alarm which have sometimes led to peculiarly zealous and self-denying labors in the cause of religion, its origin and nature were calm and gentle as the "still small voice" which opened the heart of Mary and of Lydia to the reception of divine truth, yet not less powerful and efficacious than that which penetrated and subdued the persecuting Saul of Tarsus to the faith and obedience of the gospel. The mind of Swartz was at a very early period of his history deeply and permanently impressed with the ineffable love of God in the work of man's redemption. The great "mystery of godliness,"—"God in Christ reconciling the world unto himself," not sparing "his own Son," but delivering him up to death for us all, to "the death of the cross"—this miracle of mercy, this astonishing proof of divine love, this wonderful and effectual provision for human guilt and misery, brought home to his heart by the powerful influence of divine grace, humbling, consoling, purifying, elevating him, took possession of his soul, absorbed every opposing and every secular thought, and excited in him, as in the converted apostle, that one simple, predominating, inextinguishable inquiry, "Lord, what wilt thou have me to do?"

It is impossible to peruse the letters of Swartz, even from the commencement of his course, without perceiving that the very essence of his religion was this heartfelt impression of the grace of God in Christ Jesus, the cordial acceptance of that message of reconciliation which he was commissioned to announce to others, and which was to himself, from the hour in which he first received it "in truth" to the last moment of his existence, the source of inward peace, the principle of ardent gratitude and love, and the motive to self-denying and devoted, yet spontaneous and delightful obedience. Though few, perhaps, could have less to deplore as to any positive and wilful deviations from the path of moral rectitude and virtue, few of those who have been conscious that they had "much to be forgiven," have evinced a more broken and contrite spirit, or have "loved more," than the humble and gratefully devoted subject of these memoirs.

Humility, springing, as it did in Swartz, from a deep conviction of the depravity of human nature, and of his own immeasurable distance, even after his highest attainments, from the demands of the perfect law of God, was, indeed, one of the distinguishing features of his character, as it was the foundation of his security amidst many surrounding dangers, and one of the most efficient causes of his excellence and his happiness. He was "clothed with humility."

Combined with this peculiarly Christian principle, was that singular and transparent simplicity, which so powerfully recommended him to men of every rank and every religion, and which was the grand secret of his unparalleled influence and success. Under any circumstances, Swartz would have been a man of integrity, and of frank and open manners; but it was his piety which produced in him that "freedom from guile," of which the Hebrew psalmist speaks, and which was characteristic

of the Saviour himself, and of one of his earliest disciples, and that "simplicity and godly sincerity" which St. Paul declares was one of the sources of his own elevated joy. To him, as to that holy apostle, "to live was Christ." Separate from the attainment of his personal salvation, and from the daily and hourly endeavor to promote that of others, from the exhibition of Christian doctrine and the exemplification of Christian precepts, from the enlargement of the Redeemer's kingdom, and the pursuit of his glory, he had no object, no happiness, no desire. Never did any uninspired man discover more perfect simplicity of purpose, and more patient and persevering labor in accomplishing it.—Except, therefore, as connected with the one grand business of his life, all persons, places, and circumstances, were to him comparatively indifferent. To him, mere worldly pleasure presented no charms, the opportunity of gain no temptation, the pursuits of ambition no attraction. To all such allurements he was habitually and invariably insensible. He passed unhurt amidst them all: and attained, as we have already seen, the rare distinction of the most unequivocal testimonies to his possession of the purest and most disinterested virtue. Can we wonder, that one so pious, humble, upright, and sincere, should excite the veneration, and conciliate the confidence of all around him; that Hindoo princes, observant and acute, should cultivate his friendship, invite his counsel, and invoke his protection; that Mohammedan tyrants, subtle and suspicious, should respect his integrity and accept his mediation; that European governors and officers, civil and military, should entrust to him the most important concerns, and co-operate with him in all his plans; that by the great body of the people of every class, he should be revered, idolized, and obeyed?

"The late Mr. Swartz," says Mr. Pæzold, "was a man not only endowed with great natural abilities; but also possessed of extraordinary courage and intrepidity of mind. He was adorned with the strictest integrity, and the most genuine piety and unshaken confidence in God. In respect to the cause of missions in our part of the world, he might be justly styled a second Luther. For nearly fifty years he served his divine Master in the barren fields of the heathen world, laboring with indefatigable zeal, cheerfully bearing the burden and heat of the day, and not unfrequently exposing himself to the terrors and dangers of the night.—He was the benefactor, friend, provider, and father of thousands of the destitute and forlorn, both among Christians and heathen, in days of prosperity and adversity, in seasons of war and in times of peace. He was honored by all who knew him. All the pecuniary grants made to him by government in grateful acknowledgment of important services most cheerfully and generously rendered by him, were never employed for any selfish purposes, but freely consecrated to the glory of God, for the benefit of the missionary cause, and for the relief of the poor and needy.*"

"Of Swartz," said Bishop Heber,† "and his fifty years labor among the heathen, the extraordinary

* Since the first publication of these Memoirs, the author has met with a splendid instance of Mr. Swartz's disinterestedness and charity, so early as the year 1764, when he generously devoted the sum of nine hundred pagodas, which had been presented to him by the nabob of the Carnatic, as an acknowledgment of his valuable services during the siege of Madura, to the use of the mission at Trichinopoly, where he was then residing, and the support of orphan children of English soldiers who had fallen in that contest.

† Journal, vol. ii. p. 461.

influence and popularity which he acquired, both with Mussulmans, Hindoos, and contending European governments, I need give you no account, except that my idea of him has been raised since I came into the south of India. I used to suspect, that, with many admirable qualities, there was too great a mixture of intrigue in his character; that he was too much of a political prophet, and that the veneration which the heathen paid and still pay him, and which indeed almost regards him as a superior being, putting crowns and burning lights before his statue, was purchased by some unwarrantable compromise with their prejudices. I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful missionaries, who have appeared since the apostles. To say that he was disinterested in regard to money, is nothing; he was perfectly regardless of power, and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful; and in his political negotiations, (employments which he never sought for, but which fell in his way,) he never pretended to impartiality, but acted as the avowed, though certainly the successful and judicious agent of the orphan prince entrusted to his care, and from attempting whose conversion to Christianity he seems to have abstained from a feeling of honor.* His other converts were between six and seven thousand, besides those which his predecessors and companions in the cause had brought over."

Such was the testimony of Bishop Heber, when writing from Trichinopoly, immediately after his most interesting and memorable visit to Tanjore, and within three days of his own unexpected and lamented removal from the world. There he had witnessed with almost overwhelming delight the success of Swartz's labors, and had pronounced the episcopal blessing in their own language upon more than thirteen hundred native Christians, assembled in one of his mission churches; and there, while standing on the grave of that apostolic man, he addressed both the missionaries and the people in a solemn and affecting charge, the deep impression of which, can never, surely, be effaced from their remembrance, commending them to God, and to the word of his grace, and animating them by the memory of their departed father, to Christian union and order, and perseverance in the faith of the gospel.

"We leave Tanjore," says Archdeacon Robinson,† "with the sincerest regret, and with the strongest interest in a spot so favored and so full of promise. The bishop has more than once observed to me, that instead of the usual danger of exaggerated reports, and the expression of too sanguine hopes, the fault here was, that enough had not been said," though the excellent Buchanan had twenty years before described, in the most glowing language, the same gratifying scene, and had uttered the same sentiments, "and repeats his conviction that the strength of the Christian cause in India is in these missions, and that it will be a grievous and heavy sin, if England and the agents of its bounty do not nourish and protect the churches here founded. He has seen the other parts of India and Ceylon, and he has rejoiced in the prospects opened of the extension of Christ's kingdom in many distant places, and by many different instruments; but he has seen nothing like the missions of the South—for these are the fields most ripe for the harvest."

Of the origin and progress of these flourishing and important missions, of the zeal and diligence, the self-denying and disinterested, the patient and unwearied labors of their venerable founder, the preceding pages abundantly testify. "I can bear witness," says one of his most valued, and one of his very few surviving friends,* "to the truth of the anecdotes which have been already published relative to Mr. Swartz. His indefatigable zeal in propagating the Christian religion has never been surpassed. Whenever he travelled and rested at a village for his palankeen bearers to refresh themselves, the natives collected around him, listened to him with the greatest attention, and paid him the utmost respect. His cheerful countenance and pleasing manner impressed them with an earnest desire to hear him."

For, letting down the golden chain from high,
He drew his audience upward to the sky.

The zeal of Swartz was untinctured by fanaticism, and undebased by extravagance, eccentricity, intolerance, or harshness, whether of spirit or expression. It was a mild, pure, and steady flame, which did not astonish, much less alarm, by any sudden, violent, or fitful blaze, but, like "the Sun of righteousness," or "the day-spring from on high," by whose rays it was kindled, and by whose influence it was nourished and preserved, it enlightened, healed, and cherished those who were disposed to follow it, and "guided their feet into the way of peace."

"In all his intercourse," said one of his colleagues, "with the idolatrous natives, or with the Roman Catholics, his great aim was to convince them of the corruption of their hearts, and to direct them to Christ as their only refuge. He earnestly admonished them to seek reconciliation with God in the days of health, since they were so constantly exposed to the attacks of death."

If, as the messenger of the Lord of hosts, "the law of truth was in his mouth," as the minister of the Prince of peace, the law of kindness which was in his heart prompted him upon every occasion to "speak the truth in love." Though "his spirit," like that of the apostle, "was stirred within him" while he beheld the surrounding idolatry, he inveighed not against it in terms of bitterness and reproach, but testified against its guilt and folly, "even weeping," and invited its wretched votaries, in the tender language of the parable of the prodigal son to arise and return to their heavenly Father. Calm and dispassionate, he detected the sophistry of the Brahmin, and refuted the cavils of the Mohammedan, by that perfect acquaintance with the doctrines and errors of both, which he had happily acquired by the labor and the study of his early years, and feared not, in the presence of princes and governors, to enforce the principles and precepts of the gospel in all their genuine simplicity and truth.

The only tract in Tamul, which he ever published, is still extensively circulated in the south of India, and in Ceylon; and "when we read," says one of the native catechists in Tinnevely, "our late father Swartz's dialogues between a Christian and a heathen, we are constrained to say, that he still lives to teach the present, yea, succeeding generations."

The preaching, however, and the instruction of Swartz, were not, as we have already seen, "with excellency of speech," or of man's "wisdom." He determined, like the great apostle, "to know nothing," whether among Hindoos or Europeans "save Jesus Christ, and him crucified." This divine and all-important topic, not stated barely or

* For the correction of this misapprehension, see p. 157 of this volume.

† The Last Days of Bishop Heber, p. 176.

* W. Duffin, Esq. of York.

abstractedly as a point of doctrine, but displayed in all its causes, connections and consequences, as the remedy for the guilt and the prevalence of sin, with apostolic "incorruptness, gravity, and sincerity, and with sound speech, which could not be condemned," convinced and impressed multitudes of his hearers, and proved to many of them "the power of God unto salvation." His unwearied patience in teaching both adults and children, his anxiety not to swell, like Xavier, and other Romish missionaries, the mere numbers of his converts, but to render them intelligent, humble, practical Christians, and his entire freedom from all ostentation or exaggeration in the periodical reports of his proceedings are no less deserving of commendation.

Among the qualities which tended materially to accredit and recommend him as a missionary, was that sweetness of disposition, and that cordiality and kindness of address which, springing "out of a pure heart, and of a good conscience, and of faith unfeigned," shed an aspect of benignity and cheerfulness over his countenance, and added a charm to his very appearance, and persuasion to his lips. He was at peace with God, and his heart was habitually animated by that love to him, which irresistibly expanded in love to his brother also. In him was remarkably exemplified the beautiful observation of Lord Bacon; "Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth."

Those who knew him personally, unanimously agree, that it was impossible to converse with Swartz without being convinced of the identity of true piety and real happiness. Though, like the aged patriarch at the close of life, amidst the pressure of disease and pain, and in the anticipation of eternity, he might be allowed to call the present a "sorrowful world," few, perhaps, ever passed through it with nobler or purer enjoyment. He was equally welcome and equally happy, at the palace and the cottage, amidst the councils of princes, and the instruction and conversation of the poor. His well-informed and liberal mind, and cheerful unaffected manners, rendered him an acceptable guest at the table of the military commander, and in the houses of the civil servants of the East India Company; and, whether among the rich or the poor, his one great object was ever kept in view, of promoting the honor of his heavenly Master, and the present and future welfare of mankind. Well had he studied, and eminently did he illustrate, St. Paul's eloquent description of the ministerial character, "Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Of the beneficence and charity of Swartz it is difficult to speak in terms of adequate praise. From the commencement to the completion of his missionary course, he realized the beautiful, and only traditional aphorism of our Saviour, that "it is more blessed to give than to receive." With his brethren and associates he divided one portion of his allowances from government, expended another in the erection of churches and schools, and with a

third maintained catechists and teachers. He not only visited the fatherless and widows in their affliction, but during the greater part of his life, the education and support of orphans formed one of the principal and most delightful objects of his daily attention and employment. Such was his paternal affection for the poor and destitute, that on discovering what he supposed to be a benevolent establishment for orphans at Seringapatam, he could not help indulging a glow of kindly feeling even towards Hyder Ali himself. We have seen, too, notwithstanding the generous expenditure of his whole life, that by husbanding his resources, he proved a permanent benefactor at his death to the sacred cause to which he had been so simply, yet so energetically devoted.

It will readily be imagined, that without assuming any undue authority, the influence of this eminent man with his coadjutors, and with the native teachers and converts, was commanding and supreme. He was, upon the soundest principles of reason and Scripture, a lover of order, regularity, and just obedience. When, a few years after his death, on the proposal by his successors of some new regulations to which some objections were made by the native Christians on the ground that while Mr. Swartz was with them no such rules had existed, the missionaries replied, that, "during their revered father's life-time, his presence and his word had been instead of all regulations;" and at a later period, Christian David, the son of the pious Sattianaden, observed, that "Swartz gave good advice to the native priests, catechists, schoolmasters, pupils, and converts, and composed all their differences with apostolic discretion and love."

Of his influence with the unconverted natives, both Hindoo and Mohammedan, among whom he was design'd by the title of "the Christian," and that too, as a mark of respect, many striking proofs have been already adduced in these memoirs; and of his persuasive authority with the European residents at Tanjore, the following pleasing instance is generously communicated by one of the parties to whom it relates.

"I readily confide to you," writes this gentleman, respecting some circumstances which it is unnecessary to detail, "an account of this transaction, because it shows the candor and good faith of Mr. Swartz, and gives me an opportunity of acknowledging that a duel between the late — and myself could not have been prevented by any influence inferior to that which the loved and venerated padre exercised over both of us, as well as over the sentiments and conduct of every other gentleman in Tanjore. That irresistible influence checked the first impulse of my resentment, and induced me to try the path which led to explanation, instead of following the more obvious and usual course which offered itself to the partial view of a young soldier; and it was, assuredly, the same influence, and no fear of my resentment, which prevailed with Mr. — to adopt the course which he pursued. It may be that I owe to Mr. Swartz, that the weight of the blood of a friend is not added to the too heavy load of my other transgressions.*"

* A very remarkable instance of Mr. Swartz's influence, both with natives and Europeans, occurs in his official report to the directors of missions at Halle, for the year 1775, which the author has only just seen, (March, 1835,) and of which he can now only give a brief sketch.

A gentleman who occupied an official situation of respectability, and who had previously disregarded Swartz's earnest exhortations to a religious life, was taken dangerously ill, and, having sent for the pious missionary, expressed the deepest an-

The talents and acquirements of a man so highly honored, and so eminently and extensively useful, could be of no ordinary and limited kind. His natural endowments, though not brilliant, were superior and commanding. A sound judgment, calm and steady energy, great acuteness and sagacity in the discernment of character, and in the conduct of important affairs, resolution and perseverance in the execution of plans deliberately formed, were their principal characteristics. Though not profoundly learned, in addition to the knowledge of classical literature which he acquired in Germany, he was a good Hebrew scholar,* and a master of the Tamal and Persian, the Hindoostanee, the Maharratta, and the Indo-Portuguese tongues. These were all which were practically useful in the position which he occupied in India. The stores of Sanscrit learning would otherwise have been objects of his research. The correctness and ease with which he wrote and spoke the English language were remarkable. From the period of his settlement at Trichinopoly, he was indeed closely connected and identified with English society, habits, and manners. He was warmly and loyally attached to the British government and interests in India, anxious only for the correction of abuses, and the rendering of our growing ascendancy and power subservient to the moral and religious, as well as civil and political, welfare of the natives of the vast empire so wonderfully submitted to our control. His cultivation of English literature, though in some degree general, was chiefly confined, as might be expected, to our theological writers.

If to these intellectual endowments and attainments be added that entire freedom from every selfish and personal consideration, whether of wealth, fame, or power, that perfect disinterestedness and integrity, which the united voice of friends and enemies, of contemporaries and succeeding inquirers, has so unequivocally and so justly ascribed to him,

guish of conscience from having acquired a considerable sum of money by fraudulent means, and anxiously requested his advice under these distressing circumstances. Mr. Swartz at once informed him, that it was his bounden duty to make restitution of the property thus unjustly obtained. He then confessed that the money in question, amounting to several thousand pagodas, belonged to the nabob of Arcot, whom he had defrauded by rendering him false accounts. Mr. Swartz next proposed that, without disclosing his name, he should communicate these painful facts to the prince. Of this the gentleman fully approved, though the repayment would deprive him of the means of providing for his family; and immediately deposited the money in a friend's house for this purpose. Mr. Swartz accordingly wrote a full account of the whole to the nabob, who in a reply which does equal honor to the Mohammedan prince and to the upright missionary, after expressing his just sense of the unworthy conduct of the European, and of the beneficial influence of Mr. Swartz in leading him to repentance, in order to mark his approbation of the return of the unhappy man to the paths of rectitude and truth, generously resolved, if the money should be found to belong to himself, to forgive the whole debt; but if, upon strict inquiry, it should appear that it was the property of his subjects, while he could not but direct it, in that case, to be returned to the rightful owners, he nobly offered to present the penitent offender with a donation of one thousand pagodas, to preserve him from absolute ruin, and to encourage him to future integrity.

* Dr. Buchanan mentions that he found at Tanjore some Syriac tracts, translated by Mr. Swartz from the German...

it cannot be a subject of surprise, that he should subdue the prejudices and win the hearts of all around him; and that without the slightest wish to be thus employed, his interposition and assistance should, upon various occasions, have been solicited and courted in affairs of civil and political importance, in every one of which the result was equally honorable to the uprightness of his principles, and the ability of his conduct. "The spirit of power and of love, and of a sound mind," was in this, as well as in every other part of his character, conspicuous and predominant, and tended at once to give him favor, and to render him acceptable both with God and with men.

The personal habits of this extraordinary man have been already sufficiently apparent. Simplicity, moderation, self-denial, activity, regularity, patience, kindness, courtesy, cheerfulness, pervaded his every thought, word, and action. He was engaged in a multiplicity of affairs, civil and political, as well as religious; wrote, and for many years corresponded much, both on matters of public business and of private friendship; but such was his vigor and such his habits of application and despatch, that he was never hurried or overwhelmed. His favorite recreation seems to have been in the intercourse of Christian friendship, and in the exercise of Christian psalmody, the taste for which he acquired in his youth, and the melody of which soothed his departing hours.

How frequently the repose of the night was interrupted by the necessary occupations of business, or the more sacred duties of devotion, we have before had occasion to observe; and when, a few years after his departure, Dr. Buchanan visited Tanjore, he was told that Swartz seldom preached to the natives without previous study, and that he continued a diligent study to the last—thus proving, by his powerful example, what is also eminently illustrated by that of Martyn, that though human learning or knowledge is not to supersede that which is divine, or the meditations of the student to preclude a humble dependence on the teaching which is from above, they are, at the same time, the best companions and auxiliaries of missionary piety, and missionary labor and success.

It is remarkable, considering the length of his career, and the variety, and frequently the difficulty and delicacy, of his engagements, that the testimonies to the character and conduct of Swartz should be concurrent and unanimous; that with the single exception of his supposed tendency to political interference, which has been so perfectly refuted, there should be absolutely no discordant voice; that all, however differing on other points, should agree in admiring and revering him. It was not that his principles and his proceedings were universally approved; for many, doubtless, both Hindoos and Europeans, from unbelief or mere nominal Christianity, thought both the one and the other mistaken, visionary, and extreme; while others might perhaps have been inclined to interrupt or oppose him in his plans and labors. But such was his wisdom, his prudence, his blamelessness, his sanctity, his acknowledged usefulness and beneficence, that prejudice was disarmed, malice was defeated, enmity, if at any time it existed, was subdued. Those who would willingly have blamed, found no just ground of complaint against him, and those "who were of the contrary part were ashamed, having no evil thing to say of him."

It is still more extraordinary that, whether during the extended course of his ministry, or during the long interval of years which have elapsed since his departure to a higher world, no one, whatever might be his dispositions, relations, or opportunities, has ever asserted or insinuated any thing injurious

or depreciating respecting the character or memory of this admirable man. It is not intended to be affirmed that he was faultless. The sins and imperfections of the holiest of the sons of men, and his own singular humility, and unaffected acknowledgments, sufficiently preclude so arrogant and inconsistent a claim.

It is, however, undoubtedly true, that whatever may have been the failings and infirmities of Swartz, they were known only to himself and to God. By his fellow-mortals they have not only never been proclaimed, but never even conjectured. He was like the patriarch of old, "perfect and upright in his generation," and, so far as the observation and scrutiny of man extended, exemplary and blameless. To whatever degree this peculiar excellence really belonged to him, he owed it, as he would gratefully have acknowledged, to the principles and motives of the gospel, and to that grace of God which had made him what he was, by which he ennobled the name of missionary, and displayed in these latter days the virtues of the apostolic age. But he has long since quitted a state of being from which imperfection is inseparable, and has joined the assembly of the "just made perfect," where, clothed with that robe of righteousness to which by faith in his Redeemer he alone trusted for acceptance, he has been "presented faultless before the presence of his glory with exceeding joy."

The character and example of Swartz have been justly exhibited as a model to Protestant missionaries of every class, during more than half a century. "The bishop," observes the biographer of a late Oriental prelate, "used to say at his table at Calcutta, that he wished a copy of the memoirs of Swartz might be placed in the hands of every student at Bishop's College, and every missionary throughout the diocese." The peculiar nature of his example renders it eminently worthy of such a recommendation. It is not that of one whose talents or acquirements were so exalted and extensive as to dazzle and confound the beholders, and, by its immense superiority, or unattainable excellence, to preclude all hope of successful imitation. It is, as we have already observed, that of a man of solid, but not in themselves and separately considered, of splendid endowments; though, in their proportion, combination, and harmony, it must be admitted, not often witnessed or possessed. Sound, however, and valuable as his intellectual powers and acquisitions were, his moral and religious qualities were those which chiefly distinguished him; which gave force and energy to his character, which conciliated the esteem, and secured the confidence of all, and which have rendered his name illustrious, and his memory, as well as his labors, so inestimable a blessing to the church and to the world. It was the triumph of principles and of conduct purely and eminently Christian, of that singleness of eye and simplicity of purpose, which at first carried him willingly and with his whole heart to India, of that faith, hope, and love, which, placing full before him "the prize of his high calling," the "crown of righteousness," the "crown of life," and strengthening, animating, and constraining him, led to that "patient continuance in well doing," whether in the humbler or more elevated departments of his duty, which at length conducted him to "glory, and honor, and immortality."

And let not any one imagine, that this is a course which, though easily described, may be easily exemplified and pursued. The grace which originated so holy and self-denying a purpose, as that of abandoning the ties of kindred and of country, and of crossing distant seas, and sojourning in strange, and partially civilized regions, of acquiring difficult, and, in any other view, for the most part, un-

interesting languages, and of associating with those whose errors, superstitions, and vices, could not but be peculiarly painful and revolting to a religious mind, is widely different from that which may legitimately lead to a dedication to the office of the ministry in a native and a Christian land; while the grace which, amidst incessant toil, frequently amidst discouragement and disappointment, not seldom under the pressure of infirmity, and amidst the prevalence and the danger of surrounding disease and death, and, what is more than all, amidst perpetual temptations to the indulgence of cupidity and earthly gratification, must be allowed by all who are competent to form a correct judgment upon the subject, to be equally rare and exclusively Christian, to be the result only of the closest and most uninterrupted communion with God; of unremitting watchfulness and self-control; of habitual and unbroken meditation upon the inspired sources of wisdom and consolation, and of fervent and persevering prayer. Yet such was the course which the grace of God originally inspired in the breast of the subject of these memoirs, and which it continued uninterruptedly to cherish, and, at the close of fifty years, crowned with unexampled success and honor.

Of the extent to which his character and his services were held in admiration and reverence, the pious missionary himself was utterly and unaffectedly unconscious. Neither in his public nor in his private correspondence, can the slightest trace be discerned of any feeling of self-complacency. His history affords a striking and encouraging illustration of the truth of that general principle of the conduct of Almighty God towards mankind,—"Them that honor me I will honor;" and of that corresponding declaration of our Lord and Master,—"If any man serve me, him will my Father honor." It was verified in the respect and confidence which his name inspired, both in India and in Europe, in the esteem and affection of the wise and good, in the signal blessing which accompanied his labors, and in the veneration with which his memory is every where cherished.

Honored, however, as he was, both in his life and in his death, he was still in this world, to adopt the beautiful language of the son of Sirach, "like the morning star in the midst of a cloud," which intercepted, and partially obscured his rays, and deprived him at once of his native lustre, and of his unimpeded influence and power. But he kindled in the south of India a light which has been continually growing brighter and stronger, and is hastening, as we devoutly trust, to a more complete and "perfect day;" while he is already, to the eye of faith, exalted "among the children of God," above the brightness of all earthly glory, and shall ere long "shine forth like the sun," in full and unclouded splendor, "in the kingdom of their Father."

CHAPTER XXIV.

State of the missions for some years after the death of Swartz—Labors and success of Messrs. Jänicke and Gerike in the South of the Peninsula—Death and Character of those missionaries—The Rev. Mr. Horst—Ordination of four Chatechists—Exertions and writings of Dr. Buchanan for the promotion of Christianity in India—Ecclesiastical Establishment for British India—Beneficial effects of it—Bill for the addition of two Suffragan Bishops, and for rendering Christian converts eligible to all situations and employments—Progress of the Gospel in Tinnevely—Testimonies of Bishops Middleton and Heber, and of the Rev. Mr. Hough—Reflections on the numbers of the converts to Christianity, and on the duty and the means of promoting their increase—The importance, in this view, of Swartz's example—Conclusion.

The history of the life and labors of Swartz would be imperfect and incomplete, if we were not briefly to advert to the events and circumstances which

occurred within a few years after his lamented departure from the world, with reference more particularly to the missions with which he was connected. He left behind him several able and excellent coadjutors, by whose zealous and devoted exertions the cause of Christianity in India continued to flourish and increase. Of these, the senior was the pious and admirable Gericke, who, though stately resident at Vepery, near Madras, occasionally assisted with his counsels and his labors, Mr. Kohlhoff, the worthy successor of Swartz at Tanjore, and particularly co-operated with the indefatigable Jœnicke, in the south of the Peninsula. The latter of these valuable missionaries did not long survive his apostolic predecessor. In a letter to the Society for promoting Christian Knowledge, dated at Tanjore, the 23rd of May 1800, his brethren and fellow-laborers lament the severe loss which they and the mission had sustained by his recent death. "From the time of his arrival in India," they observed, "till seized with that dreadful sickness, the hill fever, he had pursued his work with fervor and delight. He was a great blessing to the congregation and school at Tanjore, and a happy instrument for the enlargement of the kingdom of Christ, in the countries to the south; where he erected several churches, established schools, and had labored with all his strength to instruct the ignorant, to awaken the careless, and to animate every one to walk worthy of his holy profession. The great endowments of his mind," they added, "the excellent dispositions of his heart, and his zeal for the glory of God, and the good of souls, had given them cause to regret his early death; and it was matter of especial sorrow to them, that such an afflicting stroke should so soon have followed the lamented death of the venerable Mr. Swartz; but they prayed that God might mercifully look upon the afflicted state of the mission; that he might be their helper and protector, and supply his church in that country with able and faithful laborers!"*

In the following year, Mr. Gericke communicated to the Society the gratifying intelligence that several new congregations had recently sprung up in the south; that at Dindigal and Madura, chapels were building; and that it was his intention to employ Sattianaden as an itinerant teacher at these and other places, for which stated laborers could not as yet be provided. In another letter, he laments the want of assistance at Tanjore. "It is delightful," he says, "to see the growth of the Tanjore mission, and the southern congregations dependent on it.—The inhabitants of whole villages flock to it. What a pity that there are not laborers for such a great and delightful harvest! At Jaffna, and on all the coast of Ceylon, there is another great harvest.—We have sent such of our native catechists as could be spared; but many are required for that extensive work."

Mr. Kohlhoff confirmed this encouraging report. He and the native assistants have made several journeys to publish the word of God in various towns and villages of Tanjore, where new congregations had been formed. At Kanandagoodi, where the charitable and munificent institutions of the Rajah, already mentioned, were afterwards established, about forty families had come to the resolution of renouncing the worship of idols, and of turning to "the living and true God." At Adanjour, and at

Leraloor, villages in a different direction from Tanjore, many others had been converted to the faith of the gospel, and chapels had been erected for divine worship.

The majority of the members of these new congregations were of the Collary caste, and proprietors of lands, cultivated by themselves, and at Puda-patty, which is nearly in the centre of the Collary district, a chapel had been built, and an able catechist, educated by Swartz, was stationed there.—"Formerly," observed Mr. Gericke, in his journey through this country, "the road between Trichinopoly and Tanjore had been very unsafe, from the depredations of the Collaries; but since the late Mr. Swartz had been among them, and had formed congregations in these parts, we have heard nothing of robberies."

A new school-house had also been opened at Tanjore, capable of accommodating above a thousand children, in which the English, the provincial, and the Tamul schools were collected together.

The following extract from a journal of the Rev. Mr. Cœrmerer, in 1803, gives a very interesting account of the state of Christianity in the mission churches at and in the vicinity of Tanjore.

"When I visited the mission congregation at Tanjore, and prepared its members for the ordinance of the Lord's supper, I observed with great pleasure and satisfaction the blessed effects which Christianity had evidently produced among the natives, more especially among those who had been favored with the personal instructions of our dear departed fellow-laborer Swartz. Their attention, devotional fervor, and earnestness in prayer, truly edified me, and though my labor in the Lent season was exhausting, having to attend not only to the congregation in the city of Tanjore, but also to those dispersed through the adjoining villages, yet all labor and exertion were rendered easy by the Christian spirit and conduct which I witnessed.

"In paying a visit to the neighboring Christian congregations, I also came to Puda-patty, half a day's journey from Tanjore; where a beautiful Christian church has been erected. The catechist (Wedamaniaken) a truly amiable man, (who was a school-boy when in 1792 the late venerable Swartz instructed me in the Malabar language), came to meet me there with a numerous band of native Christians, whose conversation I greatly enjoyed, more especially in the quiet evening hours. I performed here the public worship of God in the church, and afterwards addressed the heathen.

"I then proceeded to the next village, called Budelur, in which I met a still more numerous congregation of native Christians, under the immediate care of an aged and faithful catechist, of the name of Dewasagajam, who had been gardener to Mr. Swartz about fifteen years, and had planted many a tree by his direction, of whose refreshing fruits we now have the pleasure of partaking. This man enjoyed familiar intercourse with our revered father, and frequenting, as he did, his daily morning and evening devotions, he made considerable progress in Christian knowledge, and also constantly exercised himself in reading and writing. Mr. Swartz having long watched him, and convinced himself of his Christian integrity and zeal, made use by degrees of his talents and acquirements by requesting him to teach the ten commandments, and also the great fundamental doctrines of the Christian religion to those heathen who had declared their intention to receive Christian instruction, and also to repeat those preparatory lessons which Mr. Swartz had himself given to those hopeful beginners. By constant exercise the native teacher acquired such facility in Christian instruction, that the late excellent Mr. Jœnicke could profitably use

* The pious Jœnicke died at Tanjore, and was buried in the mission church near the remains of his revered friend, with whom he had so faithfully and affectionately served as a son in the gospel—amid the sighs and tears of the sorrowing congregation.

him as an assistant, and finally appointed him a regular catechist, which office he now discharges with dignity, and much profit to the people."

The most remarkable, however, of these reports respecting the increased prevalence of Christianity in this part of India, is contained in a letter from Mr. Gericke, early in 1803, in which he informed the Society that he had recently travelled through the Mysore, and from thence to Palamcottah, and nearly to the extremity of the Peninsula. "It had pleased God," he said, "to awaken such a sense of religion among the inhabitants of whole villages, that they had sought instruction from the neighboring Christians and their catechists, and particularly from Sattianaden, and were waiting anxiously for his arrival, to be further instructed, and baptized. In some of these villages, chapels had been already built, and in others the natives had broken their idols, and buried them deep in the ground, and converted their temples into Christian churches." On his departure from the Tinnevely country, where these gratifying scenes had occurred, messages were received from many villages, entreating him to prolong his stay, and to do among them what had been so happily effected in other places. With this request it was not in his power to comply; but he recommended them to the care of Sattianaden, and of the native catechists and assistants. In the course of this journey, Gericke baptized above thirteen hundred persons; and, after his departure, the native teachers formed eighteen new congregations, and instructed and baptized two thousand seven hundred people; so that the whole number of these converts amounted to no fewer than four thousand. This extraordinary success excited a very considerable persecution on the part of some of their heathen neighbors, and particularly from those who were officially employed under the collector of the district. Sattianaden was deeply depressed by the cruelties exercised upon the new Christians, one of whom wrote to Mr. Gericke, that, but for the hope of heaven, such were their sufferings, they should all throw themselves into the sea. The excellent Kohlhoff, however, a true "son of consolation," kindly undertook to visit and comfort these oppressed converts; and at his earnest entreaties, the collector at length put a stop to the injustice and machinations of their enemies.

The conduct of Gericke, upon this interesting occasion, has been severely, but very unjustly and unreasonably, blamed, as if he had permitted the great body of the people just described to be baptized without sufficient evidence of their sincere conversion to the Christian faith. The charge itself is perfectly gratuitous, and appears to have been founded simply on the extraordinary numbers of the candidates for admission into the Christian church; forgetting the various means which had, during many previous years, been in active operation in the southern districts, the labor which had been bestowed upon them by Swartz and his pious and unwearied coadjutors, Jönicke and Sattianaden, and, above all, the fervent prayers which had been offered for that divine blessing which had now so evidently been bestowed, and which has ever since continued to prosper the "work of the Lord" in that favored part of the peninsula.

At the close of this splendid, and, as it unhappily proved, this last stage of his missionary career, Mr. Gericke, like his venerable predecessor, took occasion to express his assurance, that if there were only an additional number of faithful and discreet laborers, wherever a door was opened to them, rapid would be the progress of the gospel. Like Swartz, too, he urged the great importance of European missionaries, from the fact, that the discourses of the native teachers, even supposing them to be in other

respects equal, failed in carrying the same degree of weight with them. "They never gain," he observes, "the confidence that is placed in an European, when they are once convinced that he is really what he exhorts them to be. Without good missionaries, true disciples of Jesus Christ, from home, the work of the mission would lose its respectability, even though the native teachers were good men; and missionaries," he emphatically adds, "without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the mission the most graceless thing imaginable.

"It has pleased God," he concludes, "to lead us, these several years, through great anxieties with regard to the mission; but we observe and believe, that a kind Providence watches over it; and such help as seemed absolutely necessary for its preservation, has always been furnished in due time.—This keeps our hopes alive, and preserves us from losing our energy."

With these pious and animating sentiments, this most excellent man closed his correspondence with the Society. Soon after his return from the memorable journey to the south, which has been just mentioned, he was attacked by a fever, from which he partially recovered; but his increasing and incessant labors did not permit him to enjoy the rest which his weakness and age required. Change of air was recommended; but, arriving at Vellore he was unable to proceed, and died there on the 12th of October, 1803, in the 62nd year of his age, and in the 38th of his labors as a missionary in India. "In him," observes one of his brethren, the Society lost a most faithful servant, the mission its second pillar, and all India a benefactor, and an eminent example of piety and virtue."

Mr. Gericke, though much blessed, had been greatly afflicted in his domestic relations. The death of his daughter has been already noticed; and during his journey to Tanjore in 1801, he had many an anxious thought respecting his only son, who was an officer in the Company's service at Ongole, where he was then extremely ill, and whither his wife and his little grandson had gone to visit him.

"The last letter," thus he wrote to a friend, "which I received from Ongole, reached me at Tranquebar in going to Negapattam and Tanjore. Near my journey's end at Sadras, my Dutch friends, not knowing that the melancholy news had been concealed from me, came to condole; and I found that my son had died in the very night in which I had dreamt that I saw him dying at Trichinopoly.—After my arrival at Vepery, I had still to wait eight days for the return of Mrs. Gericke and the little boy from Ongole, without a syllable from them; and when she arrived, we had to lift her out of her palanquin like a corpse, having lost the use of her limbs and all her strength. She can now walk again, but does not come out of her room.—She is quite regardless of life. All my brethren and my friends have not expected that I should survive so much affliction. I know what I feel, and my feelings on such occasions, though not violent, are lasting. I loved my children dearly. God gave them, and God heard my prayers every day in the education of them. They cost me much anxiety; and when the Lord had helped me so far as that I was no longer in any anxiety about them, he took them from me. But," adds this truly pious man, "he has not withdrawn his comforts. He makes me die to the world, and gives me that peace which the world cannot give. He keeps me in health, and I go on in my services. My sorrows draw me to 'the God of all consolation,' and wean me from the world."

We cannot be surprised that sorrows such as

these should have undermined the health of one so susceptible and affectionate. It is a striking proof of the power of religion in his heart that he should, amidst them all, have exhibited such ardent and unremitting zeal and diligence in his missionary labors. The consternation and grief which pervaded all classes on the death of this excellent and valuable man, cannot be described. His mild, meek, and humble character, had endeared him to persons of distinguished rank, as well as to those of inferior station. His conversation, it is said, was particularly agreeable and instructive, from the stores of information which his long experience and attentive observation had enabled him to accumulate. He spoke with so much wisdom, that all who heard him were pleased; and even such as differed from him on the subject of religion, respected, and revered his piety. The simplicity and integrity of his character, had obtained for him the title of "*The primitive Christian*." Though the propagation of the gospel was his chief object, and occupied his principal attention, he took a lively interest in all institutions for the general good, and particularly encouraged the cultivation of learning and science. He even paid a monthly salary to a Brahmin for assisting one of his brethren in the study of Indian literature. His readiness and diligence in doing good were unwearied, and his charities boundless. Though from various sources he had derived considerable wealth, he observed the utmost frugality in his style of living, that he might be able to afford more extensive relief to the poor and needy, the widow and the orphan. To his brethren, he was a most kind and generous friend and benefactor; never assuming any superiority over them, but ever being the first to take upon himself the heaviest burdens, to assist and to comfort them. In the year 1800, he rebuilt the church at Cuddalore out of his own funds; and at his death, besides a provision for the Christian poor at Negapatam, Mr. Gericke left to the Vepery mission fifteen thousand star pagodas,* together with the reversion of another considerable sum and a large house, on the demise of his widow. He was, in short, only inferior in piety and benevolence to Swartz himself, whose cordial and affectionate friend and coadjutor he had been during a lengthened period of service, and with whom, after no long interval, he was re-united in happiness and glory for ever.†

This second bereavement was a severe blow to the Indian missions. It was particularly felt by Mr. Kohlhoff, upon whom, in addition to the extensive Tanjore mission, and the care of the numerous congregations between Palamcottah and Cape Comorin, the duty of the new English garrison at Tanjore had now devolved. To relieve him under these accumulated burthens, Mr. Cœmmerer of Tranquebar, as we have lately seen, assisted him by periodical journeys, as well as by the catechists of that mission, and repeated the earnest call for fresh laborers from Europe. The Society for promoting Christian Knowledge, while "lamenting the loss of Mr. Gericke so soon after that of the invaluable Mr. Swartz," could only regret the failure of their endeavors to obtain new missionaries from Halle.—The learned and venerable professor Schultz, who had survived his return from India nearly sixty years, and who had recommended so many valuable candidates for the Indian mission, rested from

his own various and protracted labors the year after the death of Swartz. He had associated with himself in the direction of the orphan house the late excellent Dr. Knapp; but the religious state of the German universities at this period, which has been already alluded to, rendered every application of this kind for the present fruitless.

When Mr. Gericke was called to the mission at Vepery in 1787, he left at Cuddalore Mr. Christopher Horst, a young man who had studied in a German university, to superintend the schools, at that place. His piety, zeal, and diligence in that subordinate capacity had been most exemplary, and on Mr. Holzberg's settlement at Cuddalore, he removed to Tranquebar to qualify himself more perfectly for the service of the mission. Hitherto the generous Gericke had allowed him a salary of £60 a year; but as that had now ceased, Mr. Pohle, whose health was beginning to decline, requested the Society to supply this deficiency, and to permit him to assist in the mission at Trichinopoly. The Society readily consented to send Mr. Horst a gratuity of £50 for his recent services at Cuddalore, but suspended any permanent salary till farther accounts were received of his competency to act as a missionary. About three years afterwards this promising young man having fully proved his qualifications for the ministry, was ordained, according to the rites of the Lutheran church, by Messrs. Pohle, Kohlhoff, and Holzberg, and with the approbation of the Society for promoting Christian Knowledge, was appointed to a share in the extensive labors of the Tanjore mission. An extract from one of his letters to a friend in the midst of the French conquests in Germany, will give a pleasing view of his disinterested and zealous piety.

"I wrote," he observes, "to Germany in 1806," the year of his ordination, "to order a printing press, with divers Latin and a few German types to be sent out to me from Copenhagen, together with Malabar types from Halle, at my own expense independent of the one which we hope to obtain from England. I was then joint owner of a manor left by my maternal grandfather, and had three thousand dollars of one year's income of that estate in the hands of my attorneys. But now the estate, as well as the three thousand dollars, have no doubt become a prey to the grand nation. The Lord's will be done! He will provide for myself and mine.—Only I regret the press. When I bespoke it, I thought that in the event of a casualty, (which God avert,) I should be obliged to go to Trichinopoly, and then my own press should have gone with me. Meanwhile, I would have used it constantly at Tanjore."

Mr. Horst was married, and had a large family; and in the same letter in which the preceding passage occurs he says, "My private circumstances are poor, and I find it a hard matter to make both ends meet."

It was just at this period that the late Dr. Buchanan, on his way to the coast of Malabar, visited Trichinopoly and Tanjore. It is scarcely necessary to remind the reader of the sacred interest and delight with which this ardent and munificent friend of the missionary cause contemplated the scene of Swartz's labors; how highly he was gratified with all that he saw and heard in what he emphatically styled "the garden of the gospel," the numbers, the devotion, the order and apparent happiness of the native converts, the piety, zeal, and learning of Kohlhoff and Horst, of Pohle and John, and the simple scriptural eloquence of the aged Sattianaden; and how confidently he anticipated, that "from Tanjore streams would probably flow like its own fertilizing rivers, throughout the neighboring lands." Wherever he travelled, this eminent man

* About £6,000 sterling.

† An elegant monument is erected to the memory of this excellent man in Madras, near that of his venerable friend, in which he is represented with the Bible in his hand, and a group of children around him, pointing to the sacred volume, and exhorting a Hindoo to believe.

left behind him the traces of his Christian benevolence. Independently of his own private donations, he recommended to the missionaries at Tanjore an application to the Madras government for an additional allowance in support of their schools, which happily proved successful.

"We pray our gracious Lord," writes Mr. Horst to Dr. Buchanan, in 1809, "abundantly to requite your munificence to his servants. God bless you, dear sir, more than words can express, for your affection to his work among the heathen. Now Mr. Kohlhoff needs not make any further debts; and may by degrees pay off those which he has been obliged to contract, in order to maintain the many native laborers in the Tinnevely district, for which the interest of Mr. Swartz's legacy is not sufficient."

This valuable man had entered warmly into Dr. Buchanan's wishes to collect materials for a life of the venerable missionary, but he was not long spared for this or any other service. In the year 1810, Mr. Kohlhoff announced to the Society the painful intelligence of his death. His learning and abilities, he observed, his ardent desire to be useful, the fervor and delight with which he ever pursued his work, and the essential services which he had rendered to himself and to the mission, had given him great cause to lament so early and unexpected a removal, which had deprived the mission of a faithful pastor, and a wife and numerous family of an affectionate husband, and a kind parent. It was particularly afflicting to have him called away at a time when the want of faithful missionaries was so severely felt; whilst his amiable disposition and uncommon application to business, had afforded the most sanguine hope of his proving a blessing to the missions. "The sufferings he underwent," adds Mr. Kohlhoff, "during the latter part of his illness, were very severe; yet he endured them with the patience and firmness of a Christian. His humble submission to the will of God, on his approaching dissolution, was truly awakening to every one that attended him; while the peace and tranquillity which he enjoyed to his very last breath, was a lively example of the inestimable happiness that attends a life of godliness."

Well might the aged Pohle, on hearing of this distressing loss, exclaim, in a letter to the Society, "Would to God that we could receive new missionaries! I am upwards of sixty-six years old; my strength faileth me, and I may soon be gone, and the mission be left an unprovided orphan. May the Lord hear our prayers, and help us for his mercy's sake!"

Under these afflicting circumstances, the native priest Sattianaden being now also advanced in age, and unequal to the laborious duties which he had hitherto performed among the country congregations, Mr. Pohle and Mr. Kohlhoff, with the consent of the Society, and the concurrence of their Danish brethren, resorted to the best and indeed the only means of increasing the number of their fellow laborers in their power. They selected four of the most pious and experienced native catechists attached to the Tanjore mission, one of whom was Nyanapracasam, the history of whose conversion the reader will remember, and all of whom, to adopt their own expressions, "had from their childhood had the happiness of enjoying the sound and wholesome instructions of their late father, the revered Swartz, and to whom the words of St. Paul to Timothy, 'Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them,' might justly and with good reason be applied;" and having examined and heard them preach their probationary sermons, after a discourse by Mr. Kohlhoff

from I Tim. iv. 16, and a charge from Mr. Pohle, with the assistance of the aged Sattianaden, solemnly ordained them, according to the form of the Lutheran ritual. They were immediately received into the service of the Society, and appointed to different stations in the Tanjore and Palamcotta missions.

While these zealous missionaries were thus endeavoring to supply the loss of their departed brethren, and in some measure to provide for the religious wants of their rapidly increasing congregations, a spirit had been excited in England, which, though it did not immediately respond to their reiterated entreaties for additional laborers from Europe, cheered their desponding hearts, and afforded the most gratifying proof of a widely extended and increasing interest in the promotion of Christianity in India. The attention of Dr. Buchanan had, it is well known, been anxiously directed during his residence in Bengal to the inadequate provision which had hitherto been made for the support of Christianity among the European population in India, as well as to the deplorable condition in a moral and religious point of view, of the natives of that vast empire. Towards the close of the year 1805, his "Memoir on the Expediency of an Ecclesiastical Establishment for British India, both as the means of perpetuating the Christian religion among our own countrymen, and as a foundation for the ultimate civilization" (as he cautiously expressed it, but as we may now fearlessly add, the conversion) "of the natives," was published in England. More than a century had elapsed since Archbishop Tennyson and Dean Prideaux had expressed their earnest wishes for such an establishment of our church in India; but though the possessions, the power, and the responsibility of the British nation had since that period so immensely increased, little had been attempted towards promoting the interests of Christianity, beyond the addition of a few chaplains at some of the principal stations of the East India Company, and the efforts which have been partially detailed in the preceding pages of the Danish and English missionaries on the coast of Coromandel, and in the south of the peninsula.

The appeal thus unexpectedly made by Dr. Buchanan to the British nation, preceded and followed as it was by the proposal of prizes to the universities, and of other publications upon the same important subject, produced a very striking and permanent impression upon the public mind. During the two years which succeeded the appearance of his memoir, the question of an ecclesiastical establishment, as well as that of the duty of this Christian country to afford facilities for the propagation of the gospel in India, received the most ample and complete discussion; and the result was, that on the approaching renewal of the charter of the East India Company in the year 1812, a simultaneous effort was made by the more religious part of the community to enforce upon the government the necessity of making some effectual provision for these sacred and important purposes. In these endeavors to obtain the performance of a solemn national duty, the Society for promoting Christian Knowledge, and the Church Missionary Society, warmly and effectively participated, by presenting memorials to the directors of the East India Company, and to his majesty's ministers, in which the whole subject was admirably discussed and powerfully urged. The success with which these truly Christian exertions were crowned is well known, in the establishment of the bishopric of Calcutta, and of an archdeaconry at each of the three presidencies; nor is it too much to assert, that while none of the evils predicted by the opponents of this great measure

have in a single instance followed, the benefits which have resulted from it have far exceeded the most sanguine expectations of its supporters and friends.

While, however, the merits and labors of the learned and eminent prelates who have in too rapid and painful a succession adorned the see of Calcutta, are gratefully remembered, let not the services of the able, pious, and disinterested individual be forgotten, who first directed the attention of the nation to the expediency of an ecclesiastical establishment for British India; and who, amidst opposition, calumny, and reproach, patiently persevered in the great object to which his talents and his life were devoted, until it was accomplished. It would be as unjust and as unavailing, to deny to Luther the merit of having roused the indignation of Europe against the errors and enormities of the church of Rome, as to refuse to Buchanan the claim of having originated and developed, to the general conviction of the nation, the duty of establishing the faith of the church of England in India, of lifting aloft the standard of the cross to the millions of the unconverted natives of our eastern empire, and of proclaiming to the ends of the earth "the salvation of God." Every succeeding year has tended to confirm the substantial truth of the statements, as well as to illustrate the practical wisdom of that admirable man; and it is only to be regretted that his primary suggestions as to the necessity of the greater extent of the church establishment, and the duty of the East Indian government to afford greater protection and encouragement to the profession of Christianity by the natives, have not as yet been realized.

Much, however, nay, far more than could have been previously anticipated, has been effected during the twenty years which have nearly elapsed since the first Protestant bishop landed on the shores of India. The visible and dignified establishment of our holy faith has evinced the religious character of the British nation, and received a corresponding tribute of respect from all ranks and orders of the natives. The learning and piety, the zeal and judgment of the East Indian prelates have illustrated the Christian character, and confirmed and accredited the episcopal authority. Churches have been erected and consecrated, schools built and endowed, and, above all, one noble institution, the Bishop's College, on the banks of the Hoogly, for the important purpose of training native youths as the future instructors of their countrymen in the principles of Christianity, as well as to be the source and centre of sacred Oriental literature. The inhuman sacrifice of the suttee has been abolished. The missionary stations have been visited, their wants relieved, and their numbers in some degree, though still inadequately, increased; and the native Christians recognised, elevated, and cheered. We review with gratitude these and other striking and encouraging proofs of the increased prevalence, and the advancing influence, of Christianity in India; and we hail them as pledges that what still remains—and how much, alas! is there yet behind—will, in due time, be accomplished. We rejoice in the presiding wisdom and kindness of divine Providence in supplying, from time to time, the lamented vacancies in the East Indian episcopate; and we indulge an earnest and a confident hope, that the immense diocese of Calcutta, though once more committed to eminently pious and energetic, yet to single hands, may ere long receive augmented life and vigor, in the additional episcopal superintendence provided by Parliament in the bill recently passed for the renewal of the Company's charter, in the gradual increase of churches and chaplains at the principal European stations, and especially

of schools for the instruction and improvement of the native Christians, combined with such regulations for ameliorating their condition, and securing their employment in the public service, equally with our Hindoo and Mohammedan subjects, as become the character and the duty of a Christian government.

The influence of the episcopal establishment in India has been peculiarly propitious to the English missions on the coast of Coromandel, and in the south of the peninsula. From the Danish mission at Tranquebar, "the glory" was evidently departing. The friendly visit and pecuniary aid of Bishop Middleton in 1816, afforded it a seasonable and temporary relief; but it has been gradually verging towards decay. It has fulfilled its course; and after having for more than a century been a light to them that sat in darkness, and the source from which the English missions derived their origin, is now, in the progress of events and years, eclipsed and superseded by their brighter and more extended rays.

At Trichinopoly, the learned and excellent Pohle maintained the original foundation of Swartz, and labored faithfully till the year 1818, though he never greatly added to the numbers of the congregation. But at Tanjore, and in the surrounding country, and in Tinnevely, and southward towards Cape Comorin, the more extensive field, planted by the venerable Swartz, and, during more than twenty years, watered and cultivated by his own unwearied labors, and by those of Gericke, Jœnicke, and Kohlhoff, and more recently by the valuable assistance of Sperschnneider, Haubroe, and Rosen, the triumphs of the gospel have been progressive and delightful.

"It is a fact," observes the author of the Sketch of the Protestant Missions in India, "that in whatever part of southern India inquiry has been made as to the existence of native Protestant Christians, some of the converts of Swartz and Gericke have been discovered; thus evidencing the beneficial influence of the early missionaries of the Society for promoting Christian Knowledge in almost every part of the peninsula."

"We have," says Mr. Sullivan, principal collector of Coimbatore, addressing the Madras District Committee, "a small, but interesting, congregation of native Protestants here, who have wants which I must get supplied through your agency.—They are descendants of some original disciples of Apostle Swartz, and do honor to their spiritual father. They join in our English church service; and when they get supplied with Tamul prayer-books, we shall have the service read amongst them in their native language on Sunday evenings. I want you therefore to send me a dozen of Dr. Rotter's translation, and a dozen English prayer-books, and the same number of psalters in Tamul.

"The request of Mr. Sullivan," it is added, "was immediately complied with, and he was assured of the readiness of the Committee to assist his plans for the benefit of the native Christian congregation in Coimbatore."

With what evident delight does Bishop Middleton* describe the native Christians in Tinnevely, and mention the interesting visit of a party who came from Palamcottah to welcome him, and to receive his blessing! "I went forward," says the bishop, "to meet them. They were headed by their native priests, and my man David, (the son of Sattianaden.) They were about thirty; and they formed the most remote congregation under Mr. Kohlhoff's care. The priest, a very interesting man, addressed me on behalf of his people; and, in

* Life, vol. i. p. 228.

reply, I gave them a suitable exhortation, which David interpreted with great energy, and they received it with every mark of thankfulness. They then opened their Tamul prayer-books, and sung a psalm of thanksgiving quite correctly, and in good time and melody. The Brahmins," a party of whom had also come to pay their respects to the bishop, "witnessed the scene, and both deputations quitted the camp together."

Of the native Christians in Tinnevely, the following gratifying report was given a few years since by the Rev. James Hough, at that time chaplain of the East India Company at Palamcottah.—After mentioning the church at that station, originally built by one of Swartz's female converts, he describes the numbers of the Protestant Christians in the whole district as amounting to about four thousand, scattered through sixty-three villages, and consisting of congregations, varying in number from a few individuals to three and four hundred. Some of these native converts were farmers; but the greater part were mechanics, persons of the caste of Shanars, cultivators of the cocoa-nut and palmyra trees. The increase in four years, from 1814 to 1817, was four hundred and eighty.

In a subsequent communication from Mr. Hough, written after he had visited some of the Christian stations in the interior, he gives a most interesting picture of the people whom he found there, especially in two villages inhabited entirely by Protestants.

"There is," he says, "a church at every station, but, with only two exceptions, they are built of unburnt brick, and covered with palmyra leaves.—The ground on which these churches stand was given to the mission by the nabob's government about the year 1800, and most of the buildings were erected at the same time. Those I have seen are in very good repair, and it requires but a small sum annually to keep them so.

"The country priest, Viswasanaden, a pupil of Swartz, a man of great piety and ability, eminently successful in the conversion of his idolatrous countrymen, and highly respected both by heathens and Mohammedans, is stationed at a village called by the Christians Nazareth, about twenty miles south of Palamcottah, and Abraham, the other country priest, is at Mottelloor, a few miles further. If I may judge from appearances, during my short stay among the people of these two villages, they are much attached to their priests, as are the Christians of the surrounding country; and I am persuaded they only require to be well supported and encouraged, to prove of the most essential service to the congregations entrusted to their care. Even from my hasty visit, the joy diffused through all classes was indescribable, and the people flocked in from the neighboring villages in every direction. On catechising such as were introduced to me as the principal people, I found them much better taught in their religion than I had anticipated; and, considering the space of time that they have been without a missionary, it was highly gratifying and encouraging to find the benign and peaceable genius of Christianity still keeping them at unity amongst themselves. The two villages named above, consist entirely of Protestants, nor is there an idol or heathen temple any where to be seen, while the stillness that prevailed, contrasted with the tumult of heathen abodes, seemed to invest these favored spots with a degree of sanctity, and made me forget for the moment that they were in the midst of a pagan land. One of the priests led me to a part of the village, where were seated, under the shade of cocoa-nut trees, a considerable number of women spinning cotton, and singing Lutheran hymns, to a late hour. There were two old men among the group who

were converted to the Christian faith by the Society's missionary, Jænicke, about twenty years ago, and they sang to me several hymns he had taught them. What they sang, or said, was not so intelligible, indeed, as the language of younger men; but you will readily imagine them to have been among the most interesting of the company. I state these, perhaps, trifling particulars, to show that there appears to be something more than the bare name of Christianity here, and that the enemies of missionary exertions are mistaken in asserting, that there is not a genuine convert to Christianity among the native Protestants. If," adds this pious and judicious friend to such efforts, "the Society had no other fruit of their cares, their exertions, and their expenditures for the promotion of Christian knowledge in India to produce, they might triumphantly appeal to these two villages, in proof that their labor has not been in vain."*

It would not be difficult to add to the preceding testimonies to the importance of the Protestant missions in Tinnevely; but these are amply sufficient to vindicate the success of past exertions, and to encourage the most cheering hopes for the future.—"The number of converts," said Bishop Heber, † when writing from Trichinopoly, in 1836, "is gradually increasing; and there are in the south of India, about two hundred Protestant congregations, the numbers of which have been vaguely stated at forty thousand. I doubt whether they reach fifteen thousand; but even this, all things considered, is a great number." The calculation of the bishop was probably below the real amount. Our information upon this point is necessarily imperfect; but judging from the returns which have been made from time to time, the number of native Christians now connected with the different Protestant missions on the coast of Coromandel, and in the southern districts of the peninsula, can scarcely amount to less than twenty thousand; while the total number of converts, from the commencement of the missions to the present period, may be fairly estimated at sixty thousand.

These are indeed but trifling numbers when compared with the millions of the unconverted natives of that immense empire, which has, in so remarkable a manner, been subjected to our sway; but viewed in connection with the difficulties, natural, political, and moral, with which the pious men who have been successively engaged in the laborious and self-denying work of conversion have had to contend, with their limited numbers, and restricted means, they may justly be considered great; more particularly when it is remembered, that though too many of them, like others in our own favored country, may not have advanced far beyond the mere name of Christians, yet multitudes among them have really accredited their religious profession, have lived under the purifying influence of Christian principles, and died in the faith and hope of the salvation revealed by the gospel. Justly, therefore, did Bishop Middleton, when surveying the Tanjore and Trichinopoly missions, as founded by the illustrious Swartz, pronounce that, "in a Christian point of view, they may be considered as forming the noblest memorial of British connection with India." And with equal justice did the biographer of his lamented successor, when describing the memorials of the grateful Rajah's veneration for their illustrious founder, declare that "in the daily increasing num-

* Much additional information upon this interesting subject is contained in Mr. Hough's able reply to the letters of the Abbe Dubois, on the state of Christianity in India.

† Journal, vol. ii. p. 462

ber of converts, in the churches which he built, and in the order and prosperity of their congregations, a more durable monument is raised to the memory of Swartz, than even the genius of Flaxman and the affection of the Rajah combined, could create."*

These, together with the other missionary stations in the peninsula, which, during so long a series of years were supported and watched over by the venerable Society for promoting Christian Knowledge, have been transferred to the incorporated Society for the propagation of the Gospel in Foreign Parts, and placed under the superintendence and direction of the Bishop of Calcutta. They are now, therefore, identified with the church of England, and ought to be considered as objects of lively and sacred interest by all her members, and as essentially connected with our obligations and our duty as a Christian nation. Can we, indeed, conceive of a nobler destination than that which the providence of God has manifestly assigned to us, of rendering the dominion with which he has invested us, not only, as it undoubtedly has been and is, the source of many civil and political advantages to the natives of Hindostan, but subservient to the far higher purpose of communicating to them the inestimable blessings of the Christian revelation; "the knowledge of salvation through the remission of sins," the principles of holiness, the precepts of a pure and elevated morality, the means of grace, the sources of present consolation and happiness, and the hope of future and eternal glory! This all-important and exalted work has, during many years, been gradually, and almost insensibly advancing. The diffusion of useful knowledge, the progress of education, even when not directly connected with Christian principles, as in the instance of Swartz's provincial schools, the abatement of native prejudice, and the abolition of cruel rites, the episcopal establishment of Christianity, and, above all, the improvement of the European character, and the increasing number of those who visibly exemplify and adorn the Christian name, have all been tending to promote and accelerate that great consummation so long and so ardently desired and implored by the real lovers of their country and of mankind, the general prevalence of Christianity in India.—Remote, and even visionary as this expectation may to many appear, it is to the true believer in the divine origin and excellence of our holy religion, and in the recorded declarations of its ultimate and universal triumphs, anxiously, yet calmly regarded as the certain result of the faithful adoption and diligent improvement of suitable means and opportunities. In proportion as these are wisely and seasonably exerted, on the part of the local or the supreme governments, by affording increased facilities to the acquisition of European learning, by the suppression or the discountenancing, by all equitable and peaceful methods, of whatever, in the native superstitions, is plainly opposed to civil and social morality, and by the avowed and consistent support of Christian ordinances, and the Christian profession; and on the part of the civil and ecclesiastical members of the East India Company's service, by the exemplary and Christian discharge, each in his several rank and vocation, of their acknowledged duties to God and man—this mighty and apparently impracticable work will assuredly be accomplished: and precisely in the same proportion will the real happiness of the natives and the best interests of the British empire be promoted and confirmed.

The history of the venerable and illustrious person recorded in the preceding pages forms a powerful and unanswerable example and proof of the

extent to which the beneficial influence of one eminently wise, disinterested, and devoted Christian missionary in India, may be carried. The success with which his labors were graciously attended, let it be remembered, has not proved, like that of Robert de Nobili, or even of Xavier himself, for the most part, superficial, nominal, transient. Like the Apostles, whose spirit he had so largely imbibed, and whose steps he so closely followed, he was ordained by his heavenly Master to go and bring forth *fruit*; and his fruit, like theirs, *remains*.*

The history of Swartz proves, also, the important and encouraging fact, that the purest and most uncompromising exhibition of Christian doctrine and Christian precepts, illustrated and adorned as they were by his own personal character and conduct, will be so far from exciting in the natives of India, of whatever rank, any feelings of aversion or distrust, that it cannot fail when accompanied by "the meekness of wisdom," and the spirit of kindness and love, to attract their attention and to conciliate their regard. It can never be too frequently repeated, or too constantly borne in mind, that the triumph of this great missionary was that of Christianity itself, clearly and simply stated, patiently inculcated, and eminently and consistently exemplified.

For the advancement and completion of the interesting and immortal work to which the life of Swartz was devoted, we chiefly require men like-minded with himself. "Let us," said Bishop James, "have another Swartz in temper, in manner, in judgment, and in Christian feeling, and I fear not to say, that, under the blessing of God, we may look for a Swartz's success."†

In various important particulars, the situation and prospects of the Christian missionary in India are, since that early day, materially altered and improved. "Other men have labored," and he is invited to "enter into their labors." One of the most pressing and cheering duties to which he is at this moment called is, not so much to break up fresh ground, as to engage in tilling that which is already under cultivation. The missionary of the present day possesses, at the same time, greater facilities for his work, with respect to the acquisition of the native languages, and is more powerfully supported and encouraged by episcopal protection and superintendence, and by general Christian sympathy and aid.

Meanwhile, the idolatry and superstition of the Hindoo are manifestly yielding to the light which is on all sides breaking in upon those polluted "chambers of imagery," and approaching to the predicted period, when they will be thrown, as worthless and unworthy, "to the bats and to the moles;" while Mohammedanism itself, proud, contemptuous, and vindictive as it is, upon whose hardened and deluded votaries but little impression has hitherto been made, is equally verging to decay; nor can we contemplate the tottering fabric of its European power, its avowed and principal support, without confidently anticipating, that its oriental bulwark, shaken as it has long been by British ascendancy and dominion, will feel in growing weakness and alarm, the prelude to its approaching fall.

Amidst these propitious symptoms, and prophetic hopes, the heavenly voice which continually resounded in the ears of the early missionaries, from Ziegenbalg to Swartz, may still be heard—"Go ye, and teach all nations—and lo! I am with you always, even unto the end of the world."

May the great Proprietor and Lord of that universal field for the propagation of his gospel, qualify

* Life of Bishop Heber, vol. ii. p. 419.

* John xv. 16. † Brief Memoirs, p. 93.

and send forth such laborers into his harvest, and accompany them, according to his promise, with his presence and blessing! And may He stir up the hearts of his faithful people to cherish those Christian institutions which are engaged in educating and preparing them for their sacred undertaking, as well as in supporting them amidst their arduous and self-denying labors! The pious Kierlander expressed his dying expectation, that the time would come, when the whole English nation would unite in a general society to send the gospel to the East Indies—"an event," he added, "which will give the firmest stability to the British possessions in the East." Would to God that this fervent anticipation may be realized! Yet "not by might, nor by power, *but by my Spirit*, saith the Lord of Hosts." Such is the sacred principle which must never be forgotten by those who hope for the conversion of mankind. "Until the Spirit be poured upon us from on high, the wilderness," whether of heathen or Mohammedan nations, can never become "a fruitful field."

For that divine and fertilizing influence, let those who have deeply at heart the moral renovation of the world, devoutly and incessantly pray. Let them not keep silence or give rest to Him who dwelleth above the heavens, until he establish and make his church "a praise in the earth." The result of such combined exertions and prayers can scarcely be doubtful. The converts of the Gentile world would "spring up as the grass, and like willows by the water-courses." "The wilderness and the solitary place would be glad for them; and the desert would rejoice and blossom as the rose."

But whatever may be the success of such Christian labors, the hour is coming, when those who have in any, even the least and lowest measure, contributed to promote them, shall "rejoice together." Then, above all, shall those who, like Swartz, and his faithful precursors and followers, have planted and watered, at length reap in this blessed harvest, and "gather fruit unto life," and happiness "eternal."*

* John iv. 36.

APPENDIX.

Extracts from the Papers of the late John Hudleston, Esq.

THE first three letters of Mr. Swartz in Mr. Hudleston's collection were addressed to him in July and August, 1785, soon after his appointment to succeed Mr. Sullivan as Resident at Tanjore, and during the journey of the pious missionary to the south of the peninsula, mentioned in the 14th chapter of the Memoirs. They refer to the provincial school, which he had just established at Ramanadapuram, and to the perplexed state of affairs at that period in Tanjore. The following extracts will be found characteristic and interesting.

"Ramanadapuram, July 20, 1785.

"Yesterday I saw the Rajah (of Ramanad.) He told me that we might begin or open the school whenever we pleased, though his people told him there was not a *good day* for it in the month of July. This superstition keeps people from sending their children, till they are told by those impostors that such or such a day is a good one. I said, every day was a good one, provided we did that which was good, and agreeable to the will of God.

"As to this country, it is in a thriving way. You do not hear a word of oppression. The manager here and Baba at Tanjore are as opposite as light is to darkness.

"I hope to set out soon, but the day I cannot ascertain. The manager is in the country, which is another impediment to my business. However, we must take things and men as they are, and not as we wish them to be.

"I hope you are in good health. May every divine blessing attend you!"

"Tinnevely, August 18, 1785.

"I received your favor of the 11th this morning. It seemed to me necessary to visit the small congregation here, as I was in a very pressing manner invited, and as some circumstances rendered it necessary.

"It will not be long before I have the pleasure of waiting upon you. I believe the Rajah (of Tanjore) will hardly enter upon a negotiation all at once, without making remonstrances. However, should my feeble help be of some service to you, I should in that case make all possible haste to be with you. God bless you, and strengthen your health, and cheer your heart in the midst of all vexatious circumstances!"

"Palamcotta, August 22, 1785.

"I lament the circumstances of the poor Rajah, and still more the condition of the country. What the end of all this confusion will be, God alone knows. From bad to worse seems to be the sum of all. Nor do we find any healing medicine for our disease. We appear gay as a victim adorned to be sacrificed. Still there is hope, if we applied seriously to amend. If God were on our side, it would soon be better, and we might still be a happy people. May we consider in time what belongs to our peace!"

"Next Sunday I intend to administer the sacrament to the Malabar congregation, and then to set out on Monday. May you be happy in all respects!"

The following must have been written soon after the preceding, on his return to Tanjore.

"As to Baba's affair, nothing is more certain than that he wishes to have me as a cover to all his oppression. That very promise which he publicly gave to the Kengada people, he has again broken. If the Rajah will let him go on in this manner, my being a mediator is hypocrisy. The Rajah and Baba are entirely mistaken, if they think that I would sacrifice truth or integrity to oppression and low cunning. I am heartily tired of their behavior, and shall mention it in the plainest terms to them and the governor. But enough of this. That part of your letter which concerns me, I translated with great reluctance, and I shall tell them so."

Among these papers of Mr. Hudleston, is a copy of a letter from the excellent missionary to Sir John

Macpherson, Bart. at that time governor-general of Bengal, dated Tanjore, January 3, 1786. The object of it was to intercede with the governor-general in behalf of the distressed Rajah Tuljajee, who, though oppressive towards his own subjects, was urged, as Mr. Swartz thought, too severely for the payment of the arrears due to the Madras government and the nabob of the Carnatic. He begins with the noble simplicity and frankness which distinguished his character.

"DEAR SIR:

"As these lines are directed to one with whom I spent a month at Nagore, in a most agreeable manner, I beg leave to use the title which was at that time quite cheering and endearing. You are, I am sure, convinced that your present respectful situation loseth nothing by it.

"Though I am, as it were, shut up in a corner, I cannot but wish the welfare of the public, and particularly of that country in which I endeavor to promulgate the knowledge of my Creator and blessed Redeemer. The joyful remembrance of our frequent conversations at Nagore, your ready concurrence in promoting the intention of my stay at that place, and now the daily good news which I hear and read of your disinterested conduct, and excellent regulations so highly beneficial to Bengal, and to the affairs of the Company, encourage me to address you as a humble friend and warm well-wisher to this poor distressed country.

"The visit which Mr. Oakes lately paid to the Rajah by order of the government at Madras, has particularly induced me to write these lines to you. The subject of the letter sent by you to the Rajah, is quite unknown to me. But as I was interpreter between the Rajah and Mr. Oakes, I guessed a little, and thought within my mind that a fair statement would not be displeasing to you."

After endeavoring to vindicate the Rajah from the charge of neglecting to fulfil his engagements with the Madras government, the benevolent missionary thus proceeds:

"Now, my dear sir, will you permit an old friend to intercede for this poor country, and the dejected Rajah, requesting not to use violent or coercive measures to get the immediate payment of the arrears, which would throw the country into a deplorable and ruinous state, but rather to admonish him to rule his subjects with more justice and equity.—As I write to you, I am fully convinced that this my letter can do no harm, but may be productive of some good to the country as well as to the Rajah. Your whole conduct demonstrates that you are a true friend to the country, and of course that I need not be solicitous to make any apology for my writing.

"Were I so happy as to spend a few hours with you, as I did at Nagore, I should employ those precious moments in recommending to your care and kind assistance the education of young people, and particularly of the poorer sort."

Mr. Swartz then mentions Mr. Sullivan's plan of the provincial schools, and thus concludes this interesting letter:—

"I know your liberal way of thinking, and that such a plan will not be unworthy of your care.—The excellent scheme of educating young people, adopted and encouraged by the army in Bengal, is a plain and strong proof of your regard for schools. Perhaps a recommendation of this to the government of Madras, or the Rajah's, would go a great way in facilitating or putting in execution this our plan.

"My desire and prayer to God is, and shall be, to make you a happy instrument of his divine Providence for the benefit of this country. God bless

you! My poor pater noster shall attend you. Be happy, and try to make others so. So shall you answer the intentions of Providence.

"I am respectfully,

"Dear Sir,

"Your most obedient humble servant,

"C. F. SWARTZ."

Early in the year 1787, Mr. Hudleston was compelled by ill health to embark for England. This was soon after the death of Tuljajee Rajah, and the succession of Ameer Sing. Mr. Swartz thus refers to the latter event, and to Mr. Hudleston's return to Europe, in a letter to him at Madras, dated February 13, 1787.

"I suppose this will be my last letter which you will receive during your stay at Madras. In my former letter I mentioned some of my apprehensions; but I hope all will go better than I thought.

"You are now resolved to go to your country and friends. May you be happy every where! We all hasten to eternity, whether we think of it, or not. O may we both meet in a blessed eternity, where sin and sorrow do not dwell! I am and always shall be,

"Dear Sir,

"Your sincere friend and servant,

"C. F. SWARTZ."

The following beautiful letter to Mr. Hudleston's mother is equally honorable to the piety of the venerable writer and the character of Mr. Hudleston.

"Tanjore, February 3, 1787.

"MADAM:

"Though I have never had the pleasure of being acquainted with you, so as to converse with you, yet is your way of thinking, your desire of pleasing your Maker, your hunger and thirst after the righteousness of Jesus, and your Christian wish to promote the welfare of your children, well known to me.

"I have enjoyed the pleasure of both your sons' acquaintance. Your eldest son has been resident here, at Tanjore, almost two years. From the very first day of our acquaintance, there has been a very cordial friendship between him and me. In all the multiplied transactions he was to take care of, he has been most open and candid, ever willing to hear and to ponder any advice which I was able to give him, which is a rare case, considering the self-conceit which is lurking in all our hearts.

"The Rajah of Tanjore was particularly happy in having your son's support; without which he would have suffered severely more than once. But not only the Rajah, but the honorable Company reaped great benefit from your son's conduct. Kind as he was to the Rajah, he was equally faithful to his employers. Nay, I can say, consistently with the strictest truth, that your son proved a blessing to the country: for when cruel oppression had driven the inhabitants to despair and emigration, your son, my friend, entreated the Rajah to become a father to his people, and consequently to hinder and suppress those cruel methods which his barbarous minister made use of. I had the pleasure of being present when this was done. I was his interpreter.—As far as I know, your son has acted an upright and disinterested part. Had he followed another course, he might have heaped up riches, but that base and destructive way he detested.

"As he is now prepared to return, he promises himself much happiness in paying his filial respects to his truly religious mother. Dear as you are to both your sons, you are so to me, on account of your love to our blessed Redeemer. Are not all that are connected with him, dear to each other?

"As to your second son, he has invited me to correspond with him, because, he says, that it will

please his venerable mother, and so it will rejoice me. God bless you, dear madam, throughout all eternity! So wishes your most obedient humble friend,

"C. F. SWARTZ."

A farewell letter from Mr. Hudleston to Mr. Swartz, forms a suitable and very interesting sequel to the preceding.

"*Madras, February 22, 1787.*

"MY DEAR SIR,

"I received all your kind letters with the truest satisfaction, and I now sit down to take my leave of you till I get to the Cape. I am happy indeed to find that things are likely to go well at Tanjore, and that my successor gives every indication of a disposition to follow my steps, in the only respect in which I claim any merit, that of attending to the advice, and placing a just value on the approbation, of the mentor Providence has blessed him with.

"I have endeavored to give proper impressions here, and I will endeavor the same in England.—Wherever I may be, as long as I retain the power to hold a pen, and to express my thoughts, you will punctually hear from me. Best of men, and most revered of friends! accept the gratitude of which my heart is full! God is my witness there is nothing on earth I value so much as your approbation, and the having obtained it, is, and ever will be, my mind's great resource and comfort. Even the prospect now before me, of being restored to my nearest relations and the friends of my youth, yields, but a secondary satisfaction. May all your benevolent purposes and plans be fully gratified! May Providence, in mercy to a sinful world, long preserve you in health and strength, to revive the drooping heart, sinking under distress and poverty, or, infinitely worse, the sense of guilt—to cheer the friendless orphan, and point his infant steps to the paths of truth and virtue—to turn the aged from error, and teach them the truest knowledge—the knowledge of how frail, how insecure, how slight is every mortal bliss!

"These, your own appropriate labors, may you continue to the latest period allotted to human life! If we see each other no more in this world, I trust, with you, that we shall meet in a blessed eternity; and I entreat you will write to me often, that I may become fitter and fitter for the exchange. Lastly, I beg of you to think of me always, and remember me by the title I am most proud of, and am most desirous of meriting, and being known by, that of

"Your most sincere and faithful friend,

"J. HUDLESTON."

Mr. Swartz's next letters were addressed to Mr. Hudleston in England. The following are extracts from several, written in the years 1787 and 1788, referring chiefly to the misgovernment of the new Rajah.

"*Tanjore, May 7, 1787.*

"As to Ameer Sing, I must confess that he is quite altered; and not for the better. He promised fairly, but performs badly. His servants lead, or rather mislead him from one amusement to another; and he seems to forget his danger. The governor recommended justice; a court of judicature was to be established. I formed the plan, but it has been rejected, and I have lost all favor by this proposal.—Every intelligent black man prophesieth the ruin of the Rajah and his country. Perhaps you may ask, whether he has not been warned? My dear friend, he has been entreated to change his measures, and to save himself. But admonitions of that kind are unpalatable, and heard with disgust. Finding,

therefore, that my representations were disagreeable, I retired. Shevarow insinuated that I would have every thing according to my mind—that I did not regard the Rajah's dignity and fame. This, you will say, is a melancholy account. So it is, and yet I have not mentioned all, but only a part. He will soon empty his treasury, and how he will then pay his kists, I know not. But enough of this sad business. I am tolerably well. May you and your dear mother, and all your friends, enjoy the favor of God, which is better than life!"

"*Tanjore, February 7, 1788.*

"A few days ago I received your most agreeable favor. I can easily conceive what an exquisite pleasure you and your dear mother must have felt at the first meeting. Dear sir, you know the almost heavenly transport which good old Jacob felt when he embraced his dearly beloved Joseph. But all this is still imperfect. What shall we feel when we meet in another world, when all imperfection, when all fear of being tempted and thrown into sin and sorrow, will cease for ever! Let us strive to gain that point. All worldly enjoyments are not to be compared to that immense glory and happiness which God in Christ, and by his atonement, has laid up for us.

"Your kind letter I have communicated to Mr. Blackburne, who is still here. Of his proficiency in the Mahratta language you may speak with great freedom.

"Your kind endeavors to make Ameer Sing happy in his government are frustrated by his extravagance. Never has a man disappointed me in so shameful a manner. Justice is totally neglected. His sirkel, that little vain man, Shevarow, who was entreated to do common justice to some inhabitants, gave yesterday such a decision as this:—'The opponent has given one hundred and fifty pagodas as a present, will you give half at least?' Think how shamefully justice is sold."

Mr. Swartz then mentions a most improvident loan which the Rajah had just contracted at exorbitant interest, and thus concludes:

"He had a good treasure which Baba hoarded up, but this is now gone. God help us all! May peace of mind, and health of body attend you!"

In a letter, dated the following day, Mr. Swartz encloses one from a native to Mr. Hudleston; who, after giving him some account of Tippee's war with the Mahrattas, his injustice, and pride in making a throne in imitation of that which Nadir Shah found and took at Delhi, represented the distress which he and his family were suffering by the neglect of a promise made to him by the English. The kind missionary inquires how far Mr. Hudleston might assist the poor man by his influence with the Court of Directors. "Alas!" he adds, "when I consider the poor family, and compare their former moderate prosperity with their present distress, caused by Europeans, called Christians, I cannot refrain from sighing."

He then informs Mr. Hudleston of the society of pious soldiers, frequently mentioned in the Memoirs, and concludes with the following just and important observations on the beneficial effects resulting from such moral and religious associations.

"This beginning is truly hopeful. How many lives will be saved—how many will be made serviceable to the public? not to mention the amazing advantages in respect to their eternal welfare! I wish you could convey some of my sentiments to the leading gentlemen, and assure them that the practice of religion would be of infinite service even to the prosperity of the honorable Company. You may tell them, in my name, that many severe

strokes might have been prevented, if religion had been attended to. What I write I know with the greatest certainty. If I were with them, I would demonstrate the whole in the clearest manner.

"I must finish my letter. I hope you will not forget my favorite scheme of *introducing justice* into the Tanjore country. Then I hope piety would follow.

"God bless you, your dear mother, and all who wish well to Zion!"

The next letter is dated July 31, 1788, and is entirely occupied with the misgovernment of Ameer Sing, and his cruel treatment of Serfojee, as detailed in chap. xvi. of the Memoirs.

"I think, my dear sir," thus he writes as to the latter point, "that *you* and I, into whose hands the late Rajah delivered the boy, are in conscience bound to represent the hardships he suffers to the honorable Company. The directors are guarantees of the last will of the late Rajah.

"O how do I mourn," he exclaims, "for what I said in favor of the Rajah; he and his country are miserable. A few sycophants fill their purses and ruin all."

On the cover of the preceding letter, Mr. Hudleston wrote the following note.

"On the receipt of this letter, I applied to the leading directors in favor of Serfojee. Orders were in consequence sent to Madras, and he was taken under the Company's protection."

In his next letter, dated March 18, 1789, after acknowledging a present from Mr. Hudleston, of two volumes, written by the late Dr. Beattie, probably his Essay on Truth, and his View of the evidences of Christianity, Mr. Swartz appeals, in a very powerful and affecting manner, in behalf of the Polygars in the south of the peninsula, who were suffering severely from having had "no rain for three years," and yet were compelled to pay "their ordinary and extraordinary tribute."

"I assure you, my dear friend," says the good missionary, "that it brings guilt on the Company to suffer these people to be tormented. This way of oppressing the poor cannot bring a blessing upon us.

"I remember that Mr. Irwin intended to help the Polygars. Nay, he desired me to comfort them in his name. I did so, sent his letters to Ramanad, and other places; but I have heard no more of the matter, so that I am ashamed of having assured them of speedy relief.

"Our Rajah here has been favored with some alleviation of his subsidy. It is to be wished that he may make a good use of it. At present he is preparing every thing for the marriage of his daughter, who is now seven years old.

"God bless you and your venerable mother!—May we all share in the merits and blessing of the Redeemer—may we live to his glory, and be daily prepared for eternal bliss!"

"P. S. I have been informed that my letter to some gentlemen in London has been of great use to the Rajah's cause. Would to God that this might do some good to the oppressed Polygars! You have my full leave to show it."

On the 8th of July following Mr. Swartz thus congratulated his friend on his marriage.

"With great pleasure I have read that you have found a consort according to your wishes. I beg you to remember me to her in the kindest manner. May you both be happy in all respects! According to the character you have given me of her, I make no doubt but you will both endeavor to live to the praise and glory of Him who has loved us, and given his life for us as a sacrifice of atonement.—Tell Mrs. Hudleston that I am highly obliged for the agreeable book she sent me. May you enjoy

the favor of a kind God, be guided by his Spirit, and experience his blessing!"

Mr. Swartz's next letter is dated in February 1792, more than two years after the preceding, during which interval it appears that Mr. Hudleston had returned to Madras as a member of council, and was again compelled, from ill health, to embark for England. The whole letter is deeply pious and interesting.

"Tanjore, February 7, 1792.

"MY DEAR FRIEND,

"Your last favor has truly made me very sorry. You mention that on account of your indisposition you have resolved to take a passage in the Northumberland. You have, I hope, received my last letter, wherein I recommended a journey to us. But that is now, as I see, too late.

"The greatest and most useful lesson, which we are to learn and practise, is, 'Thy will be done, O God.' This lesson we learn with difficulty; however, if we humble ourselves and believe, as we ought, that God directs all to our advantage, we shall willingly, if not cheerfully, resign our will to his divine and perfect will.

"You take now your farewell, and I do the same. Having lived nearly forty-two years in this climate, my strength decreaseth, and I look out for a blessed eternity.

"God has dealt kindly, very kindly, with me.—He has led me as a father, forgiven me ten thousand talents which I owed him, has given me a knowledge of his love, and the love of my Redeemer; has made me, unworthy creature, an instrument of his grace to convey some knowledge of the Redeemer to others; so that I have a lively hope of finding some with whom I shall sing the praises due to the blessed Jesus for ever and ever.

"To complain I have no cause; except when I consider how often I have disobeyed him. Then I have reason enough to complain of myself. But I know the exceedingly great mercy of my God, who is willing to cover my sins, and to heal all my infirmities.

"You, my dear friend, are younger in years, and may still live for some time. I entreat you to give your whole heart to him, who can fill it with eternal joy. All worldly goods are deficient in that respect. They may please us, but they cannot make us truly happy. Let us therefore take our refuge in him who has loved us, and given himself for us. Live to his glory, and forget not that the true disciples of Jesus crucify the flesh and the lusts of it.—Be guided by the blessed Spirit of God—trust not in your own strength—watch and pray, and the God of peace be with you.

"May we see one another in a world where sin and sorrow are not to be met with.

"So wishes your affectionate Friend,

"C. F. SWARTZ.

"P. S. As long as I live, or have any strength, I shall write to you. Adieu."

The following letter to Mrs. Hudleston, will be read with equal interest and pleasure. Mr. Hudleston was evidently the bearer of it.

"Tanjore, March 8, 1792.

"DEAR MADAM,

"As I am a friend to your dear consort, with whom I have spent many happy years, I am certain that you will honor me with that appellation.

"I cannot but feel sorrow at his departure. I wished and hoped that he still might be beneficial to this country, particularly as we now have a pleasing prospect of peace. But God's will be done, who best

knows what is truly good for us. To resign our will to his is our duty and our happiness too. May God preserve and guard him in the passage, so that you may meet one another with joy!

"As God has made you a joyful mother, you will, I hope, be happy in educating your children, so that they may be a blessing to their fellow-creatures, and a true joy of both your hearts.

"I must confess that the education which many parents give to their children, is highly detrimental. They spend their younger years in learning those things which profit them nothing. Their understandings are not furnished with divine knowledge, their wills are not bent to love and obey God, their passions not properly restrained or directed. At last they grow up without fearing, obeying and honoring God: they are ashamed of showing any thing relative to true Christianity. They are taught to do their duty, without knowing the source from whence they ought to draw strength.

"I find that in many of the latest publications, the atonement of the Redeemer, and the divine operations of the blessed Spirit of God, are altogether forgotten, nay, exploded. If the foundation of true Christianity is destroyed, what superstructure can be raised? I therefore cannot but entreat you to learn the way to heaven from the sermons of your Redeemer, and the epistles of St. Paul and the other apostles. My favorite chapter is the third of St. Paul's Epistle to the Philippians. There you will find the genuine character of a true Christian.

"All worldly things, though not sinful in themselves, appear to that exalted Christian as dross. He wishes to find Christ as his treasure and greatest gain, by whom he has obtained mercy, pardon, peace, and a hope of everlasting life.

"He explains the reasons why he was so much attached to Jesus, namely, because without him he had no righteousness and pardon. In and by his Redeemer he wished to be made like unto his death, and the disposition of the heart of the dying Redeemer. In and by him he hoped to attain a joyful resurrection. Such a state is unspeakably happy. O may this be your and my happy state! So wishes,

"Dear Madam,

"Your unknown but sincere friend,
"C. F. SWARTZ."

On the 28th of February, 1793, Mr. Swartz wrote to Mr. Hudleston from Vepery, informing him of his journey to Madras, as the guardian of Serfojee and the late Rajah's family. It is, however, unnecessary to repeat what is so fully detailed in the 18th chapter of the memoirs as to the causes of this visit to the presidency. The conclusion of the letter is marked by his characteristic piety.

"I hope you are quite settled, and enjoy your rest from noise and multiplied occupations.

"Peace, that most desirable blessing, is enjoyed by this whole country. May we seek likewise peace with God in the way which he most graciously has revealed to us. The enjoyment of that blessing will not only rejoice our hearts, but promote real happiness, nay, make our departure easy or joyous.

"May your dear children grow up in godliness, and all truly good accomplishments!"

Mr. Hudleston, in a reply to the preceding letter, a copy of which is among his papers, after expressing his lively interest in the welfare of Madras, his regret that Amcer Sing had proved so unworthy of Mr. Swartz's and his own disinterested exertions to place him on the musnud, and his satisfaction on hearing of his journey to Madras with Serfojee, gives the following cordial invitation to his venerable friend to spend the remainder of his days in England.

"May I not entertain a ray of hope of your coming to this country, and passing the evening of your days under my roof; where you should be exactly as retired as you wished? Mrs. Hudleston, who is extremely sensible of your goodness to her, heartily joins me in this invitation. We live in a quiet, retired manner, and our principal anxiety will soon be directed to the education of our children; a work in which you, my dear sir, would give us the most truly valuable assistance."

In a postscript to this letter, dated October 31, 1794, Mr. Hudleston adds, that, at the suggestion of his wife, they had named an infant son, then just born, "Frederick," after their revered friend; to which they had attached another "endeared name," that of Irwin.

Mr. Swartz does not appear to have replied to this letter till the 10th of January, 1796, when he assures Mr. Hudleston that he had read it "again and again with great pleasure." He recurs to the infatuation of Amcer Sing in retaining his unworthy minister Shevarow, and intimates, as stated in the Memoirs, that his adherence to him and his family was owing to his fears, "that they could and would prove his want of right to the throne."

He then refers to his advancing age, and thus piously concludes this beautiful letter.

"Some months ago I entered on the 70th year of my age. But, blessed be God, I can still perform my duties with ease and satisfaction. I felt, however, one severe attack, which had nearly put an end to my life. One evening, when the children had left me, I felt all at once a very painful oppression,* that I could hardly breathe. This continued from nine o'clock in the evening till three in the morning. It returned once more, but with less violence and shorter duration.

"This illness, which came upon me all of a sudden, I look upon as a kind monitor to teach me that my gracious Lord will soon call me away. May I be able to say, 'Come, Lord Jesus!' You see, then, my dear sir, that I shall soon quit this world. A blessed eternity is now the daily subject of my meditation. How awful is this change! Blessed be God, who hath sent us a Redeemer who has borne our sins, and purchased eternal happiness for all. The Redeemer Jesus Christ, is the true, nay, the only comfort of all who, being sensible of their sins, flee to him for refuge. For who is that person, which dares to confide in his own righteousness? Paul looked upon the righteousness of Jesus as his only support. 'To win Christ, and to be found in him,' was the passionate wish of that blessed apostle.

"Such was, I believe, the aim of your deceased father-in-law,† who now enjoys what he had believed, practised, and preached. To look up to that glorious state of the blessed in heaven, is and will be a strong preservative of a true Christian.

"May God bless your dear children, and particularly my dear Frederick Irwin! May he prove the joy of his parents, and a blessed instrument of promoting the spiritual and temporal prosperity of his fellow-creatures, and at last be received into eternal glory!

"Remember me kindly to your dear consort. I remember how highly Major Stevens‡ spoke of his mother, who had instilled into his tender mind the principles of true piety. May your dear consort so educate her children, that before the throne of

* See chap. xx.

† Of whose pious and happy departure Mr. Hudleston had informed Mr. Swartz in the preceding letter.

‡ See chap. x.

Christ she may be able to say, 'Behold here am I, and the children which thou hast given me!'

This was Mr. Swartz's last and most truly Christian letter to Mr. Hudleston. The next which occurs in his collection is from Mr. Gericke, announcing the painful intelligence of their venerated friend's translation to a higher world.

"His death," writes the excellent Gericke, in language closely resembling that of the Memoirs,* "was such as might be expected from the tenor of his life." He then acknowledges the arrival of a letter from Mr. Hudleston to Mr. Swartz a few days after his death, and adds as follows.

"You had anxiously waited for more favorable accounts regarding his health; but alas! though he himself is now made perfectly happy, we, and thousands with us, are left to lament his loss. Nay, I believe there are none that have known him, of Europeans and Indians, Christians, Mohammedans, and heathens, but lament with us, that such a man is no more on earth with them."

On the 10th of June, 1799, Mr. Hudleston, in a letter to Mr. Kohlhoff, expresses his heartfelt concern and affliction on the death of his inestimable friend, "whose existence," he says, "upon earth I had sanguinely hoped would have been prolonged, in mercy to a sinful world, that can but ill afford to lose the purest model of virtue, truth, and piety, that ever walked upon its surface, one only excepted. I well know, sir, the footing on which you had the happiness to stand with that best and most revered of men; and I trust you cannot be ignorant that I was honored with a share of his regard—of which I am more proud than of any other acquisition I ever made."

Mr. Hudleston next observes, that it had occurred to him that the promulgating such a life as that of Mr. Swartz, "would be an essential benefit to mankind, by tending to spread and perpetuate the benefit of his spotless example," and requests Mr. Kohlhoff and Mr. Gericke to communicate to him all the particulars of his history which might be in their power—"for every incident," he says, "of his life will be interesting, and the unvaried tenor of his righteous course will administer the truest satisfaction and encouragement to every sincere Christian. You, I doubt not," he continues, "were with him in his last hours, and witnessed (to use the memorable words of Addison) 'in what peace a Christian can die;' and I am extremely anxious to hear from you the particulars of that afflicting and transcendently interesting period."

Mr. Hudleston then expresses his anxiety to possess some little memorial of his highly valued friend—a ring, or seal, or walking stick, which would be to him inestimable.

In March, 1801, Mr. Kohlhoff replied to the preceding letter, by sending to Mr. Hudleston a snuff box which had belonged to their beloved friend, and a gold ring with some of his hair, which he had taken after his death. He encloses an extract from his letter to the Society for promoting Christian Knowledge, containing some particulars respecting Mr. Swartz's death, but expresses his inability to afford Mr. Hudleston any account of his life, and informs him that Mr. Gericke intended to write it—"but after all," he adds, "it must be an imperfect one, as our late beloved friend kept no copies of his letters, nor a diary of his transactions, or works. But however imperfect it may be, it will be very acceptable."

In an answer to the preceding letter, in 1802, Mr. Hudleston rejoiced that "the task of giving to the world some account of the life of him who was one of the greatest blessings ever lent to it," had been

undertaken by one so competent to fulfil it as Mr. Gericke, but expressed his fears lest from residing at such a distance from Tanjore, he should not be sufficiently acquainted with that most interesting period of Mr. Swartz's life which comprehended his own residence at Tanjore as the Company's minister.

"To you, sir," he says, "I think it cannot be unknown that in all my administration at Tanjore, Mr. Swartz was my mentor and guide, as well as the medium through which my intercourse with the poor Rajah Tuljajee was carried on; and that every complaint or representation made to me was referred to his investigation and report, on which my decision was invariably founded. The severe and unjust orders of the then government respecting the Rajah, which went to the length of directing me to seize the person of his minister, and send him to Madras, and to take possession of the Tanjore country, and collect the revenue on the Company's account, I should perhaps hardly have ventured to resist or remonstrate against, if I had not been encouraged and fortified by Mr. Swartz's concurrent opinion, and most perfect approbation."

Mr. Hudleston then refers to the affecting, and to their lamented friend the highly honorable scene, which took place at the palace the night preceding the death of the Rajah Tuljajee, "when," as he justly observes, "the highest tribute ever paid to European virtue was offered by that prince, in his earnest request and entreaty to permit him to appoint Mr. Swartz the regent and manager of all the affairs of his country till his adopted son Serfojee should come of age," and to the distinguished kindness and honor shown him by Hyder Ali, "to whom all others of European race, in connection with the English, were so obnoxious."

Two other letters remain among Mr. Hudleston's papers, one of which, from Serfojee Rajah, in the year 1814, contains the following passage, which that prince evidently intended as the highest compliment that he could pay to Mr. Hudleston and Mr. Torin.

"It is true that many of the noble and amiable qualities of our dear friend, the Rev. Mr. Swartz, by which he has made so great a figure in the world, and which were productive of many advantages and benefits to me, would have died with him, had they not found their way to the hearts of you and Mr. Torin. The consequence is, that though the loss which I have sustained in the death of that unexampled personage is irreparable, I have sufficient reason to rest contented, because I am certain that the same qualities in you will produce the same effects."

The author cannot deny himself the pleasure of quoting the next passage in his late highness's letter, which contains the following honorable tribute to a gentleman from whom he has received so much gratifying attention in the compilation of these Memoirs.

"What you have said with regard to the Lieutenant-Colonel Blackburne, the present resident at my durbar, is very true, and to praise him as I ought is beyond my power. I think it is enough to tell you, that the happiness which I enjoy I owe to himself entirely; because I assure you that it is his prudent and judicious advice alone which saves me from many evils to which my situation is always liable—not to mention his unremitted exertions to preserve my honor and dignity."

The other letter referred to is from Mr. Hudleston, in reply to the preceding from Serfojee Rajah, in which, among other subjects, he expresses his grateful sense of his highness's kind recollection of what he always felt as one of the happiest circumstances of his life, the having received him from

the arms of his illustrious friend Tuljajee Maha Rajah, who in his dying words, had recommended him to his care. "Nor can I ever forget," he adds, "the kind expression of his entire reliance on my friendship which was the last I heard from his lips, as it was interpreted to me by our holy, venerable, and beloved friend, Mr. Swartz, who is now an angel in heaven."

Though, for the reasons already stated, Mr. Hudleston did not fulfil his intention of writing the life of Mr. Swartz, an unfinished sketch of his character was found among his papers, together with observations on some circumstances relating to his history, from which the author has extracted a few passages, which serve still further to develop and illustrate the peculiar and unrivalled excellence of the revered missionary.

In referring to the mission of Mr. Swartz to Hyder Ali, in the year 1779, the relation of which, Mr. Hudleston observes, he received from his own mouth, after stating the circumstances which led to this remarkable journey, he thus proceeds:

"In his very first interview, Hyder told him, that he was made an instrument to cover intentions and views very different from the purity of his own mind; that the English had adopted the designs of his enemy, (the Nabob,) and that it was now too late to convince him that they had altered their policy, or that they entertained any views really friendly to him. He then requested Mr. Swartz not to renew the subject, but assured him that for any other purpose he was welcome to stay in Seringapatam, and should receive every attention, and might come to his durbar as often as he pleased, and thus remarkably concluded, that "he had also his free permission to try to convert any of his people to his religion, if he thought he could succeed; for he was sure he would say nothing improper to them, or that would tend to injure his authority." Mr. Swartz soon after took his leave of Hyder, and returned to Tanjore; finding in every village, as he passed, the Amildars and the inhabitants in general eager to show him attention, and to supply him gratuitously with every thing which he required. Hyder Ali the next year executed his plan of vengeance, but forgot not that there was one European against whom he had no resentment; and the order to all his officers, civil and military, "to permit the venerable padre Swartz to pass free and unmolested, and to show him respect and kindness," was issued, as related in the tenth chapter of the Memoirs.

Mr. Hudleston adds a few important and interesting circumstances to the narrative which has been fully given of the death of the Rajah Tuljajee, and his adoption of a son, as well as respecting the character and history of the Rajah himself. He asserts that Mr. Swartz remonstrated with the dying prince on the injustice as well as the impolicy of excluding his brother from the regency during the minority of Serfojee, and earnestly entreated him to release him from confinement, and to be reconciled to him—advice which after some deliberation was accepted; but which from the subsequent misconduct of Ameer Sing, Mr. Swartz had reason bitterly to regret.

"I shall now," continues Mr. Hudleston, "state two interesting facts with respect to the Rajah Tuljajee, which, I believe, are known to very few even in India. The first which I shall mention led me to conjecture, that in the interview between the Rajah and Mr. Swartz, on the night preceding his death, something more might have passed than he was at liberty to communicate; it was this—the Rajah, almost with his dying breath, gave the most positive injunctions to his wives not to burn with his body,

and to his officers not to permit them to do so; and these injunctions were strictly obeyed.

"The other fact had reference to a date nearly twenty years preceding, and before the commencement of our interference with the affairs of Tanjore. Mr. Swartz then resided principally at Trichinopoly, but often visited Tanjore, and had frequent interviews with the Rajah Tuljajee, who possessed qualities very unusual in persons of that rank in India. With the ordinary endowments of a polished exterior, mildness, and urbanity of manners, he united sensibility, an excellent understanding, and strength of mind. There was something of attraction in Mr. Swartz which no language can adequately express. It will not, therefore, excite wonder that the Rajah became attached to him, sought his friendship, and placed in him unbounded confidence. Perhaps the reader's mind may be prepared for the extraordinary result, and have anticipated the fact to which I have alluded, namely, *that the Rajah became convinced of the truth of the Christian religion.* The sequel I cannot relate without pain, nor, as an Englishman, without a sense of humiliation, but justice to the Rajah's memory forbids the suppression of it. "The Rajah was about to declare himself a Christian, when the British army, in aid of the nabob of the Carnatic, and in furtherance of his views, entered his country, and after defeating his forces, laid siege to his capital. A compromise or suspension of hostilities for that time was purchased of the nabob by the Rajah; but the following year the armies again advanced, Tanjore was taken by assault, and the Rajah made prisoner. The East India Company felt, as became them, the horrid injustice of the transaction, and sent Lord Pigot to Madras to redress it. But it had gone far beyond the reach of any adequate reparation; and the Rajah, offended and disgusted, abandoned all thoughts of becoming a Christian. It did not, however, diminish his confidence in Mr. Swartz, as has been shown in relating the history of the last hours of his existence."

In the essay, towards a view of Mr. Swartz's character and labors, which has been before alluded to, and which was left imperfect and unfinished, Mr. Hudleston premises, that whatever he has stated respecting him was the result of personal knowledge and experience, after several years of intimate and uninterrupted friendship and correspondence.

After speaking of Mr. Swartz's success as a missionary, and of the respect and veneration in which he was invariably held, he proceeds as follows.

"By what charm, then, or spell, did he acquire such unbounded influence over the minds of many millions of the natives inhabiting the vast regions of the peninsula of India, so that the confidence of poor and rich, of prince and peasant, was equal, and voluntarily and unanimously given; so that in the midst of war and desolation, he walked as securely in the enemy's districts as in our own—all, with one accord, holding his person sacred, and eager to show him kindness and attention? In undertaking to answer this interesting question, I engage in a task which is of all others the most gratifying to me, and at the same time, one to which I am conscious my abilities are most inadequate, since it involves an endeavor to delineate the character of Mr. Swartz.

"In pure and genuine *picty*, there is a charm that commands the general suffrage of mankind, which even the impious and the profligate feel and reverence. This charm, this attribute, the truly illustrious person of whom I am speaking, possessed in a degree, I verily believe, pre-eminent over all the rest of the sons of men that have existed since the times of the apostles. In the external manifesta-

tions of piety, and in zeal to promote and extend its influence both by precept and example, I am aware and gladly acknowledge that he has been and is at this moment, emulated by distinguished individuals in this country, some few of whom it has been and is my pride and happiness to be able to number among my friends; and I doubt not by many others whose spheres of action are more confined. They have reminded me too of *that* in Mr. Swartz which no single word in our language can, at least to my satisfaction adequately express. It was the union of piety, not with unassuming meekness and humility only, which are its inseparable attendants, but of piety joined with an almost infantine *simplicity*, and unaccompanied by the smallest tincture of austerity, fanaticism, or dogmatical conceit. It diffused perpetual serenity and cheerfulness over his whole aspect, and by an irresistible impulse commanded at once respect and affection. In the presence of a monarch, you could not feel more conscious of inferiority; yet it was a feeling unmingled with pain or fear. It was not possible to converse with him once without being impatient to converse with him again; and to those who were accustomed to that gratification, his absence presented a vacuum, though in the midst of company.

"It was not his custom, except with his most intimate friends,* to introduce voluntarily the subject of religion; but the instant the conversation led to it, you saw his countenance light up, and beam a smile of benignant approbation. No one, I believe, ever heard from his lips an *uncharitable* word.

"In these virtues, as I have already intimated, Mr. Swartz may have been equalled by many other amiable and revered characters, though by none surpassed; but in *another respect*, he was, I think, absolutely unrivalled; and it was this, which more than all the other features of his character, great and venerable as they were, rooted him in the affection of the natives, and made them consider him as distinguished from all the rest of mankind. He presented to their astonished eyes the union of genuine piety with an entire abstraction, in respect to himself, from temporal views, while his endeavors were constantly exerted to promote their temporal as well as eternal welfare. Nor were those for the former lessened by their not accepting the greater boon; in regard to which, however, he was of infinite benefit to many thousands whom his moral precepts improved, and reclaimed from their lawless and dishonest courses, although they did not accept the pure religion which he offered them in the place of their own idolatry. And on whose lips could persuasion hang, if not on *his* who exhibited to them the Christian religion in its loveliest form, and in all its native purity; in the undeviating tenor of whose spotless course they saw its genuine offspring, and a model of all it teaches—for, as most truly stated in the inscription on his tomb, 'his life was one continued effort to imitate the example of his blessed Master;' and most especially in the unaffected lowliness and benignity which were the pe-

culiar characteristics of that Divine Person; in his practice of addressing himself principally to those 'that labor and are heavy laden,' and in making himself looked up to as the unfailing advocate of the poor and the injured, for whom his intercessions were incessant, as were his endeavors to obtain for them of the prince of the country the blessings of a lenient and equitable government. And as he had interceded for the people with their prince, so for the latter Mr. Swartz interceded with the British government, when he knew him to have been treated with rigor and injustice.

"Here again I must allude to that in him of which I believe history records no other example, namely, that all this success, unparalleled before or since, in winning the hearts of men, and all this homage, produced in Mr. Swartz *no change*. The same humility and abstraction from every interested or worldly view, which distinguished him at the commencement of his career, distinguished him through all its progress, and to its final close, amidst the favor of princes, states, and governments, of men of every denomination, and of every religion and sect.

"With the means of wealth and worldly consequence, in a word, of all that other men look up to, completely at his command, he continued *poor*, applying all that he received to the good of others, and reserving nothing for himself beyond what was necessary to provide for his daily wants. To him the natives saw no resemblance either in any other European, or in themselves. They saw other Europeans in succession lift themselves from obscurity and humble stations, to affluence, rank, and power, then disappear, and others take their places, but none taking any interest in *their* welfare, or making use of them except as a means of accomplishing their own aggrandisement; but Swartz remained *with them*. In *him* they always saw the same unassuming meekness, and the same condition, and found in him the same kind and disinterested friend.* What could the natives of India, among whom he lived, conclude respecting such a man, but that which they *did* conclude, and which was a common observation among them when he was spoken of, namely, that he was unlike and superior to all other men."

Such are the principal contents of the late Mr. Hudleston's papers respecting the venerable missionary of Tanjore. They will appear, as the author has stated in the advertisement prefixed to this Edition of the Memoirs, to contain but little that is strictly new; but they will be found peculiarly interesting and valuable, as confirming, upon the highest authority, all that had been previously recorded concerning that truly eminent person; and as adding one more powerful and coinciding testimony to a pious excellence, and a moral influence, which may be justly deemed unequalled and unrivalled in the annals of Christian missions.

* Mr. Hudleston here mentions, that for the first twenty of the fifty years that he was lent to the Indian world, Swartz pursued his benevolent scheme on *foot*; nor would he take to the use of a palankeen until the climate and advancing age had considerably impaired his strength, when he consented to permit a palankeen to be kept for him at the public expense.

* This must only be understood of Mr. Swartz's unwillingness to obtrude religious conversation upon strangers, where he thought that it might not prove useful; otherwise, the whole history of his life shows, that he was anxious upon all practicable occasions to render his intercourse with all around him pious and edifying.

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THE MARYS:

OR,

THE BEAUTY OF FEMALE HOLINESS.

BY ROBERT PHILIP,

OF MABERLY CHAPEL,

"Holy women of old."—*St. Peter.*

"There stood by the cross of Jesus, his mother, and Mary the wife of Cleophas,
and Mary of Magdala,"—*St. John.*

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1835.

DEDICATION AND PREFACE.

TO
HER ROYAL HIGHNESS
THE PRINCESS VICTORIA,
THESE ESSAYS
ON FEMALE CHARACTER AND INFLUENCE,
ARE,
BY HER GRACIOUS PERMISSION,
DEDICATED,
WITH
FERVENT PRAYER THAT HER ROYAL HIGHNESS
MAY EXEMPLIFY
ALL
'THE BEAUTIES OF HOLINESS,'
IN THE COURT AND TO HER COUNTRY,
BY
THE AUTHOR.

PREFACE.

THIS "CLOSET MANUAL" has a twofold peculiarity. It is addressed exclusively to Females; because the author believes that *general* appeals on the subject of Sin and Holiness are not well adapted to the conscience of the sex, nor so faithful as they

seem. Its style, too, is occasionally peculiar; because he thinks that PARABLE and ALLEGORY are legitimate weapons in "the defence of the Gospel." He has, therefore, attempted to give Oriental forms to old truths, whenever he found it difficult to say, in ordinary language, all that he wished to suggest to the female mind. He has also given that prominence to "the *beauty* of holiness," which it has in Scripture, in common with the nature and necessity of holiness. This plan and purpose will be adhered to in the succeeding volumes of THE LADY'S CLOSET LIBRARY.

The Author's appeal is to the Mothers and Daughters in British "Israel;" they must be both his patrons and judges, if this well-meant experiment succeed.

Newington Green, May 24, 1835.

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THE MARYS:

OR,

THE BEAUTY OF FEMALE HOLINESS.

No. I.

A MOTHER'S HINDERANCES DULY WEIGHED.

It is worthy of special observation, that, whilst the earliest prophecies concerning the Church of Christ on earth foretell, chiefly, the *numbers* of his disciples, the latter prophecies abound in descriptions of their spiritual and moral character. Thus, when God pointed Abraham to the stars of heaven and the sands on the sea shore, as emblems of the Saviour's offspring, it was only their innumerable "multitude" and not their beauty or purity, that was appealed to: but when God pointed David to the "dew-drops of the morning," as an emblem of the offspring of Christ, he left their numbers to be *inferred*, and confined the attention of David to "the beauty" of their "holiness." Psalm cx. The reason for this difference in the revelation of the same fact is obvious; the day of Christ had just been shown to David as a "day of power," which should make people "willing" to follow Christ, and as a period of gracious and unchangeable priesthood, which should encourage them to follow holiness; whereas neither of these facts was fully disclosed to Abraham, when he saw the day of Christ afar off. What was shown to him was, chiefly, the *certainly* of that day, and not the glory of it: and therefore its results were given in numbers, not in characteristics.

This illustration will apply to the prophecies at large. Just in proportion as they unveil the glory and grace of the Saviour to the Church, they exhibit or enforce the necessity and beauty of holiness. The clearer lights they shed upon the mediatorial way of acceptance with God, the stronger lights they pour upon the "narrow way which leadeth to everlasting life."

This is an interesting fact. It leads us to look back among the first disciples of Christ, who followed him in this "regeneration of life," to notice how far they justified the prophecies, which thus "went before," concerning the beauty of their holiness. Did his first offspring, "the dew of his youth," resemble the dew of the morning in character and spirit? Was he at all glorified in his saints then, as well as "admired by them?" Now, so far as moral character is one of the essential beauties of holiness, his first disciples were, in general, eminently holy. Whatever they may have been before they left all and followed Christ, afterwards they were emphatically virtuous and upright. For a long time, indeed, their views of the person, work, and kingdom of Christ were very worldly, and even their spirit was ambitious as well as rash; but their general habits were both circumspect and devo-

tional; even their enemies "took knowledge of them that they had been with Jesus" to some good purpose, so far as exemplary conduct was the effect of their intercourse with him.

Did you ever observe, whilst reviewing the character of the Saviour's early friends, that his *female* followers soon acquired great beauty of holiness under the influence of his word and example?—There is, indeed, a complete halo of loveliness around the character and spirit of John, "the disciple whom Jesus loved;" and there is much sublimity about Peter, notwithstanding all his faults; and the whole eleven, compared with even the best of the Jews of that time, were emphatically "holy men;" but still, "whatsoever things are pure, and whatsoever things are lovely," abound most among the *women* of Judea and Galilee, who followed him. There is an exquisite and touching beauty about the holiness of the Marys of Bethlehem and Bethany especially, which eclipses even the excellence of the "holy women of old." We almost forget Abraham's Sarah in the presence of Joseph's Mary, and lose sight of Jacob's Rachel whilst Mary of Bethany is before us. Of them we must say, and even the world will respond the exclamation, "Many daughters have done virtuously," but ye have "excelled them all." Give them of "the fruit" of their own hands, and their "works will praise them in the gates."

It was not without special design, that the Holy Spirit transmitted to posterity so much of the history and character of these distinguished women: he evidently intended them to be *models* of female holiness to their sex. Hence he inspired both Elizabeth and the angel Gabriel to "HAIL" Mary of Bethlehem as "highly favored and blessed among women," and taught the evangelists to depict her peculiar excellences; and not less care did he take to embody the character and emblazon the memory of Mary of Bethany. No angel, indeed, pronounced her eulogy, but, what was far better, "Jesus loved Mary," and predicted that her love to him should be "told as a memorial of her" wheresoever the "Gospel should be preached throughout the whole world."

These are not accidents, nor mere incidents in the sacred history; Mary of Bethlehem, like the star of Bethlehem, is evidently placed in the firmament of the Church, as a leading star, to guide wise women, as well as wise men, to Christ, and to teach both how to ponder his sayings, and revere his authority, and cleave to his cross. In like manner, Mary of Bethany, like her own "alabaster box of

precious ointment," is so fully disclosed in all her principles, and so fully poured out in all her spirit before us by the sacred writers, that there can be no doubt but her lovely character was intended to be "as ointment poured forth," inspiring, as well as pleasing. Like the "good part, which shall never be taken from her," the beauty of her holiness can never be unimportant on either sex, whilst it is the duty of both "to sit at the feet of Jesus," hearing his word; and that will be equally duty and delight in heaven, as well as on earth,

"While breath or being last,
Or immortality endures."

For who, that knows any thing of vital and experimental religion, has not said, in effect, both when remembering past attainments, and when anticipating future progress and enjoyment,

"O that I might for ever sit
Like Mary, at the Master's feet?"

Thus the eye of a Christian, of either sex, and of whatever sphere in life or godliness, reposes upon Mary of Bethany, whenever it searches for an example of child-like docility, or of angel-like meekness, in learning of Christ. The spirit of a Christian takes *her* position at the feet of Christ, and tries to hang upon his lips with *her* zeal and zest, whenever it is hungering and thirsting after righteousness. The soul feels instinctively that this is the only way to "be filled" or refreshed by his presence. Accordingly, we have never found much enjoyment or profit, except when we have really sat at "the feet" of Christ, hearing his word for ourselves.—Neither in the sanctuary, nor in the closet, have we become holier or happier, when we did not try to place ourselves in the position and spirit of Mary.

It will be seen at once, from this application of the example of Mary, that I regard both her place at the feet of Jesus, and her conduct in anointing his feet with "spikenard," as only illustrations of her habitual spirit and general character. Nothing is farther from my intention, because nothing could be more foreign to her real character, than to represent her as merely a meek, contemplative, and retiring Christian. She was, indeed, all this, but she was much more: she was as prompt as Martha in going out of the house to meet Jesus when he sent for her, and in serving him in the house when service was really wanted. It was not wanted when Martha said so. If she had stood in real need of assistance from Mary, the Saviour would not have continued, nor even begun to preach, in the house of Lazarus then: much less would he have commended Mary for sitting still, if she had been neglecting domestic duties. The character of Mary should, therefore, be judged, not by this instance of contrast with Martha's, but by the conduct of Jesus. Now, He certainly would not have thrown his immortal shield so promptly and fully over it, if sloth or selfishness, the love of ease, or the dislike of household duties, had been part of her

character. From all we know of the Saviour, we may be quite sure that he would have reproved her himself, had she been either idle or negligent.

They are but very superficial observers, who seize upon the contrast of the moment between these sisters, to make out, that Mary was chiefly an amiable *Nun-like* being, who was fonder of contemplative piety than of practical duty. This is a very common opinion; but it is utterly at variance with fact, however appearances may seem to justify it. Even appearances are against it; for nothing is so prominent upon the surface of the case, as the Saviour's approbation of Mary's character. They are, therefore, at *issue* with both His judgment and testimony, who insinuate the charge or suspicion of *undomestic* habits against this holy woman. There is nothing to warrant such an imputation. She sat at the feet of Jesus upon this occasion, because Jesus thought proper to open his lips as a minister, when he visited her house as a guest. Besides, His visits to Bethany were the real *sabbaths* of the family. Only then, had they the opportunity of hearing the glorious Gospel in all the fulness of its blessing: and as the opportunity did not occur often, it could not be too fully improved whilst it lasted. Thus, there is no more reason to think Mary inactive or undomestic, because she sat whilst Martha served with unnecessary bustle, than to suspect that those women, who sanctify the Sabbath most in the house of God, are least attentive to the affairs of their own houses. There is, perhaps, no better test of good domestic management all the week at home, than regularity and punctuality of attendance on public worship on the Sabbath. Those who are soonest and oftenest at the feet of Jesus on his own day, are certainly not idle or irregular on other days. It is because they are active, and act on *system* through the week, that they can make so much of their Sabbaths.

I thus bring out the real character of Mary, that the beauty of holiness may not be supposed to consist in either mere *morals* or *naivety*. There may be much morality, where there is no holiness; and there may be much holiness, where there are no literary tastes or habits. Neither fondness for public hearing, nor the

"Love of lonely musing,"

is any real proof, by itself, of a new heart, or of a right spirit, before God. Great readers (as they are called) are not often the deepest nor the most serious thinkers, even when their reading is of the best kind; and the contemplative recluse, who lives only to think, or who reckons every thing but mental pleasure insipid is actually indulging "the lusts of the mind," instead of growing in grace or holiness. It may sound well, to say of a sweet enthusiast, whose element is solitude, and whose luxury is emotion, "that she is a being who belongs to *another* world; her tastes are all so unearthly, and her sympathies so exalted;" but this is no compliment! Indeed, it is a heavy reflection upon both her heart and conscience. A heart that felt aright, or a con-

science purified by the blood of atonement, would try to *do* good by action, as well as to *get* good by contemplation. No one belongs less to another world (if, by that, heaven is meant) than the being who has neither heart nor hand to be a blessing in this world. Her tastes may be unearthly; but heavenly, they certainly are not. They are not *angel-like*: for, are not all the angels "ministering spirits, sent forth to minister to the heirs of salvation?" They are not *saint-like*: for all the spirits of the just in heaven take a lively interest in the progress of the kingdom of Christ on earth. And they are any thing but *god-like*: for Father, Son, and Holy Spirit, live and move, as if they had both their bliss and being in the welfare of this world.

How ever did it come to be supposed, in the land of Bibles, that there was either intellectual greatness, or moral loveliness, around any pensive or sweet recluse, who lives only in and for the ideal world of her own thoughts; whilst the Heathen and Mohammedan world is perishing for lack of knowledge, and the actual world at her door, sinning and suffering unpitied by her?

Those who have no taste for retirement or reading will, but too readily, join in this protest against sentimental seclusion. Those only who have but little time for direct mental improvement, will make a right use of the protest, or even repeat it in a good spirit. They will be glad to hear it. Not, however, because it condemns others, but because it relieves themselves from self-condemnation, by proving to them, from both the letter and spirit of Scripture, that *musings* is not the only nor the best piety. Many who have no inclination to cumber themselves needlessly with many things, like Martha, are yet encumbered with so many things which distract their attention, and absorb their time, that they hastily conclude, or strongly suspect, that they have no real piety, because they are so unlike the Mary of their own imagination, and of popular opinion.—They thus set themselves down as Marthas, (her real character, too, is equally mistaken,) who have not "chosen the good part," nor acquired the "one thing needful." But this is as unnecessary as it is unwise. Wherever real duty fills the hands, or inevitable care the heart, then there is as much holiness, and as much of the real beauty of it too, in doing or suffering the will of God well, as in acts of prolonged devotion, or in efforts of heavenly-mindedness.

This subject is much misunderstood. Indeed, many are afraid to speak out, or even to think freely, on the subject. They are quite dissatisfied with themselves, because they can command so little time for devotional reading and meditation; and yet they do not see how they can command more at present. They see clearly, and feel deeply, that their minds want improvement; that the great salvation deserves more thought than they give to it; that they have not that communion with God which is so desirable, nor that witness of the Spirit which they deem so important; and hence they stand in doubt whether they have any real piety at all.

Now there is some danger, as well as difficulty, in meeting this case; because more want to get rid of such doubts, than those who are so placed and pledged in life, that they have but little spare time. The slothful and the worldly-minded are upon the watch, to lay hold of any thing that would lessen their self-condemnation, or tend to reconcile their habits with their hopes. The allowances to be made for the *real* want of time, they stand ready to snatch at, as excuses for not redeeming time, or for not improving it. The forbearance, and leniency, and sympathy of God towards his poor and afflicted children, are greedily seized and appropriated by slothful servants, and by heedless and heartless professors. For they, too, want to be happy in their own mind, however little they care about holiness. They go to the sanctuary to be comforted, as well as the tried and harassed Christian.

Hence arises danger, as well as difficulty, in meeting, publicly and fully, the case of those who cannot redeem much time, nor always do the good they really wish: the concessions made on their behalf, may be perverted by those who dislike devotional retirement, into an excuse for so multiplying their worldly engagements, as to leave no time for reading or meditation, and but little for prayer itself.—Still, neither the sheep nor the lambs of the Good Shepherd's flock, (who love and long for those green pastures and still waters, without being able to visit them often or continue at them long,) should be left to put the worst interpretation upon their own weakness, however *wandering* sheep may abuse the Shepherd's condescension. He will count as his sheep, and even carry in his bosom, those, who, although they cannot be so often at his feet as they wish, do not try to keep away, nor to get away, from his feet. He will distinguish between those who cannot sit down to hear his voice frequently, because of pressing domestic duties, and those who seldom do so, because they prefer to "hear the voice of strangers." John x. 5.

The real question, therefore, in the case of those who have but little leisure, is,—What engrosses your time? Now, if duties which it would be sinful to omit, fill your hands and your heart all the day long, and even leave you fatigued at night, it will not be laid to your charge, as sin, that you were not much alone with God. You ought not to be much alone, when either a sick-bed or the care of the family requires your presence. Then, "the beauty of holiness" lies in watching and working in a devotional spirit, and not in frequent nor in prolonged visits to the closet. That mother is not unholy, nor inconsistent, who has hardly a moment to herself, from morning till night, owing to the number of her children, or the sickness of her babe. That daughter is not unholy, nor unlike Mary of Bethany, who shares her mother's toils and trials, or soothes the loneliness of an aged and infirm father. That wife is not unholy, nor unlike Mary, who, in order to make her husband's slender income sweeten his home and sustain his credit, works hard all the day. All these things are, indeed, done by

many who care nothing about holiness, and who would not retire to meditate or pray, even if their time were not thus absorbed; and, therefore, the mere doing of these things, apart from its spirit and motives, proves nothing decisive as to the state of the heart before God. Still, it is equally true, on the other hand, that neither the time nor the care expended on these duties disproves the existence of holiness. There is, indeed, no true holiness, where there is no secret devotion; but there may be much of the former, when there is but little time for the latter: yea, the highest beauty of holiness often invests and enshrines the character, whilst the heart of a Christian must depend more upon frequent glances at the throne of grace, than upon formal approaches to it. Then, to go through arduous domestic duty, in a meek and quiet spirit, which breathes prayer, even when busiest; or to watch and minister in the sick chamber, mingling prayer with tenderness and patience, and thus "doing service as unto the Lord," or for his sake, is as decisive of piety, and even "adorns the doctrines" of Christ as much, as any act of devotion, however spiritual, or any enterprise of zeal, however splendid.

There is, perhaps, no practical lesson of godliness so ill understood, as this one. The general sentiment of it is, of course, obvious to any Christian, and the theory of it quite familiar; but, how few enter so fully into the spirit of the maxim, as to keep their piety from declining, or their peace of mind from evaporating, when they have much to do or to endure in their family! Then, it is no uncommon thing for a pious wife, or a widowed mother, to complain that domestic cares have brought a cloud upon all her hopes and evidences of grace, and such deadness and darkness upon her soul, that she seems to herself no longer the same being she was, but like an apostate from faith and godliness. Thus she thinks that she has lost her piety, whilst doing her duty to her family!

And she certainly has lost some of her piety, although not in the sense she means, nor yet to the degree she suspects. She has lost that holy freedom at the throne of grace, which once made her closet the house of God and the gate of heaven; she has lost that power of appropriating the great and precious promises, which once made her Bible so dear; she has lost that control over her own thoughts and feelings, by which she could once concentrate them upon the things which are unseen and eternal, whenever she really tried to pass within the veil of the invisible world; and, above all, she has lost sight of her own warrant and welcome to trust in Christ, which once set and kept every thing right. Now, these are serious losses, and may well be sadly bewailed, and even somewhat feared as to their consequences; for it is not so easy to repair these spiritual injuries, as it is to bring them on. They might all have been kept off, however, if she had studied beforehand the *secret* of blending the spirit of prayer with the efforts of maternal devotedness, and the art of turning the duties of life into acts of godliness;

but, having, like many, grown up under the idea, that nothing was really a part of her piety but what was a positive act of religion, and thus being in the habit of estimating her piety more by her delight in divine things, than by her conscientious discharge of ordinary duties, she is, of course, sadly thrown out and disconcerted, whenever the pressure of ordinary duties lessens the sense or lowers the spirit of her religious observances; whereas, had she fully gone into the question of personal holiness at her outset in the divine life, she would have soon discovered that it is the very *beauty* of holiness to do that best which is most wanted at the moment; for even the cradle may be made an altar, and the nursery a little sanctuary, and household duties almost sacramental engagements! But if these things are looked upon as the mere routine of life, or as unfavorable to godliness; and if only the time which can be spared from them is considered *improved* time for eternity, then, of course, there must be a sad sense of declension in piety whenever more time than usual is demanded by them. But why not consider that unusual portion of time which is required in seasons of domestic care, as improved for eternity, as well as the time spent in devotion?—Why not do every thing as service unto God, as well as the things you call service done to him? Surely, if all Christians may eat and drink so as to *glorify* God, Christian mothers may watch and work for their family to the praise of the glory of his grace.

I am not inclined to resolve so many things into satanic influence as some are: there are many of our faults and failings but too easily accounted for by the treachery of our own hearts and the want of consideration: still, I cannot help suspecting that Satan has not a little, yea, much, to do with creating and keeping up the popular notion, that nothing is spiritual religion but spiritual exercises and emotions. Not, indeed, that he is any friend to spirituality of heart or habit: there is nothing he hates so much, or tries more to hinder. He can, however, transform himself into an angel of light, and thus seem to plead for highly spiritual religion, and for extraordinary devotion, whilst, in fact, he is endeavoring to prevent all religion and devotion too.

It is not sin alone, nor worldly pleasures only, that Satan throws false colors over: he can exaggerate the claims of holiness, as well as soften the aspect of sin and folly. He often labors to make out the necessity of too much religion, as well as to prove the sufficiency of too little: I mean, that just as he tries to persuade some that the ceremonial forms of religion are quite enough, or as much as can be expected in our busy world and imperfect state, so he labors to persuade others that nothing amounts to saving piety but a heart all love, a spirit all heavenly, and a character perfectly holy. In like manner, he adapts his wiles to those who see through the fallacy of such extremes; putting it to themselves to say, whether they might not as well do nothing at all in religion, as do so little; whether it would not be less dangerous to make no profession of godliness, than to have only a spark of its

power; or, at least, whether it would not be better to give up prayer entirely, until they can secure more time and composure, than to continue it in the very imperfect way they are now compelled to do?

This is an appeal to the conscience of a harassed mother, which she little suspects to come from the lips of Satan; and yet he is as busy in "taking advantage over" her, whilst thus trying to make her give up what she attempts in religion, as when he beguiled Eve to aim at being god-like in another sense than she was so. At this point, therefore, it is peculiarly necessary to act on the injunction, "Resist the Devil." That cannot be done effectually, however, by any process which does not turn the duties of life into acts of godliness. He will not "flee from you," whilst you merely analyze and scrutinize his wiles and devices; he will try new fiery darts as fast as you defeat the old, by mere arguments; he will stand at your right hand, resisting you, whilst you only resist him by detecting him.—When did he leave the Saviour? Not until he saw that nothing could divert him from the "*work* the Father gave him to do." Satan tried first to set him against that work, by the poverty it involved; then to set him upon a new process of doing it; and then, to engage him in other work, altogether different; but all in vain. Satan found nothing in the Saviour aversive to the will of God, notwithstanding all the labor, privation, and suffering which the great work of redemption involved. "Then the devil left him, and angels ministered unto him." And by no other process than that of adhering to the work God has given us to do, can we resist the devil so as to make him flee from us.

I do not forget (I never more remembered or admired than at this moment) that Christ resisted temptation by opposing to it the express word of God. It was, however, not the quotations of Scripture, but the practical purpose for which they were quoted, that discomfited the tempter. The Saviour drew upon the word of God, that he might not draw back from the word of God; he wielded weapons from the armory of heaven, that he might go steadfastly through whatever the Father had given him to do or endure on earth.

I know well that there is no parallel between our work and the work of Christ; but still, our sphere, and its duties and hardships, are the appointment of God, as well as Christ's were so. It is not by accident that one mother has much to do, and another much to suffer, and a third much both to do and endure; these heavy crosses are as really heavenly appointments as the cross of Christ was, although not for the same purpose. Accordingly, in some things, we recognise, and even act on this principle, in express imitation of the Saviour's example. When the cup of bereavement or affliction is put into our hands, we try to say, like him, "The cup which my Father hath given me, shall I not drink it? Not my will, but thine be done." Thus we really attempt to turn what we suffer much from, into an occasion of serving God well, and for

submitting to him meekly. We regard this as true godliness, and try to make it holy submission.

Now, why not view every duty of life in the same light, and both go to it, and through it, as service required by God, and acceptable to God? Perhaps you find it difficult to conceive how some of your domestic duties could be invested with any thing like a spiritual or holy character: you may almost be inclined to smile at first, at the idea of giving them a religious aspect; and as to throwing the beauty of holiness around all the details of life, it may seem to you a profanation of divine things even to think of such a mixture. Be not frightened or prejudiced, however, by words or fancies.—God himself does many things similar to those you have to do: if you clothe your children, He clothes the earth with grass and flowers: if you feed your children, He feeds the young ravens when they cry: if you watch night and day, occasionally, over the couch of a sick child, afraid to stir from its side, or take your eye off it for a moment, He never slumbers nor sleeps in watching over his suffering children: God even "sits, as a refiner," by the furnace of his backsliding children. If you try to manage well, and to make the best of whatever happens, for the sake of those who love you and look up to you, He also makes "all things work together for good to them that love him." Thus God counts nothing beneath him, nor derogatory to his character, which is really required by any of his creatures, or needful in any part of his creation. He doeth all things, little and great, ordinary and extraordinary, in the same god-like manner; acting always in character, whether he sustain a sparrow or create a world. He doeth all things in heaven and earth, indeed, without quitting his throne, or being disquieted by the multiplicity and weight of his engagements; but still, God occupies himself with our mean affairs, as willingly and fully as with the affairs of angels or the interests of the universe. Nothing in his glorious holiness holds him back from doing ordinary things well, because they are but ordinary things: he acts like himself, whether displaying the tenderness of a Parent or the majesty of a Judge, and carries out his great principles into all his operations.

If, then, He be not less holy, nor less beautiful in holiness, whilst attending to the minutest claims of his universal family, why may not "holiness unto the Lord be written" upon all the details of your family duty?

I am not pleading for what is called "mixing up religion with every thing," if by that is meant *talking* about religion whilst transacting the business of life, or giving a religious turn to every conversation. This is neither necessary nor wise, as it is usually conducted by those who try it most: indeed, they are thus often guilty of "casting pearls before swine," and more likely to create prejudices against religion than to commend it. Even their own piety is in danger of being suspected of sinister design or of sanctimonious pretence, by this forced intermixture of sacred and common things. So far, there-

fore, as speaking perpetually about religion, or about every thing in religious phrases, is concerned, I have no sympathy with the habit, and see none of the beauty of holiness in it. I have, however, quite as little respect for both the vulgar and the sentimental proverb—"Business in its place, and religion in its own place." That really means, in the lips of those who use it most, "they are distinct things, therefore keep them separate;" a maxim equally treasonable and untrue! They are, indeed, *made* distinct things; but who made them so? Not God: he joins with the injunction, "not slothful in business," the commandment "Be fervent in spirit, serving the Lord." He says, "Whatsoever ye do, do all to the glory of God." It sounds ill, and looks ill, therefore, when men, professing to be Christians, say that they give themselves to business and religion in turn, and never try both at once. Such men do not understand the spirit of true religion, whatever adepts they may be in business.

I say this, however, far more in pity than in blame; for, as many godly women have grown up in the habit of going through their domestic duties, without ever imagining that there is any godliness in performing them well, so, many men, who have the root of the matter in them, have grown up in the habit of regarding their public duties in trade as no part of their religion. They, too, count nothing pious but what is done in the closet of devotion, and in the house of God, except what they may occasionally do in visiting the afflicted, or in relieving the poor; and thus both sexes confirm each other in the pernicious opinion, that ordinary duty is no proof of vital godliness.

This is a pernicious opinion, however well meant by some who hold it. Wherever, indeed, there is no devotion, nor any relish for divine things, or, when the soul and salvation are neglected through the attention given to worldly things, no diligence nor honor in business is religion in any sense. The industry of the bee, or the economy of the ant, might as well be called piety. It is, however, equally true, on the other hand, that idleness and dishonesty disprove all pretensions to godliness: there must, therefore, be something in the very nature of the ordinary duties of life not unfavorable to vital godliness, seeing the conscientious discharge of them is thus essential to the proof of its sincerity. Why, then, should a pious man allow himself to think that he is only serving the world during the hours and bustle of business? Why should he ever speak or dream of leaving his religion at home when he goes out into the world? He does not leave behind him his conscience, nor his sense of accountability, nor his regard to truth, nor his respect for his good name, nor his holy fear of disgracing his profession: these follow him, like his shadow, into all the walks of public life. Not all the anxieties nor distractions of his business can make him lose sight of his great moral principles; and yet he says that he "left his religion at home." He means, of course, his penitence, his spirituality of mind, and his devotion; these are what he drops

when he quits his closet and the family altar; and certainly these are things which cannot be much combined with worldly affairs. I will even readily grant that it would not argue much good sense, to attach much importance to the hasty glances or the passing thoughts of divine things, which may take place in the course of the day; these should not rank very high in the scale of evidences by which a Christian tests the reality of his conversion, or the safety of his state for eternity. Yea, I will go farther, and allow that if he cannot prove his faith without the scanty items of such evidence, he cannot prove it with them: they are too few and feeble to lay much stress upon them.

These concessions do not, however, militate against my argument; it is just because they prove so little, that I advocate the necessity and propriety of going to business, day after day, in a spirit which shall make it all one embodied proof of true holiness. Now, it would be so, by going to it and through it, as a penitent before God, as a debtor before Christ, as a dependant before the Holy Spirit. A Christian man is all this; and by a little pains he might carry the consciousness of all this as regularly into the world as he carries his honesty or his integrity. He need no more lose sight of what the hope of eternal life lead him to be and do, than of what his credit and subsistence require of him. It is just as possible to act as a redeemed man, as to act as an honest man. And here would be the advantage of acting in this spirit—instead of coming home from business with all its deadening and distracting influence aggravated by the suspicion of having been serving the world only, he would have the consciousness that he had been "doing service as unto God, and not as unto man;" and thus the conviction that neither the time nor the thought he had given to his public duties, had lessened his hold upon the divine favor, or drawn any judicial veil between him and the divine presence. Whereas the Christian who really leaves the spirit of religion at home, because he deems it useless or impossible to mind any thing but business during the hours of business, cannot so easily resume that spirit after the tear and wear of the day. He feels as if all he had been doing was somewhat sinful in itself, because it is so deadening and carnalizing in its influence. The consequence is, he is often afraid to go alone with God, after having been long and much absorbed in the world.

These remarks, although a digression in one sense, are not at all so in another. They will account in some measure for the false view you have taken of domestic duties. You have so often heard a pious father, husband, or brother, complain of the unhinging and deadening effect of the cares of business on their minds, and have so often felt that family duties and cares had precisely the same effect on your own mind, that you, like them, are too much in the habit of considering the duties of life as drawbacks or hinderances to godliness. I am, therefore, very anxious to lead you into the Scriptural views of this subject, not only on your own

account, but for the sake of those whose spiritual welfare is dear to you; for, without saying a word in the way of counsel, or even of explanation, you may so illustrate the great truth that "all things may be done to the glory of God," as to convince your father, your husband, or your brother, that business may be made the handmaid of religion in the world, as well as at home.

Are you a mother? How holiness might beam and breathe in all your maternal duties and cares! Nay, do not smile in scorn nor in pity at this fond wish! I no more forget than you do, that there is noise, nonsense, vexation, almost drudgery at times, in the nursery; your patience, as well as your strength, is often tried by your children; you occasionally find it no easy matter to keep your temper, or even to keep up your spirits, amongst them.—Were they not your own children, you feel as if you never could go through what you have to do and endure. Now, I do not wonder at this; my only wonder is, how mothers can work and watch, nourish and cherish, as they do! There must be a magnetic charm, which fathers do not feel, in the sweet thought—"They are my own children." We, too, love them sincerely and strongly, as you well know; but, somehow, we could neither do for them nor bear with them, in your spirit, nor with your perseverance. A sleepless night or two quite exhausts our patience: the reflection, "They are my own children," does not electrify us as it does you, except when their life is in imminent danger. Well, just carry out this electric thought in your own maternal spirit, and observe how you feel whilst you say, in reference to their souls, "My own children! They will be mine for ever, both here and hereafter. Nothing can dissolve all my connection with them.—We may be widely separated on earth; we shall be divided by death, and it is not yet certain that we shall be all reunited in heaven: but wherever they are, in time or eternity, they will be my family. I can never forget them. Until death, I shall instinctively look after them, wherever their lot may be cast; at the judgment-seat I shall look for them, whether they stand on the right hand or on the left; through eternity I shall remember them, wherever I myself am, or whatever I may be." Neither heaven nor hell can obliterate parental recollections; fathers and mothers will feel themselves to be fathers and mothers

"Whilst immortality endures."

These are solemn considerations. Do not, however, shrink from them; they may become equally sweet and sublime. Even already, they have thrown your spirit in upon your maternal responsibilities, and far out amongst your parental prospects in both worlds. That glance of solicitude you darted through the assembled universe, in search of your children, when you realized the judgment-seat, proves that you are not "without natural affection," nor destitute of spiritual sympathy. And that breathless pause you made, whilst supposing your-

self looking all around heaven for them, reveals to you how dear their eternal safety is to your heart, and how much their presence would heighten your happiness, even in the presence of God and the Lamb. What fine preparation these glimpses of the great white throne of judgment, and of the glorious high throne of heaven, are for maternal prayer at "the throne of grace!" Whilst the former thrones are looked at, the latter cannot be overlooked. You feel through all your soul, that any mother, if allowed, would pray for her children at the former thrones, if prayer could avail there; and will you neglect to pray for *your* children at that throne, where alone it is allowed or useful? If you do neglect this duty, it is not likely that God would gratify you with either the company, or a sight, of your children in heaven, even if both they and you should be in heaven. But a prayerless mother in heaven—is an anomaly. Her children are more likely to miss *her* there, than she is to miss them; or, both to meet in hell!

Neither, however, need miss the other in heaven. Both may meet in one mansion of glory, if both mingle their prayers at the throne of grace. Heaven is not so inaccessible or uncertain to families, as *families*, as some seem to fear. We must not judge from appearances in this matter. Heaven as it is revealed in the Bible, is a family-house, where "it may be well with us and our children for ever."—God has said so. We must not, therefore, regulate our opinion of His good will towards the families of those that fear him, by the way in which some of their children turn out. The real question is,—Did those parents take God's *plan*, in both its letter and spirit, for training up their children? That all godly parents have done something, yea much, for their families, compared with what the *un*godly do, there can be no doubt. But how few even believe—that there is a positive certainty of *success*, pledged by God, to all who bring up their children in "the nurture and admonition of the Lord!"—The generality treat this promise as a lottery, in which there are more blanks than prizes. Thus both the faithfulness and the sincerity of God are dishonored. But, Mothers! it is as true now, as when Paul said to the jailor at Philippi, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." The jailor had asked only, "What shall I do to be saved?" Paul, however, would not allow him to confine the question to himself. The promise is to children as well as to parents; and therefore the Apostle answered the question so as to include both.

If these preliminary hints awaken any curiosity, or win any confidence, towards the designs of this little book, you will not throw it aside just yet; nor wonder if, before resuming this part of the subject, I take great pains to secure the attention and confidence of daughters, as well as of mothers. Read the next chapter, therefore, on their account, or to your daughters; and do give weight to whatever is experimentally true in it, by setting your "seal" to its truth.

No. II.

A DAUGHTER'S PRINCIPLES ANALYZED.

In addressing you, "I will (first) incline my ear unto a Parable; I will open my dark saying upon the harp" of ALLEGORY. And, should I close my appeal in the same way, you will forgive me. Both Rachael and Miriam are real characters, and will, I fear, recognise themselves: but you, I hope, will try in vain to identify either.

Both young men and maidens venerated the aged SHESHBAZZAR, and vied with each other in honoring his gray hairs as "a crown of glory." He was a *second* conscience to all the youth of Beersheba, who studied to maintain a good conscience towards God or man. When the young men looked upon the daughters of the Canaanites, and thought of allying themselves with "aliens from the commonwealth of Israel," they remembered that Sheshbazzar would not bless the forbidden union; and turned their attention to the daughters of the Covenant. When the maidens of Beersheba were fascinated by the garb and bearing of the sons of Belial, they felt that they could not meet the eye of the holy Patriarch, and drew their veils closer around them in the streets. Thus all the plans of the young had a tacit reference to his opinion, and the hope of his approbation and benediction mingled with their brightest prospects. "*What will Sheshbazzar think of me?*" was a question, which, however simple in itself, disentangled whole webs of sophistry, and unmasked the most plausible appearances. It revealed the secrets of the heart to the conscience, and the frauds of the conscience to the judgment. It was, indeed, a simple question; but it searched the reins like "the candle of the Lord,"—because all who reflected, felt that the good old man could have no object but their good; and that whatever influence he had acquired over them, was won, not by stratagem, but by weight and worth of character. It was the spell of his fine spirit, which, like the mantle of Elijah, cast upon the ploughman of Abelmeholah, drew them after him as with "cords of love." Amongst the daughters of the Covenant, who listened to his wisdom, and loved his approbation, Rachel was the most enthusiastic. She was modest as the lily of the valley, but sensitive as the tremulous dewdrops which gemmed it. Like the clouds of the spring upon Carmel or Hermon, she wept and smiled in the same hour. Her spirit soared at times like the eagle of Engedi, until lost in the light which is full of glory; and, anon, it drooped like the widowed dove in the gloomy avenues of Heshbon and Kedron. She was alternately glowing and freezing; too high or too low. In all things, but in her modest gentleness, she was the creature of circumstances. Even in Religion, she had no *fixed* principles. She was feelingly alive to its beauties, but dead to its real spirit. Whilst it inspired thoughts which breathed, and words which burned, with immortality, she was enraptured with it: but when its oracles or ordinances led to thoughts of penitence, or words of humiliation, she had no sympathy of spirit with them. She wept, indeed, over her *fallen*

nature; but not because it was fallen from the moral image of Jehovah. The loss of intellectual power, not the loss of holy feeling, grieved her. She felt deeply mortified, because she could not maintain all the mental elevation of a rational being; and she thought her mortification, *humility!* She deplored the weakness and waywardness of her mind, in the strongest terms of self-abasement; but not because her mind disliked secret prayer and self-examination. She lamented that she had so little communion with God; but it was not the communion of a child with a Father, nor of a penitent with a Saviour, but the communion of a poet with the God of nature—of a finite Spirit with the Infinite Spirit—that had charms for her. She admired the prophets; but not for the holiness which rendered them temples meet for the Holy Spirit to dwell in, and speak from; but because of their mysterious dignity, as the ambassadors of Heaven. She gloried in the altars and mercy-seat of the temple; not as they were types of salvation by the atonement of the promised Messiah, but as they were the seat and shrine of the cloud of glory and the sacred fire.

All this Sheshbazzar saw and lamented. But Rachel was gentle, and he loved her; she had genius, and he admired her. Men of *one* idea thought her mad; and men with *half* a heart deemed her a mere visionary. Sheshbazzar regarded her as a young vine among the rocks of the Dead Sea, whose grapes are embittered by the bitumen of the soil; and he hoped, by transplanting and pruning, to displace its poisonous juices. But the difficulty was, to convince her, that even her *virtues* were like the grapes of Gomorrah, unfit to be presented "before the Lord, in the waive-offering of the first fruits," or to be mingled in "the drink-offering." They were, indeed, so; for, like the vines of Gomorrah, she bore fruit to herself, not to the glory of God.—Her morality was high-toned; but only because she reckoned immorality beneath the dignity of female character. Her taste was simple; but only because she deemed follies unworthy of her talents. Her sympathies were prompt and tender; but they were indulged more for the luxury of deep emotion, than for the sake of doing good. What became her—as a woman, and a woman whom Sheshbazzar reckoned "one of a thousand," was both the reason and the rule of her excellences. She never prayed for grace to sanctify or sustain her character: and as her tastes and pursuits were far above even the comprehension, as well as the level, of ordinary minds, Rachel never suspected that her "heart was not right with God." The Elders of the city had, indeed, often told her so in plain terms, made plainer by the shaking of their hoary heads: but, although she was too gentle to repel the charge, she only pitied their prejudices. Sheshbazzar, as she imagined, thought very differently of her; and his smile was set against their insinuations. He perceived this mistake, and proceeded to correct it. He had borne with it long, in hope that it would gradually correct itself. He had made allowances, and exercised patience, and kept silence on the subject,

until his treatment of Rachel began to be reckoned weakness, and not wisdom, by his best friends.—His plan had been to bear aloft his young eagle upon his own mighty wings, until she breathed the air of spirits, and bathed in the light of eternity: and then to throw her off upon the strength of her own pinions, that she might, whilst he hovered near to intercept a sudden fall, soar higher in the empyrean of glory, and come down "changed in the same image," and humbled by the "exceeding weight" of that glory. But the experiment failed: she descended mortified because of her weakness, not humbled because of her unworthiness. He resolved, therefore

"To change his hand, and check her pride."

"Rachel," said Sheshbazzar, "the first day of vintage is near at hand, and there is but little fruit on my vines; could we not send to the Dead Sea for grapes of Gomorrah, and present them before the Lord, 'as a waive-offering, and pour them out as a drink-offering?'"

Rachel was surprised at the question; for it was put solemnly, and betrayed no symptom of irony.

"Grapes of Gomorrah!" Rachel exclaimed; "ask rather, if strange fire, or a torn lamb, may be safely presented at the altar of Jehovah? But Sheshbazzar mocketh his handmaid. The curse is upon all the ground of the cities of the plain; and, moreover, the grapes of Gomorrah are as bitter as they are beautiful. Even the wild goats turn away from the vines of Sodom. What does my father mean?—The form of thy countenance is changed! Like the spies, I will go to Eshcol or Engedi for clusters to present before the Lord; for the Lord our God is a *jealous* God."

"True, my daughter," said Sheshbazzar; "and if it would be sacrilege to present the grapes of Gomorrah in the waive-offering, because they grow on the land of the curse, and have imbibed its bitterness; how must a jealous and holy God reject the homage of a proud spirit? The fruits of that spirit draw their juices from a soil more deeply cursed than the Asphaltic,—and of which Gomorrah, when in flames, was but a feeble emblem."

"But, Sheshbazzar," said Rachel, "to whom does this apply? Not to your spirit; for it is a veiled seraph, lowliest in itself when loftiest in its adorning contemplations. And *my* spirit—is too weak to be proud. I feel myself a mere atom amidst infinity. I feel less than nothing, when I realize the Infinite Spirit of the universe."

"It is well, my daughter; but what do you feel when you realize Him as the HOLY ONE who inhabiteth eternity? Rachel! I never heard you exclaim, *God be merciful to me a sinner!* You have called yourself an atom in the universe—an insect in the solar blaze—an imperfect grape on the vine of being; any thing, but a sinner. It was not thus that Abraham, and Job, and Isaiah, felt before the Lord. It is not thus that I feel. You think me like the grapes of Sibmah and Engedi, ripe for the

service of the heavenly temple. Ah, my daughter! nothing but 'the blood of the everlasting covenant' keeps me from despair; and there is nothing else between you and Tophet,"

Rachel trembled. She had never marked the humility of the Patriarchs, nor paused to consider what the soul and sin must be—seeing they required such an atonement. She retired weeping; and, for the *first* time, retreated into her closet to pray for MERCY.

However the first discoveries of the beauty of holiness may be made, and whatever may be the first motives which induce any one to desire to follow holiness, neither its nature nor its necessity are rightly understood, until both the atoning sacrifice of Christ and the sanctifying grace of the Holy Spirit are duly considered. Until we look to the blood of the Lamb and the sanctification of the Spirit, as the only way of acquiring that holiness which constitutes meetness for heaven, no moral sentiments, however pure, and no sense of the beauty of virtue, however delicate, amount to "a clean heart" or "a right spirit" towards God. She who carries her inquiries after the principles of true holiness no farther than just around the circle of its duties, and over the surface of its proprieties, ill deserves the high privilege of possessing a Bible, and has no right to call herself a Christian.

It is, indeed, both proper and necessary to sit at the feet of Jesus on the Mount of Olives, learning morality from his precepts; but it is equally essential to sit at his feet in Gethsemane, where he trod the wine-press of the wrath of God; and on Mount Calvary, where he made his soul an offering for sin; learning there, also, the real evil of sin, and the infinite expense at which it is pardoned and taken away.

In saying this, I do not forget nor undervalue the sweet influence which holy example exerts over some gentle and ingenuous spirits. The Shunamite is not the only woman whose attention and good will to piety have been conciliated, in the first instance, by the weight and worth of a ministerial character like Elisha's. Day after day, she saw the prophet moving about in his sphere of public duty, like a commissioned angel, with equal meekness and patience; happy in his work, and transparent in all his character: and this contrast between Elisha and hirelings, led her to cultivate his friendship. "She said unto her husband, Behold now, I perceive that this is an holy man of God, which passes by us continually; let us make a little chamber on the wall, I pray thee; and set there for him a bed, and a table, and a stool, and a candlestick."

In like manner, the lovely character of exemplary parents and friends, has often suggested the first idea of the beauty of holiness, and excited the first desire to be holy. The simple reflection, "I should so like to resemble them," has not unfrequently led to imitation. But imitation, whenever

it has been attempted on a large scale, has soon compelled to an examination of the secret springs of eminent holiness. The want of success, or the waywardness of some temper, makes the young candidate pause and ask, why she could not equal her models, nor realize her own wishes. She expected to be as much a heroine in practice and perseverance, as she felt herself to be in theory. She took for granted, that she had only to resolve and try, in order to be as good, as amiable, as holy, and happy in religion, as the friends she admired most; but the fond aspirant after high moral excellence, soon found out that it was not so easily attained as she imagined, and that she herself was not so strong in principle as she supposed.

This discovery is always the result of honest endeavors to be very like very lovely Christians. It is, however, a most important discovery. It may stop effort for a time, and even discourage hope not a little; but it leads to such an observation of the principles and motives of those we have failed to copy, as soon explains our failure. The discovery of our own weakness is followed by a discovery of the *secret* of their strength and success. We cease to wonder, (however we may continue to weep,) that we made so little progress, when we resolved to be as good as the best; for we both resolved and tried in our own strength; or with such a vague reference to the grace of God for help, that success was impossible. It could not be otherwise, whilst the cross of Christ was to us only a solemn fact in sacred history, and the work of the Holy Spirit merely a cardinal article of the creed. Not in this tame form did these great truths stand (we saw!) before the minds of those we admired and wished to resemble. We discovered that the Cross and Grace were the only pillars on which their hopes rested; the very poles upon which their habits and spirits turned; the very source and centre of all their religion and morality. This, we saw, made the difference between them and us.

These are invaluable lessons in experience, whether acquired in this way, or by some other process. They are, however, incomplete lessons, whilst they only lead us to perfect our *theology*, by bringing it up to the standard of eminent Christians. It is, indeed, well to take care that both the Cross and Grace have all that prominence in our creed which they hold in their creed. It is wise to mark minutely how they glory in the Cross, and depend on the Spirit, at every step and stage of their piety. It is, however, quite possible to embrace the faith of the saints, because it is *their* faith, without embracing it for their chief reasons. They glory only in the cross of Christ because they are *sinners*. This is their first, and chief reason, for believing as they do.

I pray your attention to this fact. Your pious friends are not, indeed, uninfluenced by other considerations than their own sinfulness, in thus making the Atonement "all and all," as the ground of their hope. They are much influenced by the example of the great cloud of witnesses around the

throne; all of whom washed their robes and made them white in the blood of the Lamb: by the example of the innumerable company of angels; all of whom also look into the sufferings of Christ with untiring wonder and intense admiration: and especially by the example of the Father, who counts the Cross the glory of his moral government; and of the Holy Ghost, who confines his agency to the exhibition and application of the things of Christ, for the glory of Christ. All these considerations are both load-stars and leading-stars, to bring and bind the confidence of your friends to the Lamb of God. They often help their faith, by remembering how the noble army of martyrs shook the flames and the scaffold with the shout, "None but Christ!" and by listening to the New Song, as it swells for ever louder from all the harps of heaven. Even the historic truth and the moral triumphs of the doctrine of the Cross, have no small influence in confirming the faith of the saints in the sacrifice of Christ. They are glad, too, that the wisdom of philosophy is foolishness, and the inspiration of poetry tameness, compared with the sublimity and glory of the Cross.

Still, whilst all these considerations have much weight with intelligent and devoted Christians, they are most influenced by a deep sense of their own personal guilt and danger. They feel their *need* of such a Saviour as the Lamb of God. They not only see that there is nothing but the blood of Christ to cleanse from sin: they see also that nothing else could cleanse them from *their* sins.

Now, I need hardly say to you, that the Christians you admire most, were not greater sinners, before their conversion, than others. In general, they had quite as fair a character as their neighbors, so far as morals were concerned. They were not, therefore, driven into their deep self-condemnation, nor into their fear of perishing, by having been worse than others. How, then, came they to think, and feel, and act towards the Saviour, just as if they had been the very chief of sinners? You know that they are not pretending, when they adopt humiliating confessions, nor when they look with streaming eyes and bleeding hearts to the Cross.—The real secret is this: they know their own hearts; watch their own consciences; test their own spirits; and thus see and feel their natural alienation from God. What pains, humbles, and alarms them chiefly is, the awful want of love to God, which marked their early history; and the sad weakness of their love to Him, since they believed that "God is Love." Hence, they can hardly conceive how their ingratitude and insensibility can either be forgiven or removed. Even with all the glories and grace of the Cross before them, they find no small difficulty in trying to hope for their own salvation; because neither that salvation itself, nor the amazing sacrifice at which it was provided, has such an influence over them, as they know it ought to have. Thus they find causes of fear or suspicion, even in the very grounds of hope; because those grounds do not affect and interest them more fully. It is, there-

fore, their sins against the Cross, quite as much as the sins which made the sacrifice of the Cross necessary, that makes them feel so self-condemned.—They see enough, and more than enough, to condemn them, in the way they have treated the Atonement made to save them. Thus, there is neither pretence nor parade in their humility. They do—cling to the Cross, not only because they wish to be holy, but also because they are conscious that they deserve the wrath to come. They glory in it, not merely that they may be sanctified, soul, body, and spirit; but also that they may be plucked as brands from the burning. The peril of perishing, as well as the love of holiness, influences both their conduct and spirit.

Now, unless these be your reasons for giving the Cross a higher place in your esteem than it had at first, you cannot have “like precious faith” in it with your pious friends; nor can it have all that holy influence upon you which it has upon them.—You must trust it as a sinner, if you would have it transform you into a saint. You must flee to it as the only refuge of the Lost, as well as the only remedy of the unholy.

You see this, I hope. I am quite sure you will consider it. It may not be altogether pleasant or plain to you at the first; but you have already thought so much about Christ, and that too for a holy purpose, that you cannot stop now. Your sense of duty, and your desire to be truly pious, are too strong, to allow you to halt half-way between Sinai and Calvary. I will, therefore, suppose at once, that even this night you will retire to your closet, and bow down before God, as a penitent, and not merely as a candidate for immortality, as a sinner, needing deliverance from the wrath to come; and not merely as an imperfect being, needing only improvement. Remember!—there are none in heaven but those who came to the Mercy-seat, in this spirit and for this purpose. This is, also, the very spirit of all those on earth, whose piety you must admire.

Now, I should not at all wonder (however much you may) if, on taking this view of your own case, you find yourself led into self-abhorrence and self-abasement, as well as into self-condemnation. It would not surprise me in the least, to hear you cry, “Behold I am vile: unclean, unclean; God be merciful to me a sinner!” Nay; I should not be much startled, if even you were so alarmed, at first, by the discovery of your own alienation from God, as to be unable for a time, to hope or pray for mercy. Your guilt and vileness, in caring so little about the God of salvation, may open upon you in lights, which shall only reveal “clouds and darkness” around the Mercy-seat at first: or, some one sin, which has only made you ashamed hitherto, may so shock your conscience, that you may feel as if you never could get over it, nor be able to look up to God again with complacency or composure.

This is not an uncommon case. Your pious friends have felt in this way at times. Many feel so, without knowing how to obtain relief, or how

the blood of Atonement meets such a case. Now do you know? Do you see how the blood of Christ can so “purge your conscience from dead works,” that you can henceforth “serve the living God,” without slavish or tormenting fear? Do you see enough in the grace and glory of the Atonement, to lift your spirit over that sense of sinfulness and unworthiness, which creates only a dread of God, or doubts of his willingness to save! If not, you have yet much to learn on this subject. Indeed, you have not yet got hold of that “horn” of the golden altar of the Atonement, which enables a self-condemned penitent to lift herself above slavish fear, when she draws nigh to God in prayer, in sacraments, and in practical duty. Thus, you are not prepared to serve the Living God “without fear in holiness and righteousness, all the days of your life.”

And yet, you desire to do so. You not only feel it to be your duty to serve “the Lord in the beauty of holiness,” but you are trying to serve Him better than formerly, and willing to increase and improve your present scale of service. Like the Israelites at Shechem, in the days of Joshua, you are not only ready to say, “The Lord our God will we serve,” but ready also to enter into an everlasting covenant of obedience. They, you recollect, insisted upon ratifying their promise and intention by a covenant, and even engaged to become witnesses against themselves if they drew back. So far, this was a fine spirit. Joshua must have been highly gratified to hear his dying appeal,—“Choose ye this day whom ye will serve,”—thus warmly and honestly responded to. I say, honestly; for there is no reason whatever to doubt the sincerity of the people, when they thus pledged themselves. Nor do I at all doubt your sincerity. You may, however, doubt my kindness or candor, when I venture to say to you, what Joshua said to them, “Ye cannot serve the Lord; for he is a Holy God.” I mean, you cannot serve him “acceptably,” until you are influenced by other and higher motives than either the love of virtue or the fear of punishment. Even some distinct and deliberate reference to the merits of Christ, and to the grace of the Holy Spirit, as necessary to help or perfect your well-doing, will not mend the matter. Even a determination to say, after having done your best, “We are but unprofitable servants,” will not forward your success much. Ye cannot serve the Lord acceptably, but as an entire debtor to the blood of Christ for mercy and grace; “for He is a Holy God—a Jealous God—the Living God!”

These distinctions are not too nice, nor these cautions unnecessary, nor these solemn views of God uncalled for, in your case. You need them all, and will never do so well as you wish, until you apply them all to yourself. You doubt this, perhaps? It may seem to you, that you could not serve God at all, if you were to take such awful views of his character. You may be ready to say, “Who can stand before this Holy Lord God?” Accordingly, you deem it better, as you really wish to serve him, to take sweet and soothing views of his character; to dwell chiefly upon his love and mercy; to realize

God as a Father, and to rely upon Him as a Friend. And, in one sense, you are right in judging thus. Indeed, it is to this lovely view of the Divine character I want to bring and bind all your thoughts and affections. Nothing is further from my intention, than terrifying you at the God with whom you have to do. I would teach you to lay your head upon his knee—yea, to lean it upon his bosom—as calmly, and as confidently, and as cheerfully, as ever you hung over a father's neck, or reclined upon a mother's bosom. It is not your pleasing ideas of God I want to interfere with. I am not leading you to question the truth of them; but to question your own right or warrant to take such views of God, whilst your views of the Saviour are so imperfect. Now, they are very imperfect, if you see and seek in His merits nothing more than weights to turn the scale of mercy in your favor; or to make up the defects of your obedience. This is not making Christ "all and all" in salvation. This is not glorying in the Cross only. This is making Christ but *half* a Saviour!

You may not intend this; nor yet be aware, exactly, that such views of the Lamb of God do not warrant confidence in the love, nor hope in the mercy, of God. Such views, however, do not warrant either. They are better than Socinian views which embrace nothing but the example of Christ, and better than legal principles, which look for mercy as the reward of good works, independently of Christ. I readily allow this, and even wish you to attach very great importance to the great difference which thus exists between your creed and Socinianism. You regard the Saviour as God manifest in the flesh, and his death as a real sacrifice for sin. You wonder how any one can pretend to believe the Bible, and yet deny the Divinity and atonement of Christ. You feel, that were you to treat Christ as merely a good man and a great martyr, you would have no scriptural right or warrant to regard God as a Father, or even to hope in His mercy. So, then, there are some views of Christ so low, and so unlike the Bible, that you yourself would not venture to hope, if you held them. At least, you see clearly that they do not go far enough to justify hope in God.

Now, we shall come to the point of my argument with you. I have cheerfully allowed, that both your opinion of Christ, and your dependence upon him, go much farther than Socinianism or Legalism; but the question is,—Do they go far enough to warrant you to take those encouraging views of God which you say, are essential, if you would either love or serve him well? Now, you yourself will allow, that if your dependence upon Christ come as far short of the degree in which Paul and the first Christians depended on Him, as Socinianism comes short of what you believe, then you too are wrong, and reckoning without your host, whilst taking for granted that you are welcome to hope as much as you like in God. Why are you not as much afraid to differ from Paul, as you would be to agree with Priestley? Weigh this question; for there is al-

most as great a difference between your dependence and Paul's, as there is between your opinion and Priestley's. You may not have intended, nor even suspected, this; but it is true. Yes; and the contrast is not between you and Paul only: it is between you and all the dead in Christ. Your song of redemption is not the "New Song" of the Redeemed in heaven. Your heart is not in unison with the harps before the throne, whilst you can speak or think about the blood of the Lamb as a balance for your defects and imperfections. There is no such sentiment in the oracles of God on earth, or in the lips of saints in heaven. There, all the glory of salvation is ascribed to the Lamb slain.

Now, it is this sense of debt to the Atonement, and this degree of dependence upon Christ, that I want you to cultivate as your warrant and welcome to fill your whole soul "with all the fulness" of God's paternal love and tenderness. But neither this sense of debt, nor this exclusive dependence, can ever be felt, whilst you avoid to think of God as the **LIVING** God: and this—you do!

Are you surprised at this charge? Do you suspect that I attach any mystical meaning to the scriptural expression, "the Living God?" I do not. I mean nothing more by it, in regard to *all* the perfections of the Divine character, than you mean in regard to *some* of them. I think them all equally alive and lively; but you do not. You do not, indeed, think the justice of God dead; nor the holiness of God dead; nor the jealousy of God dead. You revolt at the bare idea, and feel it to be vulgar, if not profane, to use the word "dead" in any connection with God. I am glad you feel thus afraid of the word: let your fear extend also to the thing.

Look, then, at all that you mean by the word "living" when you connect it with the Love, the Mercy, or the Grace of God. There, you give it a wide and warm meaning. The ever-enduring life and liveliness of these lovely perfections, you believe and admire. Were they dead—all your hopes would die too. And well they might! A God without love or mercy, would be as useless to us as a dead or dumb idol: for as He would do nothing for us, it would be the same to us as if He could do nothing for us.

I keep as fast hold, you see, as you can, upon all that you admire in the Divine character. I am equally afraid with yourself (indeed, I can as little afford as you) to lose sight of even one ray of His infinite love. Like you, I rejoice with joy unspeakable, that it liveth and abideth for ever, in all the lustre and warmth of its original glory. But then—so does also the holiness, the justice, the integrity of God! These, too, are without variableness or the shadow of turning. But you do not rejoice in them. You are even afraid of them. You do not allow yourself to exclude them from the character of God, nor to treat them as if they were dead: but their life is not much connected with your hopes. You do not care to look often at the Holiness and

Justice of God, as they live and move and have their being in the Gospel.

Now, this is what I meant, when I charged you with avoiding to think of God as the living God. You do not think him as much *alive* to the glory of his justice and holiness, as to the glory of his grace and mercy: and the consequence is,—you do not feel all a sinner's need of the blood of Christ. Holiness and justice had, however, quite as much to do with the Atonement and it with them, as love or mercy had, or they with it: and just because you have to do with both, and both with you. Think of this!

And now, just suppose for a moment, that you had to deal only with the strict justice and the perfect holiness of Jehovah: how, in that case, would you use the blood of Atonement? What stress would you lay upon it, if you knew nothing about any love or mercy but just what it implied? Would you, then, employ it only as a weight to turn the scale in favor of your soul and your services? Do you not see, yea feel, through all your spirit, that you would require to plead the merits of the Atonement, even in order to be *allowed* to serve God? Yes, in order to be permitted to serve Him at all!

We think it a very great thing indeed when we are willing to serve God at all; and thus we are ready to take for granted, that he must be well pleased whenever we really try to serve him. And, in one sense, all this is very true. But, how came any one to be willing to serve God acceptably? How came God to be willing to accept any service from fallen man on earth? This does not take place in hell. Fallen angels are neither made willing, nor allowed to serve God. Why? No atonement opened a new and living way to God for them. Christ took not upon him their sins nor their nature; and therefore they would not be permitted to try the service of God, even if they were inclined, which they are not.

Here, then, is the point at which you should begin to re-study your own need of the Atonement. You want it first to warrant you even to *speak* unto God in prayer, about either your own salvation or His service. For, what right have you or any one, to pray for mercy, or to offer yourself as His servant? Not the shadow of a right, from what you are, nor from what you can do. Had not Christ taken upon him your nature and your doom, as a fallen creature, you durst no more have prayed, or served, than fallen angels dare. You owe all the opportunity you have, and all the inclination you feel, entirely to His sacrifice. But for it, there would have been no more means or aids of grace on earth, than there is in hell.

You really must not allow yourself to be led away from a full sight and sense of your need of Christ, by the circumstances of the world. You see, indeed, something as natural and regular in the means of grace, as if Christianity were the religion of nature; for the Gospel takes little children into the school of Christ, and makes as much use of all that creation or providence affords to illustrate sal-

vation, as of all that heaven and eternity furnish to commend it. This is, indeed, a world almost as full of the goodness and glory of God, as if it were neither a rebel nor a fallen world. The system of religious means and motives, which is around you, is also, as much adapted to the faculties and condition of men, as we could well imagine a system of mental discipline or moral government to be, to angels or a newly made world of human beings; for it touches man at every point of his nature, circumstances, and time. But all this, instead of being allowed to hide from you the real or the full place which Christ holds in the economy of human affairs, should illuminate that place, and make him appear "all and all" in the whole array of temporal, intellectual, social, moral, and providential good, which beams and breathes around you. For it is all here, just because, and only because, He kept or brought it here by his Mediation on our behalf.—But for that, all temporal blessings would have been as much withdrawn from the earth, as they are from hell; and our world would have been as destitute of means or motives to be religious, as is the prison of fallen angels. It is not, therefore, your actual sins only, nor the plagues of your heart alone, that create your absolute and equal need of a Saviour, in common with the worst. You are one of a fallen and guilty race; one of an apostate and impure family; and one of them by your own acts and inclinations, as well as by descent and inheritance. You have, therefore, no personal right to cherish the shadow of a hope, nor to offer a prayer or a service unto God. You owe it entirely to the Atonement, that you are allowed to worship or bow down before Jehovah, either as a suppliant or as a servant. Do not lose sight, therefore, of your own condition, by looking round upon characters inferior to yourself. Many, alas, are far inferior both in their habits and spirit; but still, you are not so much above the worst of either sex, as you are beneath the standard of both the Divine image and law. Besides, what is it to you, whatever others are? You are guilty and unholy in your own way and degree: and for no guilt, defect, vanity, folly, or evil, of heart or character, is there any remedy or remission, but in the blood of the Lamb.

The following allegory will, perhaps illustrate this Essay. In all but her dilemma, I commend Miriam to your imitation. Alas, she did not convert Jared.

Jared and Miriam sat together by "the waters of Shiloah that go softly." The setting sun flushed the calm rivulet as it flowed on towards the reservoir of the temple.

"There, Jared," said Miriam, "is an emblem of my church. The Jordan discharges itself into the DEAD SEA; but the waters of Shiloah terminate in the Temple of God. Oh! that *we*, like the fountains of this sacred stream, mingling their waters, could unite in sentiment, and thus flow calmly on to the heavenly temple of God and the Lamb. But as I cannot return to JUDAISM, and you will not quit it—we can never be 'one spirit.'"

"Miriam, my own Miriam! you *must* return to the God of our fathers. Know you not that the 'ANATHEMA MARANATHA' of the Sanhedrim will be pronounced on you, from the chair of Moses, at the next new moon? Surely you will not, by obstinacy, incur the *great* excommunication of the sanctuary. Why should you imagine yourself wiser than the ELDERS of Judah? Let me lead you back to the 'horns of the altar,' to ratify your vows to God and to me."

"Jared!" said Miriam, solemnly and firmly "the great excommunication of the Sanhedrim will sound to me as did the threatenings of Sennacherib, King of Assyria, to Hezekiah;—as 'raging waves of the sea, foaming out their own shame.' I shall pity the BOANERGESSES, and despise their thunders. And as to my vows unto you, they are inviolate; although their fulfilment is delayed by circumstances, I have no wish to retract my betrothment; and if I had, I know not that Christianity would *sanction* the breach."

"The blessing of the God of Jacob be on you for this assurance, Miriam! but I cannot think well of your hardihood; it is not the heroism it *seems* to be."

"No, Jared; nor is it the *fool-hardiness* which you would insinuate! But, forgive me; I will not take offence. You mistake my new motives, and thus misunderstood my new character. I, however, cling to the cross of Christ, as if *nailed* to it, because I see nothing else between me and hell. My guilty and unholy soul can only be pardoned or purified by the blood of the Lamb of God; and, therefore, by that fountain I must—I *will* abide, even if, like Abel, my own blood should crimson the ACEDAMA."

"Miriam! you amaze and confound me. This is absolute raving. A priestess of APOLLO could not be more extravagant when rushing from the Tripod. Your *guilty and unholy soul*, MIRIAM!—How can you thus asperse your own pure nature and character? Your soul is pure as the snow upon the loftiest summits of Lebanon;—at least, its only taint is *heresy*; and that stain will soon be effaced by 'the waters of purification,' in the temple. Only quit the CHRISTIANS, and I shall soon rejoice over you, as in the days of old; singing this song to the harp of Judah, 'Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.—SELAH!' You, Miriam, *unholy*! It is as if the dew of the morning were to charge itself with impurity."

"Jared, and could the dew, even on Hermon, speak, it would acknowledge that it was formed from *earthly* exhalations, and derived its purity from the heavens. And as to your song of triumph, you will never be warranted, if I quit the cross to sing it over me; 'the wings of a dove' are not given to the soul that it may 'flee away' from CALVARY. No; and were my wings like those of the seraphim, 'full of eyes,' their starry radiance would soon be extinguished, like the glories of LUCIFER, were I to cease from following the LAMB. But, Jared, you

think lightly of *SIN*; you do not see its evil, nor feel its malignity. You regard nothing as *sin*, but *IMMORALITY*; and nothing as *corruption*, but *VICE*; and, because my character is as UNIMPEACHABLE as you suppose, you suspect me of feigned humility and extravagant penitence. These be far from me! I would that I were more humble and contrite; but always rationally—scripturally so."

"Well, Miriam, what *do you* mean by *SIN*? You surely do not imagine that your buoyant spirits and natural sprightliness are criminal. And as you have always honored your parents, and kept the law from your youth upward, what have you to *repent* of? Your *only* sin has been against *me*; and you persist in it by delaying our marriage. I wish you would repent of *this* sin; and as John the Baptist said, 'bring forth fruits meet for repentance.'"

"Jared, be serious; my repentance towards God has no small or slight connection with you. Until of late, I loved you *more* than God. This melancholy fact weighs heavily on my conscience."

"Until of late! And of late, then, Miriam, you have *conquered* the habit of loving me. Is this what I am to understand?"

"No! Jared; nor have you the shadow of a reason to *suspect* it. I, indeed, love God *more* than formerly, but I do not love you *less* than usual. I feel more solicitude—tender, intense solicitude, in your behalf, than ever. And, surely, you would not have me to love you *more* than God!"

"Certainly not: that be far from me, Miriam!"

"And yet, Jared, you, alas! love *me* far more than you love God; and is not that sinful and symptomatic of an unholy heart? You could not, indeed, love God *more* by loving me *less*; but supreme love to Him would regulate your love to me without at all lessening its cordiality. Oh, consider how we have alienated our hearts from God hitherto! We lived as if Jehovah had no claims upon our affection, or only such claims as the *ceremonial* law could satisfy. I appeal to your own conscience!—How often, even while engaged in the duties of religion, 'God was not in all our thoughts!' We went to the Temple and the Synagogue to meet each other on the SABBATH, and while our lips joined in the songs of Zion our *thoughts* centered in ourselves. We regularly witnessed the sacrifices on the GREAT DAY OF ATONEMENT; but our minds were wholly taken up with the sublime music of the silver trumpets, and the simple majesty of the Levitical processions around the golden altars. We partook of the PASSOVER for the mere pleasure of eating together. Often have we sat under this palm-tree while the priests were drawing water from the fountains of Shiloah, and 'pouring it out before the Lord; but we marked only their picturesque beauty, and felt only the transport of enjoying the scene together. And at the hours of the morning and evening sacrifice, while we repeated the PRAYERS, we did not 'pray in the spirit,' JARED! we lived for each other—not for the glory of God. This is the *guilt* which lies heavily on my conscience; these

are some of the melancholy facts which convince me that *my soul is naturally unholy ; and so is your soul.*"

"Well, Miriam, suppose I grant all this: see ye not what the concession involves? Nothing less than the duty of your *return* to Judaism; for if you are guilty by not honoring the sacrifices sufficiently, how great must your guilt become by neglecting and renouncing them entirely! You are caught—you are completely entangled in your own net, Miriam!"

"Ah, Jared, I had hoped, from the seriousness with which you listened to my confessions, that you were joining in them for *yourself*. I am disappointed; but, notwithstanding, I will answer you. I am not at all involved in deeper guilt by neglecting the sacrifices. They never were real, but a *typical* atonement for sin; and, now that the LAMB of God is slain for the sin of the world, to honor *them* would be to dishonor Him. On my own principles, therefore, a return from the glorious *SUBSTANCE* to the *shadows* of it, would render my guilt unpardonable. Besides, were it *safe* to return, what a loss of enjoyment I should sustain! The transition from the cross to your altars again, would be to me as Mount Moriah would be to Abraham, now that he has spent ages in Paradise; as the *cloud* on Sinai would be to MOSES, now that he has communed with Jehovah 'in light full of glory,' as the *wilderness* to the whole church of the first-born in heaven, now that they are without spot before the throne of God and of the Lamb. I do not affect what I do not feel; those spirits of just men made perfect would lose only a *part* of their bliss by exchanging worlds; but were I to exchange the cross for the altar, all my happiness would change into 'a fearful looking for of judgment and fiery indignation.' For, if 'he that despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant an unholy thing?"

"Your reasonings would be powerful, Miriam, and your solemn conclusions just, were your premises true. But a truce to this theological warfare—it would suit a Sanhedrim of RABBINS better than it does a young man and a maiden of Israel, under the shade of a palm-tree, on the banks of Shiloah. It was not *exactly* thus that JACOB and RACHEL reasoned amongst 'the green pastures,' and by 'the still waters' of Pandanaram."

"But it is thus they reason *now*, Jared, where 'the LAMB himself leads them to living fountains of water' in heaven; and all the armies of heaven unite with them in admiring and adoring the Lamb of God. Besides, RACHEL had no occasion to reason with Jacob; his heart was right with God, and his soul safe for eternity."

"Which *mine* are not! you would say, Miriam."

"Which, *MINE* were not, Jared, until I was reconciled to God, by the Cross of Christ. Until the love of Christ won my heart, I was utterly unfit for heaven; for I had hardly one sentiment or feeling

in harmony with the enjoyments or the engagements of Paradise. As a matter of *taste*, I had, certainly, revelled in the visions of IMMORTALITY, when it was illuminated by the Gospel, before I believed that Gospel. I could not resist the poetical attractions of the Christian heaven. Its thrones of light, crowns of glory, harps of gold, palms of victory, and its *many* mansions of bliss, fixed my imagination, and elevated my soul. I wished such an inheritance of glory. I felt that a *different* heaven would not satisfy me. I saw, too, that it was 'Abraham's bosom' *opened*; the heaven of the FATHERS unveiled. This heightened its fascinations; but, at that moment, I discovered that I was utterly *unfit* for it. I desired a crown of glory, but felt that I could not place it at the foot of the LAMB;—a harp of gold, but not to sing the 'NEW SONG';—a palm of victory, but not to wave it in the train of Christ! My proud heart revolted at the bare idea of such subjection to Him.—I said, in my haste, Were all this honor *confined* to Jehovah, the *Christian* heaven would be my choice; but to *divide* the honor, by worshipping the Lamb! I spurned the thought. And yet, JARED, I did not feel at *ease* in doing so. I had *misgivings* of heart, as well as prejudices; and, in order to calm my fears, I was compelled to express unto Jehovah, my supreme regard to his glory, and my sincere veneration of his authority. These, I said, were my *sole* reasons for rejecting the Gospel. Then I began to strengthen these reasons, by studying the DIVINE CHARACTER; for still the Christian heaven kept its hold upon my heart. I could not forget its scenes and society. I felt as if I was *not* right. I therefore *plunged*, as it were, into the contemplation of the Divine character. THEN, I saw, I felt, that I could not 'stand before God.' It flashed upon me with all the keenness of sensation, that I could not bear to see GOD AS HE IS! His holiness and justice appeared to me like the *dark* side of the Shechinal pillar to the Egyptians, overwhelming! And yet, it was 'the *beauty* of his holiness,' it was the *glory* of his justice, that overwhelmed me. I saw not, I felt not, at the time, their *terrors*. One deep, calm, solemn, awful conviction penetrated and pervaded my whole soul; it was, that I *could not bear an ETERNITY in the presence of* JEHOVAH! I had never thought of this before, but taken for granted, that, if I only were admitted to heaven, all would be right. But when I considered that I had no *delight* in the character of God, and that he could not love nor approve this state of mind, I saw, at a glance, that while my heart was thus dead to his excellence, I could have no communion with Him, nor with the spirits who were alive to it. THEN—then, Jared, came the inquiry—How can I be *reconciled* unto God? How can I become *such* a character, that He can look upon me, and I upon Him, with complacency, for ever and ever?"

"Go on, Miriam, this view of the matter is almost new to me."

"To me, Jared, it was *altogether* new. Until the immortality brought to light by the Gospel, drew my soul within the veil, and confronted me, in thought,

with Jehovah, I had no idea that I was *unfit* for an eternity of his presence in heaven; for I had never before paused to consider, that, when he shall be seen 'AS HE IS,' then the light which reveals him, will reveal the *evil of sin*, in all its enormity—and 'the beauties of holiness,' in all their glory. But, to see sin thus, and feel its principles within me! to see holiness thus, and not feel all its principles within me! would render the Divine presence intolerable. Heaven could not make me happy under such circumstances.

"Well might the Prophet exclaim, 'Who can stand before this Holy Lord God!' Jared! I could not stand before *you*, without confusion of face and heart too, were I conscious of not loving you as I ought. How overwhelming then would an eternity of the Divine presence be, without the consciousness of entire and intense love to God! I felt this—and felt, too, that I neither had, nor could produce such love to him. The necessity of it was self-evident, but the acquisition of it seemed impossible. Thus my own conscience shut me out of heaven. But, by this process, God was 'shutting me up unto the faith.' Accordingly, the moment I saw that, by believing his testimony concerning Christ, I should be justified and adopted, and thus placed under the sanctifying influences of his Spirit, I found it impossible not to love God. My way was then clear; and now I see clearly how the perfection of the atonement will give eternal peace to the conscience, and secure such purity of soul, that the open vision of God will neither overpower nor embarrass the followers of the Lamb."

"Miriam, Paul should have made an exception in your favor, and suffered you to speak in the Church. I will certainly suffer you to speak at home, if you are always thus eloquent. I love eloquence; and, although I dislike your Gospel, as you call it, I will not contradict you. You shall have your own way in religion. Can you wish for more from 'a Hebrew of the Hebrews?' Miriam wept!

No. III.

EMBLEMS OF HOLINESS.

It was, indeed, a Poet who compared "the beauties of Holiness," to "*the dew of the morning*;" but the comparison is not a poetical license. It is poetry of the highest order; but it is also sober fact. The Harp of Judah breathed it in music; but an *inspired* hand swept the strings. David was a Prophet as well as a poet; and, therefore, we are both warranted and bound to say, when he predicts the number or the beauty of the Church, under the emblem of morning dew,—"*The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.*" Thus it was the Eternal Spirit who suggested and sanctioned the comparison; and as he is both the author and finisher of all true Holiness, we may be quite sure that dew is neither a false nor a fanciful emblem of its beauty. Besides, splendid as Old Testament

emblems of Holiness are, they are not so splendid as those which occur in the New Testament. The Apostles go far beyond the Prophets, in emblazoning Holiness. They assert its *sublimity*, as well as its beauty. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, *from glory to glory*, even as by the Spirit of the Lord." Thus Paul represents growth in grace as growth in glory; or progressive sanctification on earth as akin to progressive glory in heaven. Neither the evening stars of the Angelic hierarchy, pressing upon the spheres of its morning stars; nor the General Assembly of Time, rising to the stature and strength of the elder spirits of Eternity; nor, indeed, any ascent in the scale of heavenly perfection, could so dazzle him, or so eclipse the beauty of earthly holiness, as to make him ashamed to call its progress, a change "*from glory to glory.*" He goes even farther and higher than this; and declares that Believers are made "partakers of a Divine nature," by the influence of the great and precious promises. Thus it is, as the Saviour said—"*That which is born of the Spirit is spirit.*" Both Prophets and Apostles understood this sublime fact, and therefore admired and celebrated the beauty of holiness. Paul, especially saw and pointed out the "*loveliness*" of whatsoever things are pure. Peter also does not hesitate to call female holiness an "*ornament*, which is, in the sight of God, of great price."

It is, therefore, neither wise nor humble to overlook "the beauties of holiness." God himself admires them, and calls them "the riches of the glory of his inheritance in the saints." And the Saviour (who never datters, sentimentalizes, nor compliments) pronounces, not only a special benediction upon "the pure in heart," but says also in unqualified terms, "Herein is my Father *glorified*, that ye bear much fruit." Thus the fruits of the Spirit are praised for their beauty, as well as enforced for their necessity.

I am fully aware, however, that by bringing together these Scriptural views of personal holiness, I may startle, if not discourage for a moment, some who sincerely desire to be holy. It may seem, in this lovely and lofty form, an impossible thing in our own case. We may even be ready to exclaim, on casting a hurried glance around the circle of our pious friends,—Whose holiness is thus beautiful? Where is the sanctification to be seen which resembles the dew of the morning; or the grace, that is glory in the bud? This is, however, a hasty question. We have applied both these pure emblems to some of our friends, who were ripe for heaven, when they were removed from the earth.—Our memory lingers upon the beauty, as well as upon the strength, of certain features of their character and spirit. We said when they died, and have often whispered to ourselves since, O that I were as "*meet* for the inheritance of the saints in light!" Yea, in regard to some of the living in Jerusalem, we feel that their character is truly lovely. It is not spotless; but it is very transparent in

integrity and benevolence. It is not "already perfect;" but like light, it is shining more and more unto the perfect day. Some of our pious friends have such worth of character, that their censure or approbation weighs with us, like the decisions of a second conscience, in our breast; we have such entire confidence in their candor and prudence; in their discernment and uprightness. Thus there are both Fathers and Mothers in Israel, whose holiness we feel to be very beautiful. Even the world cannot withhold homage from it; it is so consistent.—And in the fold of the Church, there are both sheep and lambs, which so hear the voice and follow the steps of the Good Shepherd, that we can easily believe in their case, how He who laid down his life for them, should lead them gently, and even "carry them in his bosom," when the way is rugged, or their strength exhausted.

Thus, there is some holiness on earth worthy of admiration, as well as of imitation. The image of God upon the soul, although not general, and never perfect in this world, is yet to be seen here and there, like "a lily amongst thorns," lovely in itself and illustrious by contrast. Neither the Abrahams nor the Sarahs, the Zechariahs nor the Elizabeths, the Rachels nor the Marys of antiquity, are without parallels in our own times, or without successors in our spheres.

"But none of them," it may be said, "admire their own character, or see any beauty in their own holiness. We admire them: but even the best of them abhor themselves, and can neither bear to speak nor think of their own excellence: How is this?" It is easily accounted for. Eminent holiness is always accompanied with profound humility. Accordingly, even in Heaven, the Seraphim veil their faces with their wings, and the crowned martyr *uncrowns* himself before the throne: no wonder, therefore, if the saints on earth hide their faces in the dust of self-abasement, when they think or speak about themselves. The beauty of angelic holiness—the beauty of JEHOVAH's glorious holiness, is before their eyes vividly and constantly; and in its presence, they may well say, "Behold, I am vile, and abhor myself:" for as the natural eye feels nothing but its own weakness when it gazes upon the meridian sun, so the eye of the mind can see nothing but deformity and imperfection in the heart and character, when it gazes upon the infinite and immaculate purity of the Godhead. No saint, who comprehends at all the heights or depths, the lengths or breadths, of the Divine image, can ever be satisfied with his own holiness, or cease to be ashamed of it, until he awake in heaven in all the beauty of the moral image of God. "As for me," said David, "I shall be satisfied when I awake in thy likeness." Thus he who recognised in earthly holiness the beauty of the morning dew, was not satisfied with its purity or splendor. He saw in it also, as in dew, an evanescence, and a weakness, and a sediment, which filled himself with shame, and kept him from complimenting others. Still, whilst this is, and ever ought to be, the humbling effect of clear

and solemn views of Divine Holiness, it is of *himself*, not of his holy principles themselves that a Christian is thus ashamed. He does not think lightly of the work of the Holy Spirit upon his heart and conscience, because he thinks meanly of himself.—He does not confound the Spirit with the flesh, nor the law of his mind with the law in his members, when judging of his own character. He sees, indeed, far more evil than good in himself; but he no more calls the good evil, than he calls the evil good. He is more pained by the plagues of his heart, than pleased with its best feelings or principles: but still, he is very thankful for whatever grace he has obtained.

In making these distinctions I do not forget, that there are times, (and these not few nor far between, in the case of some holy men and women,) when a real Christian is so absorbed and shocked by the plagues of his heart, that he is ready to *unchristianize* himself entirely. In the hurry and agitation of these awful moments, he does confound the Spirit with the flesh: and instead of saying like Paul, "in me (that is, in my flesh) dwelleth no good thing," he says, "in me, soul, body, or spirit, dwelleth no good thing." He forgets the law of his mind, whilst the law of sin and death is thus in fearful power.

These *volcanic* bursts of the old nature are not, however, so lasting as they are overwhelming.—Even whilst they do last, they are so deplored, and hated, and loathed by the Christian himself, that it is quite obvious to others, however he may overlook the facts, that neither his will nor his taste is a *consenting* party to the rebellion within. The horror it creates, proves that he loves holiness. The old man does not rebel in this way, where there is no attempt nor desire to "put on the new man, which is created after the image of God." Both "righteousness and true holiness," have struck their roots deep into the heart, which thus bleeds and is ready to break, when nature overpowers grace. Indeed, it is "the root of the matter," making room for striking itself deeper and spreading itself wider, that causes this convulsion and struggling among the roots and branches of indwelling sin. Accordingly, Paul said, "when I would do good, evil is present with me." And again, "when the commandment came, sin revived." Thus it is only in the heart which tries to delight in the law of God, that this strong rebellion is much felt or noticed. There, however, it creates positive wretchedness whilst it lasts; and when it subsides, who can tell the joy of a Christian? It is joy unspeakable, when his gracious principles begin to lift up their heads again after the conflict: and it is "full of glory," when he finds himself looking again with some faith and hope to Christ and Holiness. Then, like Paul, he adds, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ:" this sweet song follows the bitter cry, "O wretched man that I am! who shall deliver me from the body of this death?" Thus a Christian not only rallies after apparent defeat, but also learns the worth of his holy principles, which kept sin hateful when it was most

headstrong, and holiness beautiful whilst most opposed. In ordinary circumstances, however, much caution is requisite, in rightly dividing our attention between the *necessity* and the beauty of holiness. Far better follow it, simply because without it no one shall "see the Lord," than follow it ostentatiously, to be "seen of men." The Pharisees forgot this, and became equally legal and lofty. As soon as they thought themselves righteous, they despised others. "Stand aside," soon grew out of the boast, "I am holier than thou." This melancholy fact should teach us to be even *jealous* of our own hearts. They are capable of being "puffed up," by moral, as well as by intellectual superiority. Self-complacency can plume itself upon graces, as well as upon gifts.

We must not, however, learn more from the warning example of the Pharisees than it was intended to teach. Now, it never was held up to convey or suggest the idea, that true holiness could betray us into pride or self-righteousness. No; the farther we follow real holiness, the farther we shall be from vanity and legality, and the lower we shall lie at the foot of the cross, and at the footstool of the mercy-seat. The holiest of the holy men and women of old, were always the humblest of their generation: and for this obvious reason;—they made the law of God the standard, and the image of God the model, of their holiness: and with these infinite mirrors for ever before them, they could neither admire themselves, nor divide their confidence between faith and works.

It was *ceremonial* holiness that betrayed the Pharisees. They made righteousness to consist in repeating a certain number of prayers; in paying the regular tithes, and in observing the stated feasts and festivals of the temple. In these things they were more precise or more ostentatious than others; and thus they came to despise others, and to flatter themselves. Not a man of them, however, would or could have done so, if he had studied holiness in the moral law, or in the revealed image of God. Either of these, if honestly contemplated, would have been a "schoolmaster" to bring them to Christ. For, who can look at the perfection required by the law, or at the purity implied in conformity to the Divine image, and not see that a justifying Saviour and a sanctifying Spirit are equally necessary in order to her salvation? The soul that is intent upon true holiness, must depend on Christ and Grace entirely, or despair entirely: for all the natural reasons of duty are moral reasons for despair. *Mediatorial* reasons only can give either heart or hope to the soul, in the face of a law that requires absolute perfection, and of a heaven which admits nothing that defileth.

Now, we come to the point for close *self-examination*. We have seen that there are two extremes, to which we are equally prone, by turns; sloth and self-complacency. By which of these are we most frequently betrayed? If by sloth—we have most need to study the *necessity* of holiness. The conviction, that without holiness we cannot see the

Lord, is very weak, if we can relax in duty, or leave the state of our hearts to accident. Whenever we reckon it a trouble to take pains with our habits and spirit before God, we are upon the highway to backsliding. Both the heart and the conscience are perverted in no small degree, when watchfulness or effort ceases; and when either ceases, under any excuse or pretence drawn from the *grace* of God, it is high time to take alarm at ourselves: for even our understanding if far perverted, if we can pervert Grace into an apology for idleness and inconsistency. O yes; a *blight* has fallen upon the eyes of our understanding, as well as upon the tenderness of our conscience, if we can tamper with express law because free Grace abounds. For, what convert did not see, at first, more in grace, than even in law, to bind him to circumspect holiness? We certainly saw nothing in the Cross or the Covenant, to release us from high moral obligation or habitual watchfulness, when we first looked to them for mercy to pardon and grace to help. We intended and desired no compromise then, between God and the world. If, therefore, we now imagine that we see in the Cross or the Covenant any thing to warrant or wink at what our own conscience condemns, our "*eye is evil*:" for their is neither sanction nor shield in them to protect any wrong habit or temper. They reign and remain to crucify us to the world, and the world to us: and therefore our glorying in them is not good, so far as it admits a compromise between sin and duty.

But neither strong nor startling assertions, however solemn and severe, will remedy this evil effectually. Warnings, even declamations, do not reach the root of it. Many who can say as loudly as Paul, that his "damnation is just, who sins *because* grace abounds," do not like Paul make the abounding of grace a universal and daily reason for abounding in holiness. They do not venture, indeed, to sin or compromise upon a *large* scale, because grace abounds; but they do some things, and leave other things undone, which they would not, and durst not, if grace did not abound. I mean, that were certain habits and tempers *beyond* the high-flood mark of the spring tides of mercy, and *known* to be unpardonable, there would be a speedy rush of many from the dry places they now occupy, to the spot washed by the waves of pardon. It is, therefore, by regarding some wrong things as not unsafe nor unpardonable, that many persist in them. They would give them up at once and entirely, if they deemed them fatal, or utterly irreconcilable with a state of grace. Now this, although not exactly sinning *because* grace abounds, is very like it. For if a man do what he would not dare, if he counted it unpardonable, it is very evident that the abounding of grace, in some way, is his secret reason, although not his assigned one. He does not, indeed, say, "Let us sin" to any *extent*, "because grace abounds;" but he evidently thinks, or tries to think, that he is not actually and altogether perilling or disproving his own hopes by his own indulgences. In a word, he has some way of making out to himself, that his *own* faults are not incompatible with being really in a state of grace;

and, therefore, although he does not exactly justify them, he does not correct them, nor is he much afraid of them. "Grace," he says, "has to bear with something wrong, even in the best: and as my besetting sin is not of the very worst kind; and as there are some sins I would not commit, and some duties I would not neglect, for worlds, nor on any account whatever, I am not surely presuming very much, when I reckon myself in a state of grace, notwithstanding all my faults." Thus, it is rather some perverted notion about the securities of a *state* of grace, than direct and determinate presumption upon the abounding of grace, that betrays many into a lax holiness, or into allowed inconsistencies of character and temper. I do not, therefore, confound such persons with those who "turn the grace of God into licentiousness;" but I do remind you and myself, and that with warning and weeping solemnity, that this was the first step of the antinomian process by which the primitive compromisers became licentious apostates and judicial reprobates. They begun their unholy career by trying to bend grace into a shelter for some one favorite sin; and, having persuaded themselves that one was not fatal, they went on from bad to worse, until they drowned themselves in perdition. At first they threw the cloak of Christian liberty over a few faults; by and by, over many; and, at last, they made it "a cloak for licentiousness" itself.

Now this, we not only do not want to do, but we abhor it as much as we dread it. It would be any thing but gratifying to us, if grace could be thus perverted with safety. What we are inclined or tempted to wish for, is, such a forbearance or winking at what is wrong about us, as shall allow our faults to go on, without exactly throwing us out of a state of grace, before we find it convenient and agreeable to give them up: for we intend to crucify, eventually, the very things we now try to excuse. We even promise to ourselves and to God, that they shall not go on to the end of life, nor so near to it as to darken or embitter our death-bed. What a shame, then, to yield now to any thing we are thus pledged to conquer hereafter! Why, if our *general* character is rather consistent than inconsistent, should we allow, even for another day, any fault or flaw, which pains can cure, and prayer efface to remain? It would cost us far less trouble to correct at once the worst fault we have, than it costs to get over the misgivings of heart and the twinges of conscience, which that fault occasions in the closet and at the sacrament. Besides, we have already made greater sacrifices to conscience and duty, than any we have to make. All our great sins are given up for ever, willingly too: and shall the *little* ones hold us in bondage?

Do we feel, in the presence of these exposures and remonstrances, any inclination to say—"Why this is making grace as strict as Law could be: what then is the advantage of being under grace, instead of law, if so much circumspection and impartiality be requisite?"

Here is the advantage: "sin then shall not have

the dominion over" us, if we be under grace: and if we reckon this no advantage, we do not understand the Law well, nor Grace aright.

Are we half-inclined to try the question in another form, and to say, "Still, as something wrong will remain, do whatever we may, why not let that fault remain, which we find most difficult to conquer? Might there not come a worse in its place?"

I will not call this pleading *for* sin. It may be merely put forward as clever casuistry, to evade close reasoning, which we have no wish to set aside. Indeed, no Christian would dare to vindicate a sin, great or small, by name. He must regard even his chief fault as an infirmity, or a weakness, or an imperfection, before he can plead or apologize for it. As sin—he has not a word to say on its behalf. You at least, have not one.

Let, therefore, the emblems of holiness which the Holy Ghost teaches by, suggest to you all that he intends. That, of course, will seem more than you can acquire; but it will enable you to do better than those do who compare themselves only with others. Scriptural figures are not fancies. "It seems to the honor of religion, that so many things can, without the art of forcing resemblances, be accommodated to its illustration. It is an evident and remarkable fact, that there is a certain principle of *correspondence* to religion throughout the economy of the world. He that made all things for himself, appears to have willed that they should be a great system of EMBLEMS, reflecting or shadowing forth that system of principles in which we are to apprehend Him and our relations and obligations to Him: so that religion, standing up in grand parallel to an infinity of things, receives their testimony and homage, and speaks with a voice which is echoed by creation."—FOSTER. The justness of these profound and splendid remarks is almost self-evident in the emblem of DEW. The history of dew is a figurative history of CONVERSION; and, in its leading features, so strikingly similar, that if dew had been created for no other purpose but to image forth the "new creation," it could hardly be more characteristic.

The design of God in establishing and pointing out the resemblances between natural and spiritual things is obvious. He thus places us so, that, whether we are in the house or the fields, we may have before us "lively oracles" of his great salvation: at home, in the Bible; abroad, in nature. For, as prophet unto prophet, and apostle unto apostle, so "day unto day uttereth speech, and night unto night teacheth knowledge,"—there being no voice of nature which does not echo some voice of Revelation.

Thus the ORIGIN of dew is an emblem of human society in its *natural* state. The original elements of dew are as various in their character, as the diversified states in which water and moisture exist on the earth. Now they exist in swamps and seas, in marshes and meadows, in stagnant pools and running streams, in fetid plants and fragrant flowers:

but wherever water lies or lurks, whether in the chalice of a rose or in the recess of a tank, it must undergo the same change, and pass from fluid to *vapor*, before it becomes dew. As *water*, it cannot, however pure or polluted, ascend into the atmosphere, nor refine itself into dew: it may undergo changes of taste, color, and smell, according to the channels it lies in and flows on; but into dew it will not turn, until it is exhaled in vapor by the sun.

Now, the moral, like the natural world, has its putrid marshes and its pure streams—its calm lakes and its stormy oceans; for although no class of mankind is naturally holy, some classes are comparatively pure, and others grossly vile. There are, in society, the decent and the indelicate, the humane and the cruel, the cool and the passionate, the upright and the dishonest. These distinctions between man and man are as visible as those of land and water on the globe, and as real as the difference between spring and pit water. But no natural amiableness of disposition, nor any acquired refinement of character, amounts to "true holiness." The best, in common with the worst, "must be born again" before they can enter into the kingdom of God: for, as water, in its purest state, must be exhaled into vapor before it can be transmuted into dew, so both the moral and the immoral must be regenerated before they can enter heaven. Education may purify the manners, but only faith can purify the heart: love of character may secure external decorum, but only the love of Christ can secure internal holiness. Thus far the resemblance holds good.

Again; the agency by which dew is produced from all the varieties of water, is an emblem of that spiritual agency by which the varieties of human character are transformed into the Divine image. Now, the sun is the grand agent in the natural world, by which portions of all waters are changed into vapor. His heat, operating on their surface, produces exhalations wherever it touches, drawing vapor from the wide expanse of the ocean and from the weedy pool; from the brackish river and from the sweet brook. And the sun is the only luminary of heaven that exhales the waters. The moon regulates their tides, and the stars irradiate their surface; but the united rays of both are insufficient to evaporate ingredients for a single dewdrop. It is the sun which draws from the earth, into the atmosphere, the elements or this beautiful fluid: in like manner, it is "the Sun of Righteousness" alone that draws sinners from the fearful pit of the curse, and from the miry clay of corruption. The attractive influence of his cross is to us what the heat of the sun is to the moisture of the earth—the only drawing power. Other doctrines may, like the moon, produce regular tides of formal worship, and, like the stars, brighten the surface of the character; but they shine too cold to regenerate the heart or purify the conscience. Thus, ARIANISM, although it shone in the brightness of learning and ethics during the last century, had no spiritual attraction: it drew small numbers from the Church to

the Meeting; but none from the world to God—as the God of salvation. SOCINIANISM also has, of late, shone in the heat of proselyting zeal; but the only effect is, that some of the young, who formerly cared nothing about religion, are become flippant speculators, and many of the speculators masked Deists. It is notorious that the system has made the young "heady and high-minded," and the old callous. Many of both are, indeed, intelligent and upright; but these were so *before* they embraced the system, and would be what they are under any moral system, while their local and relative circumstances continue the same. And what have the classically elegant lectures on morals, which sound from so many pulpits, done for the young or old? Except maintaining a routine of formal worship, and raising an ignorant clamor against evangelical truth, they have left parishes and districts as they found them—locked up in the icebergs of apathy and self-delusion. And such must ever be the effects of *legal* preaching, because it is not God's appointment for winning souls. He no more intends to save sinners by the law, than to evaporate the waters by the moon or the stars. The law, like these luminaries, is a light to our feet in "the new and living way;" but only the Sun of Righteousness, shining in the Gospel, can draw us into that way. "The dew of his youth" can only be formed by his own influence. Thus far, also, the parallel is just.

Again; the secret process by which the exhaled vapors are turned into dew, is an emblem of that Divine operation by which the Holy Spirit makes sinners "new creatures in Christ Jesus." The precise agent in nature, by which vapor is condensed into dew, is not known: whether it is by cold or by electricity, or by both, is still as much a mystery as when God asked Job from the whirlwind, "Who hath begotten the drops of the dew?" In like manner, although we know that the Holy Spirit is the agent who changes the heart, by making the Gospel power unto salvation, we are ignorant of the nature of his operations. Whether they are partly physical, or wholly moral, is unknown. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit." But we do know what is much *better*—that his sacred influences are inseparably connected with the conscientious use of the means of grace, and forthcoming in answer to serious prayer. This we know; that as water *exposed* to the sun will be evaporated in part, and water *excluded* from the sun will never become dew; so we may expect Divine influence in the use of divinely appointed means, and can look for none if they are neglected.

Again; the *similarity* of dewdrops in pureness and beauty, although formed from all the varieties of vapor, is a fine emblem of that uniform spirit which characterizes the diversified classes of mankind, who are brought to believe on Christ for salvation. There is what may be called a *family likeness* prevailing throughout the dewdrops of the morn-

ing. They differ in size; but they are all transparent, tender, and pure. This is the more remarkable, seeing their original elements were so different: part of the vapor was drawn from the briny deep, and part from the putrid fens; portions of it from the slimy pool, and portions from the steaming surfs. Now, that the exhalations from springs and rivulets, from the herbs of the field and the flowers of the garden, should return to the earth in sweet dews is not surprising; but that the gross and tainted vapors should return sweet and pure, is wonderful! And yet all this is realized under the gospel. The sinner drawn from the very dregs of society, and the sinner drawn from a respectable family—the convert from sensuality, and the convert from intellectual pride—the wanderer returning from vice, and the wanderer renouncing vanity—become alike in their leading views, principles, and feelings; they build their hopes on the same foundation, ascribe their escape to the same grace, and aim at the same kind and degree of holiness. "Whosoever" hath the hope of eternal life "in Christ," "purifieth himself," even as Christ is pure. Converts differ, indeed, in the degree of their knowledge, gifts, and graces—as the dewdrops in their size; but, like them, they are all partakers of a new nature, and each compared with what he was before conversion, "a new creature in Christ Jesus."

Again: the refreshing and fertilizing influence of the dew is a fine emblem of the salutary influence of converts in their respective families and spheres. The dew cools the sultry air, revives the parched herbage of the earth, and bathes the whole landscape in renovated beauty; and, in like manner, holy families are harmonious—holy churches tranquil. Even an individual convert is not without a portion of sweet influence in his circle: the change in his character and spirit suggests to others the necessity and the possibility of being changed too; and thus "they that dwell under his shadow revive as the corn and grow as the vine." His example distils as dew upon the tender herb, quickening the formal to the power of godliness, and awakening the careless to consideration. Thus the pious are the *salt* of the earth. The absence of dew would not be more fatal to the natural world, than the want of converts to the moral world. Were they withdrawn, or were their succession to cease, even the general morality of society would wither and sink far below its present standard and strength.

Again: the dew is regularly drawn up again by the sun, when it has refreshed the earth; and is thus a fine emblem of the first resurrection, when all the saints shall ascend to meet the Sun of Righteousness in the air. No scene of nature is more lovely than a summer landscape at sunrise, when every field, grove, and hedge is spangled with morning dew. The drops seem to sparkle with conscious delight at the approach of the sun—climbing, as he ascends, to the top of every leaf, as if impatient to meet him in the air. Every admirer of nature has noticed this scene, and watched the dewy vapor rising like incense from the golden censor of

summer. Who has not gazed with rapture on the glowing myriads of dew drops, when each of them is a miniature of the sun which gilds them? And, when the Sun of Righteousness shall arise on the morning of the resurrection, the heirs of glory will be as numerous and beautiful as the dew from the womb of the morning—all in the beauty of holiness; for they "shall be like Him when they see him as he is."

NO. IV.

A MATRON'S TIMIDITY EXPLAINED.

PERFECT conformity to the Divine image exists only in the Divine presence! Only those who see God face to face, are holy as God is holy. Until we see Him as He actually is, we cannot be fully like him. Nothing but "open vision" can produce an entire moral resemblance between our spirit and the Father of spirits. They little know what perfection means, who imagine that they are "already perfect." Those, however, are quite as ignorant, and more criminal, who are not trying to perfect holiness in the fear of God. They are certainly very *weak* in intellect, who reckon themselves spotless in heart or character; but they are weaker in conscience and in all principle, who are content to be imperfect, or not much concerned to keep themselves unspotted from the world. And, alas, there are far more of the latter class, than of the former. The *visionaries* of Perfection are but few in numbers, and small in influence; whereas, the *trucklers* to allowed and needless Imperfection, are many and mighty. The name of the Inconsistent is "Legion."

How do we feel, when we say to ourselves, or when it is proved to us from Scripture and experience, "that perfection is impossible out of Heaven?" Are we glad to hear this? Is it good news to us? We make a very bad use of it, if we employ the fact to excuse our besetting sin, or to exempt us from the trouble of watchfulness and self-denial.—It was never revealed by God, nor avowed by His ministers, for this unholy purpose. God declared it, and Prophets and Apostles confessed it, in order that conscious Imperfection might not drive the followers of Holiness to despair. The *talkers* about holiness do not need the fact, although they use it. Their imperfection, as they call it, neither alarms nor humbles them. They are on very good terms with what is bad in their habits; indeed quite in love with the sin that most easily besets them. It would be no gratification to them to be redeemed from its present power. They intend, of course, to give it up some time, and in time enough (as they think) to leave it still pardonable, or not fatal; but, like Augustine, "not now."

Not thus lightly, however, do sins or shortcomings sit upon the conscience, or affect the hopes, of godly women. They have to prove their faith by their works; to confirm their hopes by their holiness; to make their calling and election sure, by a growing likeness to Him, to whose image Believers

are "predestinated to be conformed." To them, therefore, it is both a solemn and startling matter, to miss some features of the Divine image in their character; and others in their spirit; and to find all the features of that image so indistinct and unsettled! This discovery causes in them great searchings and sinkings of heart before God. Indeed, something of both continues with a Christian through life. She is never fully "*satisfied*" with her own piety. Like David, she never can be satisfied with herself, until she awake in heaven in all the beauties of that holiness, which is the express moral image of God.

This is one great characteristic of a real Christian: she never is, and never can be, quite satisfied with the *degree* of her own piety. She may, indeed, be quite satisfied that it is of the right kind, both as to its principles and spirit, so far as it goes; but she never thinks that it has gone far enough. She may have no doubt of its sincerity towards God, nor of its salutary influence over herself and her family, nor of its usefulness in her sphere of action; but still, it comes short of her wishes, and even fills her with shame and sorrow. She is not satisfied with herself, whoever else may approve or applaud her. Indeed, nothing humbles her more than compliments from others. Not that she is indifferent to the good opinion of others; but she feels that if they knew her heart as she knows it, they would not think so highly of her. For she is conscious of coldness, where they see nothing but warmth; of ignorance, where they recognize wisdom; of earthly-mindedness, where they acknowledge spiritualty and heavenly-mindedness. Like Paul, a real Christian woman feels herself "less than the least of all saints," even when she stands highest in public estimation.

Were this fact well understood, as being characteristic of true piety, it would prevent many Christians from *unchristianizing* themselves so often as they do. They imagine, because they are so *dissatisfied* with themselves, that the satisfaction which others express, is more from kindness than wisdom, or rather friendly than prudent. They wish to think themselves as sincere, right, and safe as their friends say; but they are afraid to conclude that they really are so. "Should I not have the witness in *myself*, if I were, indeed, a child of God?" is their answer to many a prayer and appeal which treats them as daughters of the Lord God Almighty.—"Your arguments may be very true in your own case and in that of others," they say; "but you cannot argue me out of my own feelings, nor persuade me against my own consciousness. I am not satisfied with either my faith or my repentance; my prayers or experience; and for this solid reason:—I see so much in my heart that is bad, and so little in my life that really glorifies God, that I can hardly conceive how there could be any grace where there is so much coldness and deadness. 'O wretched that I am, who shall deliver me from the body of this death!'"

This self-dissatisfaction is, however, a very satis-

factory proof of real piety, in all cases where a real effort is made to be holy in heart and life. There is no great effort to be so, wherever there is self-satisfaction. Those who, like the Laodiceans, are pleased with themselves, are, like them, an "abomination" unto the Lord. They both thought and said, that they had "need of nothing." They took for granted, that they were enlightened enough, clothed enough, and enriched enough, to be quite safe, or on the right side for Eternity. But, what did Christ say to them? "Thou art wretched, and miserable, and poor, and blind, and naked." Thus the men who imagined that they had need of nothing, were found wanting in every thing, when weighed in the balance of the Sanctuary, by the Saviour of the Church.

Here is the awful consequence of calculating how little piety will just suffice for safety at last. The Laodiceans seem to have reckoned to a fraction, how little would do. Their question had evidently been, not how much God required, nor how much they could cultivate, nor what would be the advantage of eminent piety; but just, how much is absolutely needed, in order to any chance of escape at last? And whenever a woman comes to reckon in this way, she is sure to let nothing into her list of duties or graces, which she can keep out. The moment she is so infatuated by sloth or worldliness, as to drive a *bargain* in religion, she will drive a *hard* bargain with it; and thus cheat herself to a certainty, whilst trying to cheat it. This is inevitable, whenever a woman tampers with the question,—Where can I stop with safety in the path of holiness? She is sure to stop whenever she dislikes to go, and to make her own convenience limit the meaning of God's requirements.

Now although there may be both some weakness and waywardness in the spirit of those Christians, who give way to doubts and fears, and who "write bitter things" against themselves, whenever they do not feel as they wish, still, their spirit is noble and wise, compared with the spirit of the woman, who cares nothing about how she feels or acts in religion, if she can only keep down the fear of perishing. There is no comparison: it is all *contrast*, between a doubting Christian, and a heedless or heartless professor.

In saying this, however, nothing is farther from my design, than vindicating or even palliating the habit of doubting. It is a bad habit; although infinitely a better one than the habit of taking for granted that all is right before God, when there is nothing flagrantly wrong before men. Still, it is bad; and in this way. It tempts some who witness it to doubt the power of the Gospel; or the truth of the promises; or the freeness of grace. The doubting Christian herself, does not question these things. All her misgivings of heart arise from what she thinks and feels herself to be; and not from any suspicion of the freeness or power of the grace of God. This distinction is not, however, noticed by all observers. Some look only on the surface of such a case; and, when they see a serious and con-

sistent woman, without comfort, and almost without hope at times, they strongly suspect, either that the Gospel is not such good news as ministers say, or that prayer is not so surely answered as the Promises seem to imply. Accordingly, when recent converts see cases of this kind, they are tempted to doubt whether they may not pray in vain too, or strive to no purpose. Those, again, who want an excuse for neglecting prayer, or for remaining undecided, seize upon such cases with avidity, and pretend to be discouraged by them, or warranted from them to doubt whether religion is enjoyment.

Now to both classes I would say, you are equally wrong, in the conclusions you thus draw from the sadness and suspense of weak Believers. They may seem to have no enjoyment in religion, and may even say, that they find no comfort: but, ask them to give up religion for the pleasures of sin; propose to them a return to the world for happiness; offer to them the sweetest cup of earthly enjoyment, in exchange for that cup of salvation, which they hold in their hand without venturing to drink freely of the living water; will they make the exchange, or even listen with patience to the proposal? No, indeed. They will tell you at once, that however unhappy they may feel, they would be miserable, yea, unspeakably wretched, were they to take up with any earthly portion whatever. Not for ten thousand worlds, would they turn their back upon the Saviour or Holiness.

And, is there no grace in this state of mind?—Has prayer been unanswered, where the heart thus prefers to follow Christ even in *darkness*, rather than forsake him for the things of time or sense?—Yea, is there not *enjoyment*, or at least, cause for comfort, in a state of mind which thus prefers the Divine favor and image, to all that the world calls good or great? For, what but grace—special, saving, sanctifying grace, could have wrought this change in the natural spirit of the mind, which is of the earth, earthy? Did doubting Christians reason in this way on their own case, they could not long doubt the reality of their conversion.

Nor is this the only thing which proves that a saving work of grace has been begun in them, by the Spirit of God. The sad light in which they see themselves, arises from the true light in which they see the *character* of God. Had they seen less of His glory, they would be less ashamed of themselves. It is because His character is much before their minds, that their own character stands so low in their estimation. Were they only comparing themselves with others, or their present selves with their former selves, they would be more satisfied with themselves; but they are *contrasting* themselves with infinite purity—with perfect excellence—with unchangeable holiness; and this process of judging, just produces the same effect upon them, which it had upon Patriarchs, Prophets, and Apostles.

Doubting Christians overlook this fact, and in the hurry and flutter of the moment, forget that the most eminent saints of old, had exactly the same opinion of themselves, whenever they had the same

clear and solemn views of the glorious majesty of Jehovah. Who said, when his eyes saw the true character of God, "*I abhor myself*?" It was Job. Who said, when he saw the glory of God in the Temple, "*Wo is me, I am undone*?" It was Isaiah. Who fell at the Saviour's feet as dead, when he bowed the heavens over Patmos, and appeared in his original glory? It was John, the disciple whom Jesus loved. Who said, "So foolish and ignorant was I: I was as a beast before thee?" when he understood that the prosperity of the wicked was no token of the Divine favor, nor the trials of the righteous any impeachment of the wisdom or the equity of Providence? It was Asaph.

And, were these men not true believers, because thus overwhelmed by a sense of their own vileness and unworthiness? Why; it was their high and holy views of God and the Lamb, that laid them thus low in their own estimation. "No strange thing," therefore, has happened, when even some exemplary Christians are thus troubled, when they think of God. In such cases, He has manifested himself unto them, not only as he does not unto the world, but also differently from the manifestation of his presence to other Christians. I mean, that God brings that view of his own character before the mind of each of his children which is best suited to each of them. Some could not bear to see much of His glorious majesty; and, therefore, God manifests himself to them, chiefly as a tender Father and a watchful Shepherd. Others again cannot bear indulgence, without presuming upon it, or being betrayed by it into some wrong spirit; and He keeps them low and fearful, that they may be humble and watchful. But there is not less paternal love in the one case than in the other. He is equally training both for Heaven, although each by a different process of fatherly discipline.

You, therefore, if rather cheered on in the path of holiness by the soft light of God's countenance, than kept in check from the broad way by awful views of God, have no occasion to suspect your piety because your spirit is not overwhelmed. And you have as little reason to suspect your conversion, if, at times, almost convulsed by your awful views of God, and of yourself before God. The question is—does the light in which he chiefly manifests himself to you, keep you afraid of sin, jealous of the world, and conscientious in the duties of life and godliness? That is the best light for you,—which keeps you walking most humbly and circumspectly with God. And whether the light be lovely or solemn, it will keep you *dissatisfied* with yourself, until you awake in the image of God.

Another cause why some Christians are so low in spirits and hope, is, that their sense of the greatness of the great salvation is more than usually vivid. That salvation spreads out before them in such vastness of grace and glory, that they sink into nothing before its august presence. They can hardly imagine that it can be free to them. They see nothing in any of their own feelings towards "so great salvation," at all great enough or good

enough to prove that they truly value it. They find it impossible to bring up their love or faith, to a height worthy of its unspeakable worth. Thus they lose sight of its freeness, by looking so often and closely to its grandeur.

But are they unbelievers, because they are afraid to hope for a salvation which they thus admire and adore? There is, indeed, *unbelief*, in not venturing to hope as freely as they wonder deeply: but it is not the unbelief of indifference, nor of neglect, nor of formality. It is not the unbelief of the natural mind, nor of impenitence. It is humility sliding into hesitation. It is diffidence sliding into timidity.

For, who gave the doubting Christians such lofty and adoring views of the value of the great salvation? Whence came the light which has so revealed and irradiated to them, the heights and depths, the lengths and breadths of the love of Christ, that they feel as if nothing less than *angelic* love to Him could be acceptable love; or as if nothing short of Abraham's faith could be true faith?

I am not advocating nor excusing these doubts and fears: but I am, and I avow it, maintaining that their minds are not in nature's darkness, who thus see the glory of salvation: that their hearts are not in sin's or the world's bondage, who thus revere the great salvation: that their spirit is not untouched by the Spirit of God, who thus hesitate because they think nothing good enough as a welcome to that salvation.

I have no doubt of their piety or safety; but I do *stand* in doubt of the woman who is *satisfied* with either her faith or love towards so great salvation. It must seem but very little to the woman who sees enough in her own feelings and character to do justice to all its claims. Again, therefore, I affirm, that a real Christian cannot be satisfied with herself, until she awake in the image of God.

Another cause of that dissatisfaction with themselves, which keeps the hopes and hearts of some Christians very low, is, their high and holy estimate of the work and witness of the Holy Spirit. His agency, or influence, means *so much* in their judgment, that they cannot think how any thing they have felt, or are capable of feeling, could amount to being "born again of the Spirit." Indeed, it is only by ascribing and giving credit to others, for more fruits of the Spirit than others possess, that such persons can admit that any change is a *Divine* change. They believe that other Christians are much holier than they *seem*; and thus account for their being happier than themselves.

Now, although there is some mistake in all this, the error is on the safe side. Better rate the work of the Holy Spirit too high than too low. Better hesitate to call any ordinary change Divine, than call every moral improvement regeneration, or every conviction conversion. But there is no occasion for thus going to either extreme. Neither the work nor the witness of the Spirit is a doubtful thing, wherever there is humility before God, and

an honest desire to be like God. These are principles which can neither be taught nor learned without the Holy Spirit. They are not natural, and they are never acquired by mere human effort.—Indeed, no one tries or wishes to be truly humble before God, until the Spirit of God touch the heart.

Let not, therefore, the timidity, nor even the trembling, the doubts nor the fears, of some "holy women," dishearten you, or draw you into suspicions of the efficacy of the Gospel to console as well as to sanctify. It can do both equally. Its promises have only to be as simply welcomed by your doubting friends, as its precepts are meekly obeyed by them, in order to their being as happy as they are humble. Sheshbazzar would say to each of them, "Woman, why weepest thou? Shake the mulberry trees in the valley of Baca; and make it a well; and thus go from strength to strength, until you appear before God in Zion."

The YOM HACCHIPURIM, the great day of Atonement was drawing nigh; and, from Dan to Beersheba, the Israelites were preparing to appear before God in Zion. "The songs of Degrees" were reviewed in every family, that they might be repeated and sung in the wilderness; and every man that was right-hearted said, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem!"

Amongst those who waited for the "Consolation of Israel," none in Beersheba had appeared in Zion so often as Sheshbazzar. From year to year he had cheered the aged, and charmed the young, on their pilgrimage. His proverbs met all cases, and his smiles or tears suited all hearts. He wept with the weeping, and rejoiced with the joyful. And yet, Sheshbazzar was a man that had seen affliction. The Angel of Death had said twice, "Write that man a widower;" and the "desire of his eyes" was taken away at a stroke. The Angel of Death stood on the tomb of his grief, and said again, "Write that man childless;" and it was done. His heart bled, but it never murmured. He said that each loss had become a new link between his heart and heaven; and that now, like the High Priest's breast-plate, it was so linked, all around, that it could not fall. The young wondered, and the aged blessed the God of Israel, who gave consolation in trouble, "and songs in the night."

His fellow-pilgrims regarded him as almost a pillar of cloud by day, and a pillar of fire by night, whilst journeying with him in the wilderness.—They resolved to ask him what was the *secret* of his consolation under so many calamities. They asked, and the old man answered with a heavenly smile, "*I shake the mulberry trees.*" It was a dark saying, and they understood him not; but knowing that he never spake unadvisedly with his lips, they pondered that saying in their hearts.

Sheshbazzar knew that their curiosity was neither idle nor impertinent, and said, "When we come to

the valley of Baca, I will explain myself." They came to the valley of Baca, and, behold, it was very dry! The streams in the desert were passed away like the summer brook, and the heavens gave no sign of rain. The pilgrims were panting "as the hart for the water-brooks," but found none. All eyes were turned to Sheshbazzar. "Shake the mulberry trees," he said. They shook them, and dew, pure and plenteous as "the dew of Hermon," began to pour from every leaf. They made wells around the mulberry trees to prevent the showers from being absorbed in the sand of the desert, and then shook the trees again. They drank; but, though refreshed, they were *not satisfied*. They looked to Sheshbazzar again. His eyes were up unto God. He raised "the song of Degrees" in that "house of their piigrimage." All joined in it, and sung, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth." The pilgrims paused. No cloud appeared on Carmel, and no sound of rain was heard from the wings of the wind. "Hath the Lord forgotten to be gracious?" was a question quivering on the parched lips of many. Sheshbazzar alone was utterly unmoved. He raised again the song of Degrees, and his rich and mellow-toned voice sounded in the wilderness like the jubilee-trumpet amongst the mountains of Jerusalem. The pilgrims listened as if an angel had sung:—"He will not suffer thy foot to be moved: he that keepeth thee will not slumber. The Lord is thy keeper: The Lord is thy shade upon the right hand. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and for evermore." He paused, and bowed his head, and worshipped. The pilgrims felt their faith in God reviving, and renewed their part of the song: I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. And whilst they sung, "the Lord gave a plenteous rain" to refresh his weary heritage in the wilderness.

When they had drank, and were satisfied, and had blessed the God of their fathers, Sheshbazzar said,—“My children! the PROMISES of God are the mulberry trees in this valley of tears. The dew of heaven lies all night on their branches, and some dew may always be shaken from them. When I was widowed, like our father Jacob, I shook that unfading mulberry tree, ‘The LORD liveth; and blessed be the rock of my salvation.’ When like David, our king, I was bereaved of my children, I shook that broad-branching mulberry tree, ‘I will be unto thee a better portion than sons or daughters.’ Accordingly, I have found no trial, without finding some dew of consolation upon the trees of promise, whenever I shook them. And when more was necessary, God has strengthened me with strength in my soul.”

The pilgrims looked at the mulberry trees in the valley of Baca, which they had shaken, and smiled

complacently on the good old man. He saw it, and continued his parable:—

“It was not whilst Job pondered and brooded over his calamities, that he said of God, ‘Though he slay me, yet will I put my trust in him:’ he was shaking the mulberry trees when he said this; and when he said, ‘The Lord gave, and the Lord hath taken away; blessed be the name of the Lord,’ Abraham would never have yielded Isaac to the altar, if he had not shaken that great mulberry tree—‘*In thy seed shall all the nations of the earth be blessed.*’”

Thus the pilgrims went on, “from strength to strength,” listening to the wisdom of Sheshbazzar; and “every one of them” appeared “before God in Zion.”

It is, perhaps, quite as necessary to explain the implicit faith of some matrons, as the doubting faith of others.

Amongst many fond and fanciful names, which Sheshbazzar's young friends bestowed upon him, the favorite one, with them, was—the Beershebean Eagle. Agreeably to this title, his grove, upon the hill of vineyards, was called the Eagle's Nest.—The emblem was not misapplied; for “as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,” so Sheshbazzar, guarded and guided his young friends. It was not often, however, that the old man could climb the hill of vineyards to visit the eagle's nest. His favorite seat was under his fig tree. But there—his young friends could not be alone with him. The elders of Beersheba often visited him there, after the evening sacrifice; and some of them had no sympathy with the vivacity of the young. Sheshbazzar's *eaglets* seemed, to them, to require checks rather than encouragements. He himself was often told, that if he did not *clip* their wings, they would soon flee off from the ark of the covenant, and, like Noah's raven, never return. Sheshbazzar was wont to say, in answer to this, “that wings were not made to be clipped: if their flight be well directed, they cannot be too wide, nor too strong. Let us treat the young as Noah did the dove; welcoming them into the ark of our confidence whenever they are weary, and never putting them upon the wing except for sacred purposes; then, like the dove, they will return ‘bringing an olive leaf’ to garland our grey hairs.”

The elders of Beersheba had not been treated thus in the days of their youth; and, therefore, they did not understand the principles of Sheshbazzar's conduct. “It is one of your *odd* ways,” they said, “and whoever lives to see the end of it will find that the old way of checking is the best.” He meekly answered, “We can never check what is evil in the young, unless we cherish what is good in them.” Agreeably to this maxim, he requested his young friends to meet him in the grove after the hour of the morning sacrifice.

They came to the eagle's nest, full of the recol-

lections of the former evening, and evidently mortified by them. Sheshbazzar saw this, and began, at once, to characterize his aged friends; that, in the presence of their sterling worth, their slight weaknesses might be forgotten.

"We can appreciate and admire," said Esrom, "the meek patience of *Gether*, and the warm zeal of *Laish*, and the solemn piety of *Mahlon*, and the cedar-like integrity of *Jasher*; but we can learn nothing from their lips. Their character is eloquent, whilst they remain silent. When they speak, the charm dissolves; for they are all men of *one* idea, or their thoughts have no connection. How is their character thus superior to their knowledge? You often tell us, that we shall never *act* better than we *know*. Are they not exceptions to this rule?"

"Not in the least, Esrom," said Sheshbazzar; "and, when you have more than *one* idea of this subject, you will find that their character is superior, not to their knowledge, but to their talents and tongues. Each of them knows experimentally that the God of his fathers is the God of SALVATION; and that single truth, when vividly and habitually realized, by minds of any order, is quite sufficient to account for any degree of hope or holiness. The minds of the elders are, indeed, comparatively narrow; but they are completely *full*, and absorbed with the TRUTH or TRUTHS;—and a SERAPH'S mind cannot be more than full! I should, indeed, prefer to see their thoughts in clusters like the grapes, and in ears like the corn, or at least, *threaded* like the pearls of the Queen of Sheba; but pearls do not grow in strings, and the wine is sweetest when the grapes are picked off from the stalks, and the ear must be broken up before the corn can be made into bread." Thus Sheshbazzar played with the subject, that he might divert the attention of his eaglets from it. But RACHEL was there, and she had been wounded, as well as mortified, by the cold looks and cutting sarcasms of the elders; and as she was now more intent upon excelling in character, than on shining in talent or knowledge, she repeated the question—How do these good men *act* better than they *understand*?

Sheshbazzar denied again that they did. "They merely act better than they *explain*. They have reasons for their conduct and spirit, although they cannot always '*render a reason*' in words. Their reasons may be few, but they are not weak. The *form* of them may not be philosophical nor fascinating; but the substance of them is divine. The simple considerations—'This is the will of God,'—'That is for the glory of God,'—'Thus the Patriarchs acted,'—determine the character of the elders, as effectually as the sublimest forms of these facts could sway the master-spirits of the universe, and far more effectually than your poetical reasons influence your faith or practice."

"My children," said the old man, and he became solemn as a dying man, "mistake not my meaning nor motives. I look at you too often not to see it, and love you too well not to tell it—your minds are not yet full nor happy by what you know of the

God of your fathers, as the God of salvation. Your hearts are still divided between God and the world. You are afraid to forget or forsake Him, and it is well; but you do not delight to be often *alone* with him in prayer, nor to meditate upon His character, except when your thoughts assume forms of mystery or majesty. You are rather fascinated by *sublime* ideas of Jehovah, than affected by sweet or solemn ideas. His character attracts you more by the boundless range which it opens to your excursive imagination, than by the solid basis it affords for your eternal hopes. Accordingly, were your best thoughts resolved into their simple elements, they would lose more than one half of their hold upon you. The facts of the great salvation, without its figures, would be held tame by you—so much are you the creatures of fancy. But what are the constellated images with which genius has enshrined, as with another 'cloud of glory,' the ark of the covenant; compared with the simple fact, that our God is the God of salvation? This truth duly apprehended and appreciated, would render the ark of the covenant glorious in your eyes, even if the shechinah were removed from it, or had never rested upon it."

"True, father," said Rachel, blushing as she spoke; "but the God who gave the covenant of promise, gave the shechinah of glory along with it. He himself has invested and enshrined even the truth of truths with its chief attractions, and thrown around it all the pomp and plenitude of imagery."

"I grant it, my daughter—readily grant it, and cordially rejoice in the '*divers manners*' in which God spoke unto our fathers by the prophets. I feel that I owe much both to the splendid and the mysterious forms in which the great salvation has been revealed. I doubt, from the character of my own mind, whether the covenant, if given in simpler forms, would have arrested my wayward attention, so as to win and fix my volatile heart. The majesty of God's language is, however, a part of God's infinite *condescension*. Nor must we forget the character of our nation, when He multiplied and heightened the hallowed enshrinements of the covenant. Noah required no shechinah on Ararat, nor Abraham on Moriah, to endear the covenant to them, or to induce them to set the bloody seal of sacrifice to it. Both the magnificence and the variety of Mosaic worship are, therefore, the measure of our fathers' minds, when they came out of Egypt and settled in Canaan.

"But I have no wish to evade the force of Rachel's remark. God has as evidently diversified the forms of truth to please the mind, as the flavor of fruits, or the color of flowers, to gratify the senses. The food of the soul is obviously from the same hand as the food of the body. It is not, however, the rind of the pomegranate, nor the bloom of the grape, nor the golden tinge of the corn, that we prize most. We do prize these lovely hues as proofs of ripeness, but the *nourishment* is in the fruit which they beautify: so it is with revealed truth.

"I have thought, too, at times, that there are deeper reasons for the profusion of figurative language in the word of God, than some suspect. For, by thus seizing upon all the sublime and lovely objects in nature, and consecrating them to the illustration of the Divine character and government, so that they burn as lamps around the eternal throne, God has created a grand antidote against IDOLATRY. The natural objects which are the gods of other nations are thus made the mere *servants* of the true God, or only the shadows of his glory: so that what they worship, we employ as helps in his worship. And, who could bow to the sun shining in his strength, or kiss the hand to the moon walking in her brightness, who had once read, that God is the 'Father of lights, without variableness or the shadow of turning?' ESROM! you can follow out this hint; it is quite in your line of things.

"And, Rachel, the following hint is in your line. There is a strong tendency to extremes in the human mind. Some who love nature with enthusiasm, loathe religion, or conceal their dislike to it under the thin veil of polite and vague compliments. Others love religion with unquestionable cordiality; but, from seeing the votaries of nature averse to the word and worship of Jehovah, they are afraid of nature, and inclined to frown upon every reference to its beauties or sublimities. They thus seem to think that a star or a flower is as likely as Baal or Ashtaroth, to estrange the human mind from God and godliness. In their estimation, it is heresy to speak well of "the sweet influences of the Pleiades;" and empty sentimentality to be affected by the varied scenery of the heavens or the earth. They confine themselves to scriptural language, and yet forget that it is full of nature! The word of God registers all the works of God, and calls them all forth 'in their season,' to do homage to itself and its subjects; and yet these good people seem unconscious of the fact. Was it not as an antidote against this divorce of nature from religion, that God incorporated with the revelation of eternal things so many appeals to the scenes and seasons of nature? RACHEL, this is in your new line of things. Whilst you were prayerless, you were a mere sentimentalist; and only too willing to find excuses for the neglect of the Scriptures. You preferred the *works* of God to the *word* of God. This proved how little you read the latter, and how superficially you studied the former. Nothing honors nature so highly as the Bible has done. Moses and the Prophets have looked upon the heavens and the earth with a more poetic eye than the poets of antiquity, or the harpers of our own times."

Thus the Eagle of Beersheba guarded and guided his young.

NO. V.

THE MARYS AT THE CROSS.

THERE are no familiar expressions which a Christian understands better, or means more by, than the emphatic words,—"visiting Calvary,"—"going to

the Cross,"—"leaning on the Cross,"—"kneeling at the Cross,"—"clinging to the Cross,"—"looking to the Cross." In one or other of these consecrated forms of speech, a Christian embodies all that is best in the spirit of his penitence, and of his faith, and of his devotion. Indeed, when his heart is not at the Cross, his penitence is neither deep nor tender; his faith neither strong nor lively; his devotion neither sweet nor solemn. Whenever he ceases to glory in the Cross, he sinks into coldness or formality. And if he quit the Cross, or lose sight of it, he loses both hope and heart, until he get back to it again.

Nothing of this experience has, of course, any connection with the use that was once made of crosses and crucifixes, in religion. When they were most in use, such experience was least known. More hearts, and more of each heart, have been won to Christ crucified by the preaching of the Cross, than by all the visible exhibitions of it which painting ever embodied, or sculpture emblazoned.—When crosses were most numerous, real Christians were fewest, and the real Cross least influential.—This is only what might be expected. Emblems, by bringing home the crucifixion to the senses, kept the understanding and the heart far off from its great principles, and its true spirit.

But whilst Christian experience itself has had nothing to do with the once popular uses of a visible cross, the language in which that experience speaks, is, in no small degree, both derived and enriched from this old source. The familiar expressions which once described what the body did at a cross, or with a crucifix, now describes exactly what the soul tries to do when contemplating the Lamb of God, slain for the sin of the world. Not, however, that the scriptural worship of Protestantism is thus an intended or conscious imitation of the bodily service of Popery: no, indeed: such an idea never occurs to the mind, even when it is claspings and clinging to the Cross in thought, just as superstition did to the symbol in action.

We are not, however, indebted to superstition for all our emphatic forms of expressing the exercise of faith or penitence, at the Cross. Superstition itself borrowed the elements of its best language, on this subject, from the word of God. Both the holding up of the crucifix, by the priest, and the looking at it, by the penitent, are literal imitations: the one of setting forth Christ "openly crucified," and the other of believing on Him with the heart. In like manner, the postures and gestures of superstition at a cross, are imitations of the real or supposed conduct of the Marys on Calvary. Their conduct, however, deserves something better than popish imitation, or even than Protestant admiration. It is more complimented than understood. The Marys were, indeed, "the last at the Cross, and the first at the Sepulchre, of Christ;" and felt, no doubt, all that poetry or piety has ascribed to them, on that solemn occasion. They must, however, have felt far more, and in another way, than is usually supposed. For, unless the Virgin Mary be an excep-

tion to the others, they had not exactly our views of the death of Christ, to guide their feelings.—What we look at as an atoning sacrifice offered to God, they saw chiefly as an atrocious murder perpetrated by man. Whilst we see chiefly, on Calvary, the flashing sword of Divine Justice, and the bursting vials of Divine Anger, they saw only the gleaming of the Roman arms, and the glare of Jewish vengeance. Where we hear chiefly the thunders of the Divine Law, they heard only the ferocious execrations of a frantic mob. Their feelings, whilst witnessing the crucifixion, could not therefore be akin to our feelings whilst contemplating it. Their sorrow, then, deep, and melting, and genuine as it was, was not penitence, nor was their overwhelming depression humility. Their love to Christ was, indeed, at its height, when his own love to them and to the world was highest; but it was not as an *atoning* Saviour they loved him then.

They did, however, love him then and before, as a Saviour: yea, as the only Saviour. It is as much *under* the sober truth to ascribe their love to Christ unto sympathy, friendship, or ordinary gratitude, as it is *beyond* the truth, to ascribe it unto faith in the atoning efficacy or design of his death. Two of the Marys, at least, cannot be supposed to have known or believed more, at the time, than the Apostles did: and they neither understood then what Christ had foretold of his resurrection, nor approved what he had foretold of his death. Accordingly, the women were as hopeless as the men, on the morning of the third day, until the Angels told them of his resurrection: for it was not to welcome a living Saviour, but to complete the entombment of the dead Saviour, that they went so early and eagerly to the sepulchre. The “sweet spices” they brought to “anoint Him,” prove that they had no hope of finding him alive then. Mark xvi. 1. They were not, however, without faith in Him, as the Saviour, even then. Mary of Magdala continued to speak of Him as her “Lord,” even when she supposed that his body had been removed from the sepulchre, and laid somewhere else. John xx. 13. “They have taken away my Lord, and I know not where they have laid him,” was her first answer to the Angels, when they said to her, “Woman, why weepest thou?” I would not graft too much meaning upon the word “Lord” itself, in this instance; nor upon her use of it at the time. I will suppose nothing more, than that she used it then just in the sense she had been accustomed to attach to it, whilst the Saviour was alive: and there is no reason whatever, to think that His death had altered her opinion of either his Messiahship or his Sonship. It had, no doubt, blasted all her hope of seeing Him establish that temporal kingdom on earth, which all the disciples expected: but it withered none of the hopes of pardon and eternal life, which she had formerly planted upon the power and promises of the Son of God.

This is the real point to be kept in view, whilst judging of the motives and emotions of the Marys at the Cross. They did not understand that the

Lamb of God was then taking away the sin of the world, or laying down his life as a ransom for them; but they had no doubt, even then, of his being the Lamb of God, nor of his being their Saviour. All their conduct on Calvary, and especially the honorable and costly funeral they prepared for Christ, prove, to a demonstration, that their “hope in Christ” had not died with him. It does not seem to have dimmed at all, even when the sun became darkness; nor to have shaken at all, even when the earth shook and trembled; nor to have drooped at all, even when the sepulchre was sealed. Their hope of salvation was then as much with him “in Paradise,” as the spirit of the penitent thief was there with him.

The truth of these strong assertions lies on the very surface of the narrative; and applies equally to Joseph of Arimathea and Nicodemus. Indeed, there is no evidence, direct or indirect, that the death of Christ overthrew the spiritual hopes, or altered the spiritual opinions, of any of the disciples. It upset all their hope of a temporal kingdom, or of what they called, “redeeming Israel;” but it does not seem to have brought the shadow of either a doubt or a suspicion upon their minds, in regard to his Divine character or mission. They all forsook Him, indeed, at the crisis of his fate; but not from unbelief, but from fear and consternation. The sheep scattered when the Good Shepherd was smitten; but they did so lest they themselves should be smitten with him; and not because they had ceased to consider him as the Shepherd and Bishop of their souls. The idea of imposture, or fraud of any kind, on His part, never seems to have crossed their minds, even when appearances were most against his claims. John obeyed that dying injunction of Christ, “Behold thy mother!” as promptly and cordially as ever he obeyed any command given by Christ, when in the plenitude of his power and glory. “From that hour that disciple took her into his own house.” John xix. 27. In like manner, the very “sadness” of the two disciples, on the way to Emmaus, proves, beyond all doubt, that their opinion of their Lord’s integrity had undergone no change by his death. Their spirit would have been bitter or indignant, not sad only, if they had thought him a deceiver. Besides, they did not hesitate nor fault to say of Him, even then, that he was both “Jesus of Nazareth,” and “a Prophet mighty in deed and word before God and all the people.”

The conduct of the Marys is, however, still more decisive. They never would have followed Christ with tears to Calvary, nor stood either nigh to or afar off from the Cross, if they had changed their opinion of his truth or of his grace. They did not, indeed, recognise Him as then sealing the everlasting covenant with his blood; but they evidently saw Him sealing the truth of both his gracious promises and his high pretensions by his blood; for it was (and they knew it) because he would not retract nor qualify his high claims, that he was condemned and crucified. Accordingly, at his burial, they acted a part, throughout, in perfect harmony with strong

and unaltered faith in both his truth and grace.—For, who does not see at a glance, that the Marys neither would nor could have lavished their attentions and tenderness upon His funeral, if they had doubted his faithfulness or his sincerity? Besides, Mary of Magdala had a living proof, in her own bosom, of His Divine power. He had “cast out seven devils” from her spirit: and, as they did not return when he was imprisoned, nor whilst he hung on the cross, nor even when he died, she could not but be sure that his death had neither disproved his power, nor discredited his character.

I bring out these facts with some care, because they enable us to make a right use of the example of these holy women: for, they are thus, perfect models of faith in the truth of the Saviour's promises, and of love to the Saviour's character. That faith and love they cherished, avowed, and exemplified, when all the aspects of the universe seemed to frown upon, and to fight against, His person and mission. Neither the cowardly flight of his friends, nor the reckless fury of His enemies, moved the Marys. They “stood by the cross,” when the cross itself could hardly stand on the quaking mount.—They forsook him not, even when they heard him declare that God had “forsaken” him!

They did not, of course, understand, at the time, the mystery of that judicial “LAMA SABACHTHANI,” but neither its mystery, nor its terrors, alienated their affection or their confidence from the Saviour.—“None of these things moved” them! Shall, then, *less* things move you from the Cross of Christ?—This is the point I wanted to bring you to. Now, if the Marys did and endured so well, whilst the death of Christ was before them only as a murder and a martyrdom,—what a height both their faith and love would have risen to, had they known, as you know, that it was an atoning Sacrifice, securing “eternal inheritance” to all in heaven, who had died in the faith of Christ; and “eternal redemption” to all on earth, who should then or afterwards believe on him! Oh, had they seen then, as you see now, how all the curse of the Law was cancelled by His bearing its curse; how all the perfections of Jehovah were satisfied and glorified in the highest, by His voluntary submission to their will; how all the balance and basis of the Divine government were established for ever, by His one offering of himself as the votary of their holiness, and as the victim of their justice;—had the Marys been aware of all this, whilst they stood by the Cross, their conduct and spirit, noble as these were, would have been nobler still! Surely, then, your conduct and spirit should not, need not, be inferior to theirs; seeing your knowledge of the glory of the Cross is so much superior to any and all that they possessed, when they thus rose above the fear of peril and reproach, and balanced all the mysteries of the crucifixion by faith in the character of the CRUCIFIED ONE.

There is, indeed, mystery about the Cross still.—And, why should there not? I will not answer this question by reminding you, that there is mystery in every thing great and small, mental and material,

throughout the universe. But, whilst this fact should teach us to expect it in the Cross too, our own character and spirit may well suggest to us, that our “faith and patience” require some “trial,” in common with others.

The Marys were not exempted: and why should we be so? They had to believe and obey, when there was more mystery and less majesty around the Cross, than now invest it: for now the crown of thorns, and the mock robe and reed of supremacy, are exchanged for the real crown and sceptre of universal government; the scornful “Hail, King of the Jews,” is followed by the vying and everlasting “Hallelujahs” of all the armies of heaven: the central cross on Calvary is succeeded by the “middle seat on the eternal throne:” the momentary frown of judicial anger, has given place for ever to the endless and unalterable complacency of paternal love: the keys of death and the invisible world hang upon the “vesture dipped in blood,” and He who was “numbered with transgressors,” is now identified with Deity, in all the homage and glory which saints or angels can render. If, therefore, the miracles which the Marys saw, and the voices from heaven which they heard, proved to them the Divinity of Christ, and counterbalanced all the wants and woes of His earthly lot; surely His place on the throne and in the worship of Heaven, may well overpower every difficulty which reason meets, or speculation suspects, in the Divinity and glory of the Saviour.

I neither profess to solve the mystery of His incarnation and sacrifice, nor pretend to be unaffected by it; but I do claim the right to be heard and heeded when I say to you, that an atoning Saviour is the universal creed of Heaven, and the only creed on earth which converts sinners, or consoles saints.

Happily, only a few females, amongst the increasing thousands and tens of thousands of the intellectual, have had the fool-hardiness to stand forward in open hostility to the Godhead of the Saviour. This pitiable *contrast* to all the pure spirits around the eternal throne—this monstrous *singularity*, in a universe which adores the Lamb,—is not presented by many of your sex. Long may it be proverbially true of the sex at large, that they are still the last to quit the Cross, and the first to visit the Sepulchre.

You have, perhaps, some reproach to encounter, in thus imitating the Marys. Well; brave and bear it as they did. Had they not dared all hazards, how many souls might have been lost, whom their noble example has won to Christ? Had they shrunk back from owning Him, after having received so much grace from him, how many traitors and cowards might have sprung from their timidity? And should you flee or flinch from the Cross, in order to escape “the reproach” of it, you will peril more souls than your own.

It is, indeed, a trying dilemma when a wife or a daughter cannot “confess Christ” in their family, without giving offence. It is a very strong tempt-

ation to be silent, or to compromise evangelical truth, when the avowal of that truth breaks the peace and harmony of home. Firmness is, however, kindness to the opposers. There is no such cruelty to an unbelieving partner, parent, or brother, as breaking faith with Christ, in order to keep the peace with them. For, what is this peace, whilst you must carry about with you the horrible consciousness that they must perish by their unbelief, and that you are abetting that unbelief! I invoke, adjure, you to consider this! For, could you so conceal your faith from them, as to satisfy them, without perilling your own soul, you would but more effectually peril their souls.

Look again at the Marys, and be firm. Depend upon it, if you have to witness for Christ at home, your firmness will eventually win souls at home, as well as save yourself. Let "Azur and Zalmon" suggest to you, how you may join fidelity with tenderness, in dealing with "the enemies of the cross of Christ."

AZUR and ZALMON were "Hebrews of the Hebrews," and had been Pharisees of the Pharisees; but both had renounced Judaism for Christianity, although from different principles. Zalmon was one by the EXAMPLE of Christ: Azur by the ATONEMENT of Christ. Zalmon was fond of the Oriental and Grecian philosophers who speculated on Christianity; Azur refused to associate with them, and would not acknowledge them as believers.—He loved Zalmon as the friend of his youth, but treated his pretensions to be a Christian as unfounded; for they had been advanced in this form and spirit:

"I can no longer resist the evidences of Christianity," said Zalmon: "like the autumnal floods of Jordan, they bear unto the DEAD Sea every objection, as it comes within the mighty sweep of their swellings. The all-perfect character of Jesus demonstrates his Messiahship: it was so pure, and yet so social withal; so unbending in principle, and yet so bland in manners withal; so tried by calamity, and yet so patient withal. Although he was dragged from the cradle to the cross, as it were, on the hurdle of poverty, by the wild horses of slander and persecution, neither agony nor ignominy could alienate him from his mission, nor alter his character. Like light, he passed through every medium uncontaminated. Not to be a Christian, therefore, is irrational."

"If you mean by his mission, his MEDIATION," said Azur, "I congratulate you upon your conversion: and, whatever you mean, Zalmon, I hail your triumph over the prejudices which blind our nation to the beauty of the Saviour's holiness. But in your philosophical circle, it is become fashionable to reduce his death to the rank of a martyrdom for truth, and to exalt his example on the ruins of his Cross. I may not own this as Christianity: I stand in doubt of you."

"I suspected, Azur, that you would," said Zalmon; you live amongst little minds; I move amongst the sages of the city. You are smitten with the love

of mystery; I am, with the love of VIRTUE. It is enough for me to find in Christ, the Sun of Moral Righteousness: in that capacity he will hold an eternal meridian, and shine with healing in his wings, until righteousness become universal. Such an example the world wanted; and, having found it in Christ, wants nothing more for salvation. Here my faith begins and ends."

"Zalmon! be serious: thus the faith of NICODEMUS began. He acknowledged Christ to be a Teacher sent from God; and Christ treated the avowal as unworthy of his notice. He did not welcome the meagre compliment, but proceeded to teach the 'Master in Israel,' that the SON of God was sent into the world to be lifted up on the Cross, as a sacrifice for sin. Remember this fact; and 'marvel not that I say unto you, Ye must be born again.'"

"My early and tried friend, I will be serious. I have marked, Azur, the fact you mention, and feel staggered by its bearings. It is to the point. And, as a Hebrew of the Hebrews, I cannot forget that, under the law, the pardon of sin was inseparable from sacrifice. The principle of ATONEMENT was as prominent in our once holy system, as the Temple in our holy city. All this I frankly concede to be fact; but pretend not to understand it. My present opinion is, that the perfect EXAMPLE of Christ, and his illumination of IMMORTALITY, by raising the standard of morals, render sacrifice unnecessary."

"Zalmon! Zalmon! sacrifices are, indeed, unnecessary now; but on your new principles, they were always useless and unmeaning. 'The blood of bulls and of goats could never take away sin,' nor open the gates of Paradise to the spirits of our fathers. Think me not harsh, because I am warm. You have forsaken Judaism without embracing Christianity. Neither Christ nor Moses would now own you as his disciple. You occupy a place against which Sinai and Calvary equally roll their thunders. Am I therefore become your enemy because I tell you the truth? Let them flatter you who love you not: I love you, and therefore warn you. And now, having done so, I will reason with you. Was not the Messiah promised to the Fathers? And did not the faithful of all ages 'rejoice' to see his day, even afar off? But, if he came only to teach and exemplify VIRTUE, what benefit could they derive from his work? They expected benefit from his mission, and died in the faith of reaping its blessings; but if these consist in his EXAMPLE, they rejoiced without cause; for all the influence of an example, however good extends only forward, not backward. On your principles, therefore, the Fathers had neither part nor lot in the mission of Christ."

"True, Azur: but if the Fathers needed neither part nor lot in it, what follows?"

"If they did not! Zalmon, are you or they the best judge of their need? If their guilt, and their sense of it, be judged from the number of their sin-offerings, their need of salvation was absolute. Besides they looked beyond the sacrifices to the atone-

ment typified by them; and thus avowed their need of a Divine propitiation. In a word, they expected the Lamb of God to take away their sin by the sacrifice of himself."

"PROVE that, Azur, and I will vie with you in glorying only in the Cross. But the Fathers were in Paradise *before* the Lamb was slain. Their spirits were carried by angels into Abraham's bosom as they departed. They were, therefore, saved *without* the atonement."

"No, Zalmon; they were saved *before* it, but not without it. What saith the Scriptures? 'God hath set forth (Christ Jesus) to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are *PAST*, through the forbearance of God.' Here, *past sins* refer not only to the former sins of *living* believers, but also to the sins of all believers under the first covenant: for the death of Christ declares the righteousness of God in forbearing and forgiving them. The faithful of former ages were, therefore, justified and glorified, in virtue of Christ's pledge to die for them at the fulness of time. On that ground they were admitted into heaven when they died; but their 'eternal inheritance' was not *confirmed* until his 'death for the redemption of the transgressions under the first testament.' Thus the Atonement had a *retrospective* influence of the *same kind* as its present and prospective influence. And, that the Fathers expected this, yea, calculated upon it, is self-evident from all the prophets. They taught the Church to *realize* the sufferings of Christ, at the sacrifice for her sins; and to speak as if the Lamb had *been* 'slain from the foundation of the world.' He *was* wounded for our transgressions, he *was* bruised for our iniquities; surely he *hath* borne our griefs and carried our sorrows.' Thus they both felt their need of an atonement, and knew that it would be made for them. It has been made; and since that moment, the Old Testament saints have 'sung a New Song' in heaven, saying with a loud voice—'Worthy is the Lamb that was slain for us.'"

"AZUR, if your views of the sacrifices be right, your system is as harmonious as it is sublime. My scheme, I must confess, does not agree with the *whole* word of God. The *sacrifices*, especially, are not duly explained by it."

"Explained by it, Zalmon! they are utterly *useless* in it. And yet that they were of Divine appointment, is self-evident; for neither reason nor superstition could have suggested them. And then, no act of worship was ever so signally honored with the Divine approbation as sacrifice. 'The *cloud of glory*' travelled from altar to altar, like the sun through the signs of the Zodiac, irradiating and ratifying them all. But, on your principles, the high solemnities of sacrifice, which thus charmed and chained down the Shechinah to the earth, were neither useful nor instructive! 'To the Law and the Testimony,' Zalmon; and since your philosophers 'speak not according to these,' depend on it, 'there is no *light* in them,'—Patriarchism, Judaism, and Christianity, unite in confirming the Di-

vine maxim, that 'without shedding of blood there is no remission of sins.' There is, therefore, nothing between us and hell, but the BLOOD OF THE LAMB."

"If such be the fact, Azur, God be merciful to me a sinner! And 'God forbid that I should glory, save in the cross of Christ.'"

"AMEN, Zalmon, and Amen! You will now visit Calvary, as the Marys did after the Resurrection. They neither saw its glories, nor understood its solemnities, on the day of the Crucifixion. I often think with what different feelings they stood at the Cross, when they knew it to be the ALTAR of Eternal Redemption! Then, how all they had seen and heard on the great day of atonement would rise upon them in forms of supernal majesty and supreme glory! Yes—and I find, like them, that my first visit was not my best. I feel ashamed of my first appreciations of the Sacrifice of Christ; they were so vague. And still I have much to learn!"

NO. VI.

THE MARYS AT THE SEPULCHRE.

PAUL, when enumerating the successive manifestations of Christ to the disciples, by which "many infallible proofs" of the truth of the Resurrection were given, adds with great emphasis, "Last of all he was seen of me." If Mary of Magdala lived long enough to hear or read this exclamation, how naturally and emphatically she must have exclaimed, "*First of all, He was seen of me.*" It is not improbable that both she and the other female witnesses of the Resurrection, did live to read or hear St. Paul's personal testimony to this great truth.—How, then, do you think, did they approve of being left out of the list of witnesses by Paul; seeing they were the first persons to whom the Saviour "showed himself alive?" The four Evangelists had not treated them thus, in their Gospels. In each of the Gospels, the Marys are placed at the head of the "great cloud of witnesses," which attest the Resurrection. Why, then, are they not so in the Epistles also? Obviously, because it would have been no kindness to the Marys, whatever honor it might have been to them: for, as Paul's Epistles were chiefly addressed to Gentile Churches, and as persecution raged in Judea at the time, any reference to the Marys, or to the women of Galilee, as the first witnesses, might have drawn more visitors around them than they could conveniently, or wisely, or safely welcome. Thus both their character and their life might have been periled, had their names been made as public and imperishable in the Epistles, as they were in the Gospels. Paul's silence was, therefore, the shield of their holy reputation, and of their precarious life. Both these were hazarded quite enough, by the publicity and popularity which their names had acquired in Judea.

Besides, you can easily conceive, from their character and spirit, how they would count it honor enough, for them, to have seen the Lord "first,"

even if there had been no notice taken of the fact, by the Evangelists. The sweet consciousness that His first appearance was to them—that His first “All hail” of welcome was to them—that His first smile, after the sorrows of death, beamed on them; and that His first words, after the silence of the grave, were addressed to them: this, all this, must have been joy unspeakable and inexhaustible. The Marys could no more forget it, or be unsatisfied with it, than the Angels who rolled away the stone from the sepulchre, and wrapped up the linen clothes within, can cease to remember or to enjoy the high honor bestowed on them, when thus permitted to minister to Christ, as He rose from the dead. Such honor had not all the angels of God then. They were all allowed to worship the Son alike, when God brought “in the First-Begotten into the world;” but when He “brought Him again from the dead, by the blood of the everlasting covenant,” only “two Angels” were admitted to witness, or worship, or serve, on that august occasion.

It would be an equally useless and fruitless inquiry, to ask why this honor was confined to so few of the angels, or why it was conferred upon these two; it is not, however, useless to inquire why the Saviour showed himself first to the Marys, when he arose from the dead. This was a marked preference, and, therefore, it must have had practical reasons, whether we can discover them all or not.

The great general reason for this preference is to be found in the condition of the sex at large, at the time. They had, then, neither that place in the Church, nor that rank in society, which they now enjoy. Male and female were not “one” in Moses, as they are now “all one in Christ Jesus:” for, although women were not exactly without a name or a place in the Jewish Church, they had not equal privileges with men. They were not, indeed, “outer court” worshippers at the Temple. Their place in the sacred area was both higher and nearer to the symbols of the Divine Presence in the Sanctuary, than “the court of the Gentiles:” still, it was “fifteen steps lower than the inner court,” where the temple and the altar stood, and where all the males appeared before God in Zion. Thus, although they were not kept so “far off” as the Gentiles, from the sight and hearing of public worship, they were not permitted literally to draw “so nigh unto God” as their fathers, husbands, or even their brothers did. Indeed, in the time of Christ, they were treated at the Temple very much as Jewish women are now in the Synagogue: placed where they could hardly see or be seen.

This arbitrary and degrading arrangement was not, however, of Divine appointment. This invidious distinction did not exist in the time of Solomon, nor even so early as the reign of Manasseh. Then there were only two courts: “the court of the priest,” and “the great court.” The place called “the court of the women,” in the second Temple of Jerusalem, was no more “according to the pattern shown on the mount,” than are the latticed

galleries of the Synagogue of London. Judaism as God gave it to Moses, did not, indeed, place women altogether upon an equality with men, even “in things appertaining to God;” but still, it did not degrade them exactly, deeply as it subordinated them.

It was in reference, therefore, to a twofold subordination of the sex, that the Saviour had to take effectual measures for making male and female “all one in Himself.” He had to do something for women, which should at once emancipate them from human impositions, and equalize them in Divine privileges. And what so effectual for this twofold purpose, as showing “Himself alive after his Passion,” to women first? He thus made the Marys apostles, even to the Apostles themselves! After this crowning distinction, what Minister or Church of Christ, could doubt whether “daughters of the Lord God Almighty,” were not joint-heirs with His sons, in all the spiritual heritage of Christianity?—Thus the Saviour’s treatment of the Marys had a reason beyond themselves. He treated them as the representatives of their sex: none of whom appear to have been amongst his public enemies either during his life or at his crucifixion. This is a *remarkable* fact. Even Pilate’s wife warned her husband on the judgment-seat, to have nothing to do against “that just person,” as she called Christ. In like manner, the multitude of women who followed the Saviour from the city to Calvary, instead of joining with the men in the cry of “Crucify him,” “bewailed and lamented him.” Indeed, there is no instance of any female offering any public indignity to Christ, whilst he was upon earth. What the private feelings of the Mothers and Daughters of Jerusalem were towards Him, I do not know, of course: but, judging from the kind notice He took of their kindly sympathy, when he was led forth amidst the clamor and execrations of the Jews to be crucified, I am certainly inclined to regard his conduct to the Marys, as an acknowledgment of that sympathy, and thus as a token of special good-will to their sex, as well as to themselves. Luke xliii. 27, 31. It was also emphatically “good-will to man!” But for this signal honor, women would have been kept down both in the church and society; and that subordination would have weakened the Church, and hindered the progress of all the best charms and charities of social life.

He is but a superficial observer, who sees in the superior education of females now, or in the advanced civilization of men, enough to account for the high and hallowed influence of Christian wives, mothers, and daughters, upon the morals and religion of the age. Both these causes of improvement are themselves the *effect* of Christ’s bringing male and female equally nigh unto God by the blood of the cross, and of making them all one in himself: and the proof—the demonstration—the seal of this, was given in His appearing to women first. His “ALL HAIL,” to the Marys, began and led to all the holy consideration in which the sex are now held, and all the holy influence which they now exercise. The impulse which originated both was given in

the Arimathean garden. That garden was the Eden in which woman was made again a spiritual "helpmeet" for man: the Paradise in which the Adams and Eves of the new creation were made "heirs together" of the grace of Eternal Life. Yes—out of this fact, however much overlooked or forgotten now, arose all the spiritual fellowship, and united co-operation for good, which has either blessed or beautified the world and the Church since.

Men, Fathers, and Brethren!—ye would not have raised "the daughters of the Lord God Almighty to sit together with you in heavenly places with Christ Jesus," had not Christ Jesus himself handed them up and placed them at your very side in all the ordinances and immunities of the Church. Ye are not, indeed, displeased with this equality, now that it is established. Ye would not alter nor disturb it now, on any account. Ye are even delighted with it. Ye would not, however, have felt thus, nor would this equality have taken place, had not Christ, by his first act, when he rose from the dead, given a deathless distinction to women. The husbands and fathers of that age had not all the honorable feelings of this age. They were not without "natural affection;" but their religious prejudices checked its current. Even when conjugal and parental love was tenderest, it did not admit the idea of spiritual equality in the Church on earth, nor the sweet hope of perfect equality in heaven. It was Christianity that introduced the present habit of thinking and feeling; and it was the example of Christ, ratified by the first "All hail" of the Resurrection, that gave effect to the claims which Christianity advanced on behalf of women.

All this may seem only a curious speculation to some men; but to this all men owe whatever was influential in the piety of their mothers. Yes, young man! your mother could not have had all her sweet influence over you, even in early life, had she not held, in public opinion, as near and dear a place to the heart of God and the Lamb, as your father did, if he also was pious. It was her equality in the kingdom of God in both worlds, that made her maternal love as powerful as paternal law.—Thus had she stood lower than her husband on the scale of spiritual and eternal privileges, you would not have risen very high on the scale of moral superiority, nor sunk so seldom as you have done.

O, what does not the Church of Christ owe to pious Mothers! When I consider how little the generality of even godly fathers do, in order to train up their children in the nurture and admonition of the Lord, I cannot but see that the breast of the Saviour was first full, and first warm, after death, with the mighty—the gracious—the wise purpose of creating for mothers paramount motives, and opportunities, and influences for making the lambs of their family the sheep of His fold. He foresaw how much would depend on maternal influence, and how much fathers would both leave to it, and throw upon it; and, therefore, His first act when he rose from the dead, as the Shepherd and Bishop of souls, was to put honor upon his female disci-

ples. Mothers! you are sure now that it is no strain of compliment to the sex, which has run through this chapter. You see now that I have not been expanding an incident into a system. I have, indeed, brought forward your rights and privileges from a point in the history of Christ, at which they are not usually exhibited or pleaded: but I have done this because it is the true point, and the public act towards women, by which He gave triumphant effect in the Church to all the claims of his female disciples. Whilst, therefore, I congratulate you upon your equal, and equally well chartered, privileges in the Christian Church on earth and in heaven, I remind you that you are thus blessed, that ye may be blessings; that your responsibility is equal to your high calling in Christ Jesus, and to your joint-heirship in his kingdom and glory.

I have not forgotten, whilst explaining the grand general reason of the honor conferred on the Marys, that their own character and spirit furnish explanations of the preference thus shown to them. The well known fact, that they were the last at the Cross, and the first at the Sepulchre, ought never to be forgotten. It is not, however, the only fact which seems to have influenced the Saviour's conduct towards them. They had both sat at his feet, and followed him in the regeneration of life, long and often, before his passion began. From the time they were called by his grace, until all his temporal wants ceased, they had "ministered unto him of their substance," and been his prompt and willing servants. During his ministry, they were at once his aptest scholars, and his firmest adherents. In a word, we never hear of them taking any offence at his doctrine, or giving way to either the fiery or ambitious spirit which, occasionally, betrayed the Apostles. This uniform fidelity and consistency were not likely to be overlooked by the Saviour, when he rose from the dead. He who accepted, and even rewarded openly, the dying testimony which the penitent thief bore to His innocence, was sure to honor those holy women, who had so long and so closely identified themselves with His cause and character. And he did. Whilst He only returned sympathy for sympathy to the "daughters of Jerusalem," who only began to weep when His woes began, he manifested himself to the Marys in the garden, the moment he parted from the angels in the Sepulchre. They were the first admitted to worship at His feet, and enjoy his presence, after the Angels had finished their homage and services.

Is there no practical lesson taught by this historical fact? Does it illustrate no experimental fact? ORIGEN says "God hates the man who thinks that any of his holidays lasts but one day." He means, that the man who thinks of the Crucifixion only on Good Friday, or of the Resurrection only on Easter-Sunday, can neither please God, nor profit himself, by his devotions. You readily admit this to be true. Well, it is equally true, that they have not much of the presence of Christ in public ordinances, and are never sure of enjoyment even at the Sacra-

ment, who try not to walk with God during the week, as well as to wait on Him upon the Sabbath. Whenever there is heartless prayer in the closet from day to day, there will be no heart-felt praise in the sanctuary; because no such communications of grace, nor any such hold of the Cross, as will tune the heart to the joy of penitential grief, or to the joy of a good hope of Salvation. Only Marys who follow Christ through the week, are sure to meet with Christ on the Sabbath. His salutation, "All Hail," is now awarded most frequently to those who serve him most faithfully.

It is also in fine and full harmony with all just views of both Christ and Religion, to reckon that He was much influenced in his treatment of the Marys, by their sacred regard to the sanctity of the Sabbath, and by their rising so early to visit his sepulchre. During His life, he had set them an example both of keeping "The holy of the Lord honorable," and of early rising. It was "His custom" to go to the synagogue on the Sabbath day, and to go "early in the morning" to the temple.—This the Marys knew, and imitated. Not all their sorrow or desolation, arising from His death and burial, was allowed by them to set aside their Sabbath duties. They returned from His grave, "and rested on the Sabbath day, according to the commandment." That commandment made no provision nor gave any warrant, for finishing the funeral obsequies even of Christ, although he was "the Lord of the Sabbath:" and the Marys did not venture to take a liberty which the law did not allow. This was not Jewish strictness. They only did right. Nothing but works of necessity or of mercy are lawful on the Sabbath day: and the completion of the Saviour's funeral was neither. It was no work of necessity: for even if his sacred body could have "seen corruption," there was more than enough of embalming spices around it to prevent all danger. It was not a work of mercy: for that body could no longer suffer, and was exposed to no insult.

How this example should influence your Sabbath habits and spirit! For, if the Marys would not finish the rites of Sepulture on the day of holy rest, even in the case of the Saviour, what likeness to them do those women bear, who can finish a *dress*, or pay a *visit*, or take a *jaunt* of pleasure, on that sacred day?

NO. VII.

PARTIALITIES IN HOLINESS.

"I HAVE heard and read a great deal (said one) about the nature and necessity of evangelical holiness, and about the only way of acquiring it; but, except in my Bible, I have met with nothing expressly on 'THE BEAUTY OF HOLINESS.' There, however, almost as much is said about its beauty and loveliness, as upon its necessity. Holiness is as much commended as it is enforced, in the Word of God; and invariably represented, as being equally

desirable and essential. Now, although I certainly do not see clearly what could be said on the beauty of holiness, that would help me to follow holiness more fully and willingly, I do both see and feel, that something more than even a deep sense of its *necessity*, is requisite in order to this. I find that it is only in as far as I really love or admire true holiness, that I follow it cheerfully. A sense of duty, or an apprehension of danger, leads me certainly, farther in well-doing, than love would always carry me: but still, I do those things most and best, which I love as well as revere. Alas, I do nothing as it ought to be done! There is, however, a *better* and a *worse* in my obedience; and the best parts of it are those duties which commend themselves to my heart by their loveliness, as well as to my conscience by their authority. I want, therefore, to see all duty in this light; that I may choose it for its own sake, as well as submit to it because it cannot be safely neglected."

Perhaps, you have thought and felt thus, when observing how much more pleasure you take in some duties than in others. You must have noticed, at times, the very great difference there is between the spirit in which you discharge the duties you really love, and the spirit in which you yield to those you are only afraid to neglect. In general you are "*glad*" when it is said to you, "let us go up to the house of the Lord;" but not always glad when both Conscience and the Holy Spirit join in saying, "enter thy closet, and shut thy door and pray to the Father who seeth in secret." Even the assurance, "He shall reward thee openly," does not always charm you into your closet, even when you cannot exactly plead the want of time to go. In like manner, you can in general say from the heart, "How *amiable* are thy Tabernacles, O Lord God of hosts." The house of God presents itself often to your mind, in the course of the week, as the very gate of Heaven. Its oracles and ordinances, its worship and fellowship, with their sweet influences and holy associations, rise up before you in the world, as they did before David in the wilderness, in a vision so bright and lovely, that you feel something of his holy impatience to "appear before God in Zion." Thus you do not say nor think of the Sabbath,—"*What a weariness it is!* when will it be over?" You do not, in general, feel like Doeg in the temple, "detained before the Lord." But not so often in this fine spirit, do you anticipate or improve your return to the closet and the family altar. And yet, you love them more and better than some other duties. They also present themselves frequently, as gates of Heaven too. On a bright morning, when the sun fills the house, as with the glory of the old Shechinah, how exhilarating it is to bow around the family altar, offering "the morning sacrifice?" And on a stormy night, or when wearisome nights are before us, how soothing it is to join in "the evening sacrifice;" casting all our care upon Him who careth for us? And not less exhilarating to our spirit, is the closet of secret prayer, when our thirst for communion with God is ardent; nor less soothing, when our cares

and fears are oppressive. Thus there is attraction, as well as obligation, in the duty of prayer. If the law of devotion drive us occasionally to both the domestic and the solitary altar, the cords of love, or the magnets of conscious want and weakness, draw us habitually. We need law: but we see beauty, and taste happiness, and sometimes lose the sense of duty in the sensations of delight, whilst drawing nigh unto God. Nothing, perhaps, is more gratifying to us, than the prevalence of a truly devotional spirit in the sanctuary and the closet. We welcome it as a token for good, and reckon it an unequivocal mark of grace. Whilst we delight in prayer, we cease to doubt the genuineness of our faith, and are not tempted to question the reality of our conversion.

Now all this is as it should be. We cannot attach too much importance to a devotional spirit, nor be too watchful to preserve it: for when this evidence of personal piety declines, every other passes under an eclipse, which so darkens them all, that we are unable or afraid to trace our connection with the Sun of Righteousness. We actually lose His light, when we lose our relish for prayer. That relish is, however, more frequently lost or impaired by not cultivating an equal relish for some other duties, than by the indulgence of sloth or formality. We are oftener thrown out of the spirit of prayer, by giving way to wrong tempers, than by growing weary of regular habits. Fits of ill-humor, whether fiery or sulky, keep us out of the closet whilst they last, and make us afraid to enter it even when they are over. Hence the necessity of attaching almost as much importance to "a meek and quiet spirit," as to a devotional spirit. The former, as well as the latter, is an "ornament of great price in the sight of God;" and ought, therefore, to be equally lovely in our estimation. But, how few see so much moral beauty in self-control, or in a meek spirit, as in a devotional spirit! And yet, we all know well, that devotion is neither heavenly nor pleasing when we are angry or peevish. Were it, therefore, only for the sake of serenity and holy freedom in the closet, we ought to study the beauty of a holy temper so closely, that we could no more leave our humors, than our habits, to accident; and no more risk the consequences of an unruly or hasty spirit, than of a defiled conscience. Indeed, for every purpose, whether practical or devotional, we ought to regard good temper as being as truly a mark of grace, as good habits, or gracious feelings. It is, in all its forms, "the fruit of the Spirit." Accordingly, "long-suffering, gentleness, and meekness," are classed with "love, joy, peace, and faith," in the scriptural enumeration of the special fruits of the Holy Spirit. And, what is equally to the point, their opposites, "wrath, strife, and variance," in common with heresy, are classed with the worst works of the flesh. Gal. v. 19, 23. Were this duly remembered, we should feel, in ruling our tongue and temper well, that we were as directly proving our faith in Christ, and evincing our participation of the Holy Spirit, as when we mounted on eagles'

wings in devotion, or melted in love and penitence at the Sacrament. Yes; and we should both soar and sing oftener, if we habitually tried to possess our souls in patience and equanimity.

But even this is not the duty, which has "no comeliness" that commends it to our taste. The worst tempered do not admire passion even in themselves, however they may justify or palliate it at times. They often excuse it, but they never praise it, nor pretend that it makes them happy. Perhaps no Christians see so clearly, in one sense, the deformity of ill-temper, as those who are, themselves, very irritable. They smart and suffer so much from giving way to it frequently, that they know well all its sad effects, however they may forget its sinfulness, or try to soften its guilt, in their own case. Neither are they insensible to the beauty of a meek and quiet spirit in others. They even wish they were like them; and, if wishing could make them so, they would be very glad! Of course, it never will: for in speaking thus, they are wishing for what no one has or can get in this world,—a spirit that should need neither ruling nor watching over. Grace to rule and watch over their own rebellious spirit, they might obtain by turning their idle wishes into honest prayers: but even prayer itself, however fervent, will not bring down from heaven into any bosom, a spirit which nothing could ruffle, or which would require no looking after.—There is no such temper in the universe, except in heaven. Let us not, therefore, amuse ourselves by dreaming about a lovely fiction, nor deceive ourselves by imagining that those who have an "excellent spirit," are so *gifted* with it, as to need no self-government nor pains-taking, in order to excel. Those who excel us most in temper, will all be found to exceed us equally in watchfulness.

I do not forget, whilst writing thus, that many are good-humored, and even sweet-tempered, who yet have no grace whatever, nor any concern about it. In such cases, therefore, I readily allow, and solemnly affirm, that the sweetness of their disposition proves nothing but the healthiness of their nervous system, or the harmony of their physical powers, or the absence of provocation. In such females, therefore, habitual gentleness and suavity do not amount even to moral principle, and are in no sense the fruits of the Spirit. The utmost and the best which can be said of this happy temperament, is, that it is an invaluable gift of Providence, very favorable to all the duties of life and godliness, and very useful to society. It ought, therefore, to be highly prized by all who possess it: for it is unquestionably given by Providence, as a motive to seek grace; and thus it involves weighty responsibilities, and leaves its possessors without excuse, if they neglect the great salvation.

Much more responsible and inexcusable, however, are we who have found some grace, and hope for still more, if we neglect our temper, or leave it to accident. For if nature, when unusually gentle, bind to improvement, how much grace confirms that obligation! If they sin who spoil a fine natural dis-

position by exposing it unnecessarily to temptation, how guilty are we when we allow grace to be defeated by nature, just because we did not try to rule our spirit at the time!

It will not do to set off against this neglect, the attention we pay to the great salvation itself, and to some of the spiritual duties which love to Christ involves. Indeed, the more attention we pay to them, the more inexcusable we are when we give way to a wrong spirit. Besides, we do not attend to them, whilst the fit of ill-humor lasts. That which clouds our brow or convulses our frame, hides both Divine and eternal things from our sight, for the time; and renders it difficult, even afterwards, to renew clear and calm views of them again. Thus, what is really spiritual about us, is any thing but a set-off against what is natural. "The image of the heavenly," instead of excusing or palliating "the image of the earthy," only aggravates its inconsistency, whenever that inconsistency is allowed, or not singled out for crucifixion.

Nothing is farther from the real design of these hints, than to set an amiable spirit *above* a devotional spirit. My object is, to show clearly how they help each other, and how much they depend on each other; that thus we may be equally careful to cultivate both. They are emphatically, the wings on which the soul rises to heaven; and if either wing is allowed to drop often, the other will not bear the soul far nor frequently within the veil. Hence the necessity of making Christian temper a matter of deliberate study. And I mean by studying it, not merely trying to rule your spirit better than you have done, nor even being more upon your guard than formerly; but also contemplating its own native loveliness, and its "great price" in the sight of God and man, as an "ornament" of female character. It must be loved, in order to be habitually attempted. But loved it will not be, until its own loveliness is seen and felt. We must be charmed by the beauty of this feature of the Divine Image, as well as charge ourselves by its authority or its necessity, if we would really abound in it.

This is equally true in regard to a forbearing and forgiving spirit. The duty of long-suffering under injury, and the still harder duty of both forgiving and forgetting the injury, may stand very clearly before the mind, and even have much weight upon the conscience. We may neither despise nor dispute our obligation, to bury in oblivion whatever we have suffered from the hand or tongue of others; and yet, all our heart may rise and writhe against the duty of telling, or showing, the offenders, that we do forgive and forget. Indeed, we are inclined to think it quite enough, if God knows that we are trying to do it in his sight. Nothing, perhaps, is more mortifying than the idea of making known to the offender, face to face, that we have got over the offence: except, indeed, the idea of confessing our own faults to those whom we have offended. Both duties are sadly against the grain of human nature, even where grace has no small influence upon the heart. Accordingly, neither duty is, in general,

well gone through, even by those who cannot be easy before God until their breaches with man are openly healed.

Here, again, the failure in this part of holiness, arises from not studying the beauty of a right spirit. We look at both confessing and forgiving, too much in the lights of this world, or through the eyes of others; and thus come to deem that mean-spirited or very weak, which God reckons signally noble and peculiarly lovely. Whilst, therefore, a deeper sense of positive and imperative obligation to confess and forgive, is of immense importance; still, that alone, will not lead to much of either until both are admired for their beauty, as well as admitted because of their authority. We must learn to love these duties because they are lovely in the sight of God; and for the sake of the good they create and the mischief they prevent, as well as for the sake of the laws which enforce them: for, otherwise, we shall shrink from them entirely, or perform them grudgingly.

I have now said quite enough to convince you, that more than regard to the law of holiness, or than the dread of the penal sanctions which enforce it, is necessary, in order to a cheerful and impartial following of holiness. We must be drawn by its silken cords, as well as driven by its knotted whip: for, otherwise, we shall not go far enough, to make our calling and election sure; nor readily enough to prove that "the love of Christ constraineth us."

The grand question here, however, is, how are such winning views of the beauty of Holiness to be acquired, without a degree of study greater than we have time for, and deeper than our talents can reach? Now, happily, the Ethics of Holiness are both few and simple. Its chief reasons are founded upon what God is, upon what Christ has done for us, and upon what is obviously wanted as preparation for the enjoyments and engagements of Heaven.

Did you ever observe how the first of these reasons (which is the most profound) is brought before us in the Scriptures? "As He who hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy." 1 Pet. i. 15. Thus *calling* Grace introduces *commanding* Holiness. God appeals to what he has done for us, before telling us all we must be. What is "written" to us on the subject of holiness, is founded upon what is "wrought" in us by the Holy Spirit. God reminds us that he has called us by his grace, when he invites us to contemplate and copy his holiness. Thus He interests our hearts, that he may exercise our understanding, and sway our conscience, by the glories of his own character. Truly God is love, in the very manner in which he gives law to his children!

Now we fondly hope that what we have felt of the power and sweetness of the Gospel, is, the gracious "calling" of God. We may be somewhat afraid to say that it is, positively, that effectual calling of God, which is, "without repentance" on his part: but we are very anxious that it may prove to be so, and quite sure that it has been effectual for

some good purposes upon both our hearts and habits already. We may not see so clearly the precise time of our call, as to be able, like Paul, to point to the very moment of our conversion, saying "When it pleased God to call me by his grace," but we do remember the time, when we disliked godliness, and felt no need of grace. We are very glad that

"These times are past!"

and would not for worlds they should return!

Well—the holiness of God did not prevent Him from calling us by his Spirit, even whilst we were "dead in trespasses and sins." In fact, it was because He is glorious in holiness, that the love wherewith he loved us when he quickened us, was so "rich in mercy;" for had he not loved Holiness infinitely, he would never have taken one step, nor made one stoop, to make us holy. We need not be afraid, therefore, to study how holy the God who called us, is. Had he been less holy, he would not have called us nor any one. Well, therefore, may the harp of Judah be listened to and obeyed, when it invites us to "give thanks at the remembrance of His holiness:" for were not God infinitely and immutably holy, there would be no grace to give thanks for.

I mention this particularly, because it is too common to speak and think only of the love or the mercy of God, when gratitude for grace is claimed from us. All grace, however, is given for holy purposes; and, therefore, it ought to lead out our thoughts to the Divine Holiness which is the moral reason of this, as well as to the Divine Love which is the original fountain of grace. The character, as well as the heart, of God, must be kept in view. We have no more right to look at the latter, apart from the former, for comfort, than the twelve tribes of Israel had to look only upon the breastplate of Aaron for their names, when he interceded before the Lord. Their names were also upon the *beryl-stones*, on his shoulders. Thus they were placed upon the seat of authority, as well as upon the seat of sympathy; and borne where government rested, as well as where grace reigned. It is in allusion to this, that it is said of Christ, "The government shall be upon his shoulders."

There is, therefore, something wrong in our views, if we are afraid to think of the holiness of God: and if we dislike to think of it, there is much wrong in our hearts. Our dislike will not move, however, until our dread it removed. So long as the holiness of God presents any thing to terrify us; or is regarded as an attribute which is against us; or as an awful perfection which would turn from us with abhorrence, were it not prevented by Love and Mercy; so long we shall not love it. We cannot love the Holiness of God, whilst we reckon it our enemy, or regard it as no farther our friend, than just as far as the intercession of Christ keeps it from breaking out upon us in fury.

This, alas! is, however, the ordinary view of it. In this light, the generality contemplate it: and,

therefore, dislike the subject. It seems to them to have no "beauty" that they should desire it. Do you feel at all in this way? Does the holiness of God appear to you an attribute flashing rather with devouring fire, than with soft splendor? Do you look to it only from necessity; and never from choice, except when you feel your need of a strong check upon yourself? Were you never so charmed by the beauty of Jehovah's holiness, as to "give thanks at the remembrance" of it? Can you hardly imagine how you could ever so get over your instinctive dread of it, as to delight in thinking of it, or to be capable of contemplating it with composure? Does it seem to you impossible to be as much charmed with the holiness of God, as you have been with his love and mercy?

I multiply these questions, and magnify their importance, just to throw your thoughts fully off from vulgar opinion, and fairly forth upon the revealed character of God in Christ. "In the face of Jesus," the brightness of the glory of the Divine holiness, shines as mildly as the softest radiance of any perfection you admire.

In order to be convinced of this, you have only to ask yourself the single question—"Were God *unholy*, what security would remain for the continuance of any of his lovely perfections?" Do you not see at a glance, that His holiness preserves them all? It is the *vital* principle of the Divine character. Because it lives—Love, mercy, grace, truth, and wisdom "live also."

But I have gone so fully into this subject, in my little work on "MANLY PIETY," that I must leave you to follow out the hint for yourself; for, in fact, I have exhausted all my definite ideas already.

NO. VIII.

CHRISTIANS HOLY TEMPLES.

"REMEMBER your rank, my lord, and respect it," said a venerable friend of mine, (apart,) to a young nobleman, who had so far forgotten all that he owed to his "order," as to descend to vulgar manners and language in the mail. The deserved reproof had the desired effect: the young man resumed all the proverbial urbanity and politeness of his high station.

This is one of the beneficial influences of hereditary and official rank: it imposes propriety on power. It does not always prevent vice; but it preserves decorum, and enforces the semblance of virtue, in the intercourse of society. When nobility, however, is enshrined with noble recollections of patriotic ancestry which hallow it more than age, or wealth, or heraldry, more is expected from it than decorum or courtesy. The descendants of the champions and martyrs of both civil and religious Liberty, are expected to breathe the spirit, as well as wear the mantle, of the patriots who immortalized their name. A Russell, Sidney, or Hampden, without public spirit; or a Wickliffe, Ridley, Cranmer, Baxter, or Owen, without Protestant spirit,

would be an anomaly, equally unnatural and repulsive to the public mind: for whilst "England expects every man to do his duty," to her sacred liberties, she *calculates* upon sacrifices, as well as duty, from the lineal representatives of "the mighty dead," who claimed with their voice, or sealed with their blood, the charter of her independence. Such associations are not, however, the only sources of honorable and inspiring feeling, which tells well upon the interests of society at large. Nothing has softened or purified the intercourse of social life, more than the *self-respect* of females. By respecting themselves, for the sake of their sex, they have won respect and homage. Their moral influence has kept pace with their moral tastes and intellectual character, and made itself felt like the fragrance, in all directions; and felt most when, like fragrances-flowers, they seem unconscious of their own sweetness. They have thus created "a law unto themselves," which promulgates itself without a trumpet, and explains itself without words, and prolongs its own authority by their silence. A look defines it even to the dull; and a blush defends it, like lightning, from the designing. A woman has only to respect herself as a woman, in order to be respected.

You feel, accordingly, that you owe much to your sex, on its own account. You see at a glance, both what is worthy and what is unworthy of it. You do not, and cannot, forget what is expected from you on the single ground of your sex. You are not sorry that so much is expected. You are even gratified and glad, that "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," are calculated upon, as almost matters of course in your character. You can hardly regret that, when woman falls, she

"Falls like Lucifer, to rise no more,"

in this world. The feeling in the public mind, that women, like Angels, must stand or fall for ever, is, indeed, a high one; but it is highly honorable to you, and unspeakably beneficial to society. It may expect and exact too much from you: but it enables you to do more and better, and both more easily, than if the standard of female excellence were lower.

Why not, then, respect your piety as much as your sex? If there be any thing inspiring and responsible in the consideration,—“I am a woman, and one of Britain's daughters;” how much more in the consideration,—“I am a Christian, and one of the daughters of the Lord God Almighty!” The latter relationship is, I am fully aware, not so easily realized or claimed as the former; the former is your birth-right, which nothing but crime can forfeit. The latter is an adoption, which no virtue can merit. It is not, however, on that account less obtainable, nor less free, nor less ascertainable; for “to as many as receive Him—even to them that believe on His name”—Christ gives “power,” (that is, warrant and welcome,) to regard themselves as

the children of God. “As many as are led by the Spirit of God,” they are the children of God.

These are neither equivocal nor discouraging tests of adoption. They prove *your* adoption into the redeemed family of God, if you honestly welcome Christ as your only hope of salvation, and honestly desire to be led by the Spirit into all truth and duty. And, do you not? If you really did not, why are you so deeply interested in this subject?—Why, else, are you so anxious to be a child of God? How came the question of your adoption to lay such hold upon your mind and heart? “Who opened thine eyes” to see the need and nature of “being born again,” in order to becoming one of God's spiritual family? This persuasion cometh not from instinct, age, example, or education. It is the fruit of the Holy Spirit. He has “quickened,” “illuminated,” and “led,” wherever the Spirit of adoption is thus prized, and prayed for, and longed after. The heart is *magnetized* by grace, that turns to this holy pole.

The question of your adoption is, however, one which ought not, and never can be well settled, by your own consciousness of certain feelings or desires on the subject. It is a practical, as much as an experimental question. It turns quite as much upon what you are trying to be and do, as upon what you wish to feel and enjoy. If, therefore, in addition to your solicitude to be a child of God, you are trying to copy the likeness, and to cultivate the spirit, of His regenerated family, the question is settled: “ye are no more strangers or foreigners;” but members of the “household of God:” “ye were sometimes darkness; but ye are now light in the Lord: walk as children of the light.”

Amongst the many forms of Scriptural appeal to those who are thus solicitous to ascertain their adoption, the most frequent, if not the most forcible is, “What—know ye not that your bodies are the temple of the Holy Ghost, who is in you?” “What agreement hath the temple of God with idols? For ye are the temple of the Living God: as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.—Wherefore come out from among them,” (the ungodly,) “and be ye separate, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty; and touch not the unclean thing.” 2 Cor. vi. 16.

I wish to fix your attention upon this view of yourself as a Temple. It is a fascinating, as well as a solemn, view of your state and responsibility. It is a view more easily taken and retained than some others: for, although drawn from the ancient Temple of Jerusalem, and thus associated with many sublime peculiarities, to which parallels would be difficult either to find or fancy, it is still a simple view of a Christian. For, after all that can be said or imagined of the Holy Temple, it was but a house made with hands, and of earthly materials; and thus less likely to be made “a habitation of God, through the Spirit,” than the human frame.—Solomon felt this, even when the first temple was

in all the fulness and freshness of its architectural glory. "Will God," said he, "in very deed dwell with *man* upon the earth? Behold, heaven, and the heaven of heavens, cannot contain Thee! How much less this House which I have built!" In this exclamation of Solomon, the inferiority of the temple to man, as well as to heaven, is both implied and expressed. Or, if Solomon did not intend to say this, "a greater than Solomon" has said it again and again. "Thus saith the high and lofty ONE that inhabiteth Eternity, whose name is Holy, I dwell in the high and holy place: with him also that is of an humble and contrite spirit." Isa. lvii. 15. "Thus saith the LORD, The heaven is my throne, and the earth is my footstool. Where is the house that ye build unto me? And where is the place of my rest? But to this man will I look, —even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. lxvi. 1, 2.

This settles the inferiority of all temples to both the human soul and body. They form a "living temple," and may be a "holy temple" in a higher sense than even the heaven of heavens itself.

Let us not be misled by words, nor bewildered with splendid appearances. Even your bodies are more "fearfully and wonderfully made," than the material heavens which form the actual temple and throne of Deity: and your spirits, both in their essence and immortality, are nobler than the fine ether which is the firmament of glory. We think too meanly of both our soul and body, when we imagine that any thing material, in heaven or on earth, is equal to them. We cannot, indeed, think too meanly of their moral tastes and tendencies by nature. We may well say of the body, that it is vile as well as frail; and of the soul, that it is depraved as well as weak: but neither is worthless. Worthless! no, no; Emmanuel counted them more valuable than fallen angels: for he took not upon him the nature of angels. He made His own soul an offering for our souls, and he will make our bodies "like unto His own glorious body." The Temple, even when filled with the glory of God, was but an emblem of what every man and woman should be, and of what any one may be;—"an habitation of God through the Spirit." It was to exemplify and secure this, that Christ became at once the temple, the priest, and the sacrifice of God. In our nature, He showed what human nature should be, and might be. As sustained by Him, Humanity was (and he called it so) a Temple, in which dwelt "all the fulness of the Godhead bodily." Such a Temple was the Saviour; and such temples, in their measure, may we be: "filled with all the (communicable) fulness of God."

It is not to our credit, if we deem this a sublime speculation, rather than a sober reality. Paul did not view it in this light, either for himself or others. He bowed his knees in frequent and fervent prayer for the Ephesians, that they might be filled with all the fulness of God, by being enabled to comprehend, with all saints, the wonders of the love of Christ.—

Eph. iii. 14, 21. What "holy temples unto the Lord," the Apostle desired and expected Believers to become! "Christ," says he may dwell in your hearts by faith." "Christ is in you, the hope of glory." "Know ye not yourselves, how that Christ is in you?"

It will not do to overlook this often repeated and pressed consideration. It occurs too frequently and emphatically to be trifled with, or evaded. "Christ is in you," says Paul, "except ye be reprobates."—This gives awful solemnity to the question. "Am I a living Temple, and trying to be a holy Temple, unto the Lord?" For, although the word "reprobate" has none of the meaning of the word "Reprobation," as that term was used in the olden times of the Calvinistic controversy, still it means so much that is awful and ominous, that we do well to lay deeply to heart Paul's admonition; "Examine yourselves, whether ye be in the faith: prove your own selves: know ye not yourselves, how that Christ is in you, except ye be reprobates," or without any real marks of grace?

Christ himself throws us as fully upon the same question, by his own representations of the TEMPLESHIP of his disciples. "I in them, and Thou in me, that they may be one in us," is the grand point in which his prayers for their sanctification meet and terminate. John xvii. 23. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. "The world knoweth not the Spirit of Truth, because it seeth him not; but ye know him, for he dwelleth with you, and shall be in you." John xiv. 17.

When such passages are thus multiplied, they do not (be it recollected) mean more as a whole, than is meant by any one of them. The design of so many, is not to convey such an idea of the work or witness of the Holy Spirit, as must intimidate or perplex us. No, indeed: their design is just the very opposite. We, indeed, are very ready when such an array of texts is before us, to take alarm; or to conclude from them, that nothing we have experienced, and nothing we are ever likely to possess, can amount to "the first fruits of the Spirit" even. Multiplied statements on this subject, seem to magnify it beyond all ordinary piety. This is, however, quite a mistake. The very fear, suspense, and solicitude, which you now feel, lest this view of piety should disprove your piety, prove that you are not a stranger to the indwelling of the Holy Ghost. Your heart would neither feel the worth, nor fear the want of His gracious influences, if it had never experienced any of them. We both have the Spirit, and are in some measure "after the Spirit," if we seriously "mind the things of the Spirit." We are the temples of the Holy Ghost, if we honestly desire and try to be holy temples unto the Lord.

Is this your aim? If so, there is nothing in all the hosts of texts which you have just reviewed, to discourage you. The grand object of each and all of them, is to penetrate your whole spirit with the living conviction, that you are one of God's conse-

crated temples; and thus must take care, that you neither "defile" nor discredit the temple of God. Now, you do take some care, that you may not disgrace the profession you make; that you may not bring any reproach upon religion; that your life may not give the lie to your creed or your hopes. Well; why not connect all this holy fear, and care, and watchfulness, with the consideration that you are "the temple of God?" You connect them (and very properly) with your name, and your place in the Church of God; with your fond hope that you have found, or shall find, mercy of the Lord; with your good name in your family, and among your friends. All this is as it should be. I would not detach your sense of responsibility, nor your regard to consistency, from any one of these checks and charms upon character. It would, however, strengthen and prolong the influence of them all, to recognize as fully, and realize as constantly, your templeship, as a Christian. That means no more than is meant by your profession, your obligations, or your responsibility: but it defines them clearly, and commends as well as enforces them powerfully. You ought, therefore, to be willing, yea, thankful and glad, to avail yourself of any new consideration that adds to the power of the old motives which regulate your conduct; especially, when, as in this instance, the *new* motive is as scriptural as the old ones.

But, why do I call it new? The idea of Temple-ship, is as old, and as often repeated in Scripture, as the idea of discipleship, sonship, or citizenship. You have just seen that the New Testament is full of it. It does not, however, occur often in religious conversation now. It does not seem to have the same place or power in the mind of Christians, that the other ideas possess. But, why should it not be as familiar and influential as any of them? It is not inferior to them in beauty or point; and not so superior to them in sublimity, as to be difficult to

comprehend, remember, or apply. "I am a living temple of God, and ought to be a holy temple," is as soon and as easily said, as, "I am a professor of religion, and ought to be consistent."

But I must not argue with you, as if it were optional to you, to admit or decline the use of this holy consideration. You are not at liberty to overlook it for another day, even if you have done pretty well without thinking of it hitherto. It is, most likely, the very motive which you now want, in order to keep up the influence of your old motives, in following holiness. For, have they all their original power over you? Does your sense of responsibility as a convert, as a disciple, as a possessor of grace, carry you all the length it did, when you first took "the vows of God" upon you? If not—you may backslide until you break down altogether on the narrow way, unless you get hold, at this critical nick of time, upon the rallying and inspiring consideration of your templeship.

I know that the word itself is new: but you know that the idea is as old as your Bible. I have not coined the word for the sake of novelty, or of singularity; but in order to arrest attention to "the mind of Christ," as that is expressed in the "words which the Holy Ghost teacheth." I tell you again, therefore, that it is neither wise nor safe to exclude this scriptural view of your obligation to be holy, or to try to do without it any longer. If you are a real Christian, Christianity considers and calls you, the temple of God, of Christ, and of the Spirit; and remonstrates with you, as well as commands you, to consider yourself in this light. And mark; you cannot point to, nor conceive of, any appeal to your principles, or hopes, or responsibilities, as a Christian woman, so striking in its form and stirring in its spirit as this one. Look at it again. "What; know ye not that your bodies are the temples of the Holy Ghost?" "Know ye not that Christ is in you, except ye be reprobates?"

THE END.

S. T. JOHN.—A. D. 96.

(The following Sketch of St. John is selected from R. W. Evans's Scripture Biography.)

It is a striking feature in our blessed Lord's selection of his apostles, that he called two fellowships of brothers, Andrew and Peter, James and John: it expresses a lovely trait of character both in caller and in called. In these it shows how community of blood had grown into community of mind, so that where one went, the other was prepared to go too, even to those unknown realms of spirit to which Jesus called them.

Of these two pairs of brothers, the most remarkable are Peter of the one, and John of the other. They are the most distinguished members of the whole apostolical college, and their characters stand out in strong contrast to each other. Each most dearly loved his Master, and yet with quite a different kind of love. Peter's was that which would prompt him gladly to die for him; which would not

let a hand come near to harm him if he could help it; he would stand in front of him as a shield, and turn himself to every motion of the assailant. But John's was that which bade him seek to die with him, his joy lay in his company. Whatever affliction may chance to be in it, there was nothing but certain and insupportable sorrow without it. He clung to his Master's side, and partook with him of every turn and motion; he would follow him whithersoever he went. Peter's was a soldier's love to his leader, but John's was that which surpasses the love of women. Peter drew his sword to deliver his Master. John stood at the cross and took his last dying words. Peter's love would stir him promptly to obey any request. John's would bid him anticipate it. Peter's noted each outward sign and gesture. John's read the heart. Loves so different

meet with a return of a different intimacy of love. And if Peter was first in honor, John was first in affection among the apostles of Jesus. To Peter he said, "Lovest thou me? feed my sheep;" but to John he recommended his mother in his last agonies, and acknowledged him as his brother, saying to her, "Woman, behold thy son," and to him, "behold thy mother."

The first occasion on which we meet with John distinct from the rest, shows how deeply he possessed this love. Jesus, at his last meal with them, said to his apostles, that one of them should betray him. They looked on each other in much distress, doubting of whom he spake, but not daring to ask. Then Peter, unwilling to put the question himself, as perhaps presuming upon too great liberty, beckoned to John to put it; and John, reclining, as the intimate friend, with his head against his Master's bosom, put it, and obtained the answer. His love is again pre-eminently shown in being the only one who followed his Master to the end. In company with Peter he followed him to the house of the high-priest, and there witnessed his comrade's sad denial. John never could have denied him, he was wrapt up in him, and was prepared by the unconquerable patience, as well as ardor of his love, for every event. But Peter's love was more ardent than patient; he was ill-prepared to show it by passive endurance. This main quality of Christian soldiery he had yet to learn. The minuteness of John's narrative respecting our Lord's appearance before Pilate, shows that he was present with him there too; and thus he continued faithful to the end. He never lost sight of the beloved form of his Master, until he was sealed in the tomb. Towards the close of our Lord's ministry, we often find Peter and John associated together, and commencing that peculiar companionship which they seem to have maintained until they were separated by the dispersion of the apostles among the Gentiles. They were drawn together by their Master's preference. Rivalry of merit draws pure and generous minds together in mutual admiration and esteem; it is the vulgar and ignoble which it separates in envy and dislike. But these had the only lasting bond of all love, the only tie which cannot be loosened by the chances and changes of the body, which the fire of trial cannot consume; they had the spiritual bond of their Saviour's love. In loving him they loved one another, and in loving one another they felt their love for him. They afford the example of the first Christian friendship, and show its only true source; of that friendship which is from above, and can no more suffer from what passes below, than the body of an angel sent into our world from heaven. Peter's denial, followed by sincere repentance as it was, did not loosen the bonds of this friendship. John's love towards him would grow in tenderness on this very account. Pity towards a sincere penitent, not only brings back all former affection, but softens still further its nature, and melts all that still remained obdurate in the mass. Accordingly they were again together on the joyful morning of the resurrection, and were the first of the apostles who ascertained that the tomb was emptied of its unearthly guest.

These blessed yoke-fellows of a yoke which was easy indeed, were shortly after joined together, and set apart from the rest, by our Lord's signifying to them their future fortunes. After that the manner of his death had been foretold to him, Peter, turning round and seeing John, was anxious to know what he had to say concerning his companion also. "If I will that he tarry till I come, what is that to thee, follow thou me," was the answer. This was

thought at the time to intimate that John should survive to the last day. It was, however, fulfilled in every sense. John alone of all the apostles lived to see the Lord come in judgment on Jerusalem. Nor was he called away to follow his Master by an untimely death; he was left to live out the course of nature. Often must they have thought of these prophecies of their Master in after life. 'The Holy Spirit, which came down upon them, and brought all that he said to their remembrance, with an interpretation of what had been obscure, and the converging events of life, must have given them increasing clearness. Reserved thus by the Lord, how must they have set at nought all the chances of the world; they were especially exempted from their grasp. He himself had appointed to them their course; with what joy and satisfaction would they run it. He had said, "touch not mine anointed, and do my prophets no harm," until the hour that I have appointed for them. Thus they must have felt themselves to be in his hands, with a certainty of grasp, as it were, beyond the consciousness of any of the rest.

They had ever been distinguished beyond the rest, but now this additional peculiarity, this their Master's own yoking of them to the chariot of his coming, made them mutual mates and comrades more than ever. They boldly confronted the Sanhedrim together, and shared the affliction of bonds and scourings. The prompt ardor of Peter, and the much-enduring mildness of John, were associated in a resistance which defied all the powers of earth to overcome. But we soon lose sight in Scripture narrative of this glorious fellowship; the last occasion on which John is mentioned, is his partnership with Peter on a mission into Samaria, to lay hands and confer the Holy Ghost on the converts there. It was indeed a work in good accord with his character, one which leaves upon us its exact impression; it was a work of love and grace, such as became the disciple whom Jesus loved.

Few can have read Scripture, and entered into the characters exhibited there, without feeling sorry so soon to part with the only authentic account of John. We wish to dwell long and late on a character so lovely, on one who was loved by the Source of all love, and exhibited by a closer example than all the rest; his meekness, his mildness, his tender affection. We cannot help feeling a regret that we have no further history of him, over which we may pore, bend over his works of love, and drink in their spirit. The anecdotes preserved of him by writers of the church, are indeed more numerous than all that are recorded of his colleagues, and one is of some length and of much beauty, but bearing marks, as they do here and there, of want of authenticity, and being at all events mere tradition, we cannot cling to them with that feeling of faith, with that excitation of affection, and with that sense of instruction, with which we hang over the detail of Scripture. But our knowledge of him is not confined to the narrative part of Scripture. He is among those, who although dead, yet speak through their writings.

The Book of Revelations informs us that he was at that time in exile for the word of God, and testimony of Jesus Christ, in the Isle of Patmos. This is the only fact respecting himself, and inasmuch as the book is a prophecy put into his mouth, we can scarcely discern any particular marks of his individual character. Yet there is at least one passage which affords an insight into his sweetness of disposition and tenderness of heart. It is where he weeps much at seeing that there was no one found worthy to open the book of prophecy and loose its seals, neither in heaven, nor on earth, nor under

the earth. He wept from pity for God's creatures.* Here were God's oracles set forth, and none was able to read them. All creation was rebuked, and put to open shame. They knew not God as he challenged them to know. Angels, spirits, and men, were visibly admonished of their imperfection.—The whole creation seemed brought into the condition of fallen man, to whom truth had so long been a mystery. How great then was his joy when in the all-prevailing Lamb he recognized his crucified Master, with what a throbbing of exultation did he hear the triumphal hymn sung to his praise by every creature, in heaven, on earth, and under the earth. So was this faithful follower of the Lord comforted in his prison-house, and so has this his described vision enlightened the darkness of the prison-houses of martyrs and confessors. In his book they have read how vain is the opposition of cruel man against God, and have recited the hymn of his triumphant saints. Here to the glories of the bliss of the new Jerusalem, to the happy assembly of the first-born, to the company of the spirits of just men made perfect, they have raised their eyes in joyful and almost grasping hope from the afflicted and lacerated Church below, from tyrannous and infidel persecutors, from tortured martyrs and suffering saints. If their prison-house reminded them of Patmos, it was comforted by its vision.

But his epistles place his character in the clearest light. They are the very outpouring of pure charity, the very outbreathing of heavenly love. Opening with a solemn commemoration of his conversation with his divine Master while on earth, he proceeds to instances of his surpassing love towards us, shown in the redemption of the world, and thence deduces the necessity of our returning his love by obedience, and warns his readers against the busy perverters of the truth who were now abroad. This return of love is the very proof of our having passed from death to life. He dwells earnestly on communion with Christ, and the duty of loving him because he first loved us. The epistle is almost an expansion into detail of his Master's charge, "If ye love me keep my commandments." The same strain of divine love pervades the other epistles. Perhaps his peculiar character is never so forcibly brought out before us, as when we compare his writings with those of his comrade Peter. The spirit of their Master's compassionate mercy and loving-kindness dwells in both. But how different is its outward expression. There is an authoritative strain in Peter's style: a beseeching in John's. Peter's is varied in topics, nervous in language, full of his natural impetuosity and fire:

John's is confined to one or two leading ideas, redundant in phrase, and overflowing with sweetness, and simplicity. There is a menacing in the warnings of Peter, a deprecation in the admonitions of John. In the one we plainly discover the character of him who drew the sword for his Master: in the other of him who lay with his head in the bosom of his Master.

The very same character distinguishes his Gospel. The magnificence of his opening soon gives way to the expression of his love, and his narrative runs like a stream through flowery pastures. Its course carries us continually through scenes of winning sweetness. He describes to us the first attachment of his disciples to their Master, and he gives at full length our Lord's valedictory addresses, so overflowing with love. He carefully selects anecdotes which remarkably display the sympathy and love of Jesus, such as the resurrection of Lazarus, and exhibits a most lively delineation of our Lord, by an admirable selection from his sayings and doings, such as could be made only by one who had been continually in his company. We feel that we are indeed reading the narrative of him who lay with his head in his Master's bosom.

For the latter years of his life, St. John probably stood alone of all the train of the hearers and beholders of the Lord, and he was surrounded by those who knew him but through his preachers. He was the last who could tell those minute anecdotes of the Lord which can be communicated but by word of mouth alone, which require the voice, the gesture, to give them effect, and will not bear the formality of writing. If he ever indulged the garrulity of age, how precious that garrulity. The period of life to which old age delights to recur had been spent in the company of the Lord of life.—What a privilege must it have been to hear him. How must his Church have flocked around the old man, anxious to pick up every crumb as it were that fell beneath his table, for every crumb was of the bread of life. His end is strongly contrasted with that of his colleagues. His two companions in his Lord's especial favor, Peter and James the elder, sealed their faith with their blood. So too did Paul and James the less. But John died in peace amid the general peace of the Church. The apostle of love died amid love. He bequeathed the Church his Gospel, and he left behind him (and he alone) a succession of writers, Ignatius, Polycarp, Irenæus, which did glorious service in the holy cause. His very long life was of eminent advantage to the Church. Its government had time to settle, and receive his sanction, and the canon of the Gospels was completed and ratified by him. At the age of an hundred he closed his long labors, and slept in the Lord.

* Revelations v. 3.

THE
COMPLETE DUTY OF MAN:

OR, A

SYSTEM OF DOCTRINAL

AND

PRACTICAL CHRISTIANITY.

BY

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PREFACE.

Coming to Christ as unto a living stone, disallowed indeed of men, but chosen of God, and precious; Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—1 Pet. ii. 4, 5.

WHATEVER disputes may have been raised concerning the nature of *saving faith*, it is allowed on all hands to be one of the most important Christian virtues, and essential to the character of a Christian.

I am ready to profess, that in conformity with the great lights of the primitive church, of our own church, and all the protestant ones, at the reformation, and long after,* I understand by it "a dependence upon the righteousness and death of Christ, as a full satisfaction to the justice of God for the sin of the world, in the breach of his law; and the sole ground of our acceptance to the reward of eternal life." And if any explanation of this point, now so very offensive to many, should be demanded, the following is humbly submitted to consideration.

Sin is the transgression of the law of the most high God: which law, the moment it is broken, subjects us to its penalty. Of this the punishment of the first sin committed by the first man is a most memorable instance, and stands in the front of the Bible as a perpetual and most important lesson of instruction to mankind, in a point of which they would otherwise have been ignorant: and which, notwithstanding the solemn manner in which it is related, many are very apt to overlook. This fact ought to be particularly remarked, as designed to give us a clear insight into the nature of God, and the nature of sin; and as being the key to all the subsequent discoveries of Scripture. For if the sin of eating the forbidden fruit cannot be pardoned, though its punishment was so fatal in its consequences, and involved in them the whole race of Adam, it may fairly be presumed that sin must in all cases wear the same appearance in the eyes of an unchangeable God. "He is the same yesterday, to-day and for ever:" every sin therefore, as an act of disobedience and rebellion against him, must be the object of his displeasure at all times, and will for ever separate from him every soul of man, in whom it is found unpardoned.

If you are unwilling to admit this account of the nature of sin, and of the nature of God, as being contrary to the idea you have framed of him, and derogatory as you suppose to his perfections, it is then incumbent on you to prove, in what age or period of the world, under what dispensation, or new discovery of the will of God, and in what part of Scripture you find it recorded, that God has revoked the decree against sin, and made a change in the law given to man at his creation, of life upon obedience, and death in case of transgression. The Scripture, on the contrary, in perfect harmony with itself, acquaints us, that at the second promulgation of the law, God appeared in the same majesty and holiness, and with the same denunciation of wrath against sin-

ners, as he did at the beginning; "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." On which, let it be observed, that as more than *temporal death* was necessarily implied in the threatening and curse to the Jews; because that was unavoidably the doom of all mankind, whether they obeyed or not; so it naturally suggests to us, that the *first* threatening, "In the day thou eatest thereof thou shalt surely die," was of the same extent with the second, and its meaning precisely determined by it. In this second sentence, then, there is no relaxation of the first; no contrary declaration concerning the case of offenders, nor the least intimation of any change in the will of God with respect to sin. Indeed it would be strange if there should be any; such a variation or inconsistency in the character of God as given by himself, would be an argument of much greater force against the truth of the Bible than any yet alleged. The fact then is certain: "The wages of sin is death," and always will be so while God continues the same. What he published and declared at the giving of his first universal covenant to all mankind, in the person of Adam, he renewed and confirmed by the delivery of the law to Moses, which, as St. Paul observes, "was added, because of transgressions, (Gal. iii. 19,) that the desert of them might be known, and "That the offence might abound" (Rom. v. 20,) in its penalty and curse unto death, now once more solemnly awarded against every offender and every offence.

These two grand manifestations of the nature and will of God, of the odiousness and great evil of sin, and of the manner in which it is to be treated, are further exemplified in the judgments upon sinners recorded in Scripture. Very striking and awful indeed they are; and here we must rest the point for ever, unless we would take upon us, as too many with horrid presumption do, to estimate the guilt of sin from our own false notions of it; to prescribe a law to God, to divest him of his sovereignty, to cavil at his wisdom, and to dethrone his justice.

But let the reason of man, short as it is, be judge in the cause. The decree is gone out from the Almighty, and stands unrepealed in the revelation he has made of himself; "Cursed is every one that continueth not in all things written in the book of the law, to do them." Suppose now for a moment we are at liberty to call this decree in question, or to tamper with the threatening, by taking allowance for one sin. What is that sin? And if for one, why not for two or more: and where will you stop? If once you take the right of judging out of God's hands, there will be no end for pleading for transgression, no dread of it, no sense of good and evil, no submission to God's rule and authority, no obedience upon earth. The conclusion is evident; if all have sinned, all stand condemned by the sentence of a just God.

The expediency of the remedial covenant of gospel grace, in which mercy and truth meet together, righteousness and peace kiss each other, and God is both just and the justifier of him that believeth in Jesus, is here apparent: and the necessity of dependence upon the righteousness and death of

* See the Confessions of Faith of all the Reformed Churches.

Christ is demonstrated from the preceding account of God's unalikeable justice, and of the guilt of sin being the same in all ages of the world. One thing is needful: we must be declared free from guilt, and invested with a righteousness which shall stand before the law of sinless perfection, and entitle us to the kingdom of heaven. And if we have it not in ourselves, where must we look for it, but as existing in the person of Jesus Christ. Dependence therefore upon that righteousness, as wrought out by him for believers, and appointed of God for sinners to trust in, is the precious faith of the gospel by which the soul is justified before God. As no other will reconcile the divine attributes, or answer the exigencies of mankind, concluded under sin, and always sinners; so nothing else must be the ground of our hope towards God.

Not works. Alas! We have none—None that will bear to be weighed in God's balance, or answer the demands of his justice. Look at what you think the best action of your life, or the most excellent grace of your soul; bring it to the touch-stone; examine it by the straight rule of the commandments, considered in their whole spiritual extent, and as reaching the heart and all its motions. In the matter or manner, principle or end, be assured you will find some grievous flaw, and condemnation instead of reward will be your desert. Let the judicious and pious Hooker be heard on this head. "If God (says he) should make us an offer thus large; search all the generations of men, since the fall of our first father Adam; find one man which hath done one action, which hath passed from him pure, without any stain or blemish at all; and for that one man's only action, neither man nor angel shall feel the torments prepared for both: do you think that this ransom to deliver men and angels could be found to be among the sons of men?"

Not sincerity. This has lately been adopted into our divinity, as if it were the gracious condition of the new covenant, in opposition to the law of perfect obedience. But it is no where mentioned as such in Scripture. So remarkable a variation, in a matter of the greatest importance, from other revelations which God had made of himself, and of the terms of our acceptance with him, had need be very distinctly and expressly pointed out; and yet, when the proofs of it are called for, none are produced. It is indeed altogether a claim of human invention, and as it acknowledges defect of obedience, and therefore an absolute forfeiture, it delivers us up to justice, so long as the law of strict conformity to every command of God stands in full force against us. And let the reader determine, after what has been said, whether that law was not designed to be the perpetual standard of the only obedience God will accept from man, or if not, how, or when it was abrogated.

Not faith and works, considered as co-operating to our justification, and both together making a claim of acceptance; for works, which are confessed to have the nature of sin, by those who call in the aid of faith to supply their imperfection, cannot be admitted to any share in our justification, and must be excluded from the idea of it, because the matter turns entirely upon another point, and the great difficulty is still to be removed. Justice must be satisfied, the law must be fulfilled; with all our duties sin is found mixed; and unless it could be supposed that the new covenant is a relaxation of every preceding one, in respect of God's judgment of sin; and that now in this last age of the world he has exhibited himself as acting under a dispensing power, and discharging sin of its guilt, our case is left desperate.

But this is a dangerous expedient, unwarranted by reason or Scripture; and we therefore believe, that "being justified by faith we have peace with God through Jesus Christ our Lord:" and that the whole of what will be accounted our deliverance from the curse of the law, is the righteousness of Christ satisfying the divine justice by his obedience unto death, and, to the praise of the glory of his grace, imputed to sinners for salvation. This is the anchor of the soul, sure and steadfast; our full security against all fears, our first and only justification.

The notion of a *first and second justification* is the offspring of pride opposing the truth of God. They who adopt it consider not the justice of God as still existing in all its rigor, and substitute instead of perfection what falls infinitely short of it. But the nature of God and the nature of sin remain always the same; consequently we are as much undone as ever, if gospel mercy extends no farther than to the first benefit of remission of sins, when we are admitted into the Christian covenant. Faith is not to be dropped after the beginning of conversion, as a thing of no further use. "The just shall live by faith;" its utility is to be experienced not once, but always; in every step of our progress, at the hour of death, and at the day of judgment; in hope, comfort, obedience here, and in heaven for ever.

It is not meant that faith has any such effect, or justifies merely as a work or righteousness of *our own*. No, it consists in the denial of the merit of all works, qualifications or habits as inherent in man; and the essence of it is an unfeigned humble submission to the righteousness of God, as accounted or given to us, and that not of debt but of grace. This may furnish an answer to those who ask, Why may not imperfect works justify as well as imperfect faith? taking it for granted that one can be no more perfect than the other. The reason is, that the indispensable condition of justification by works, is their perfection; consequently a claim founded on them must either be made good by an obedience entirely sinless, or the hope of salvation be wholly relinquished. Whereas faith, though it may be weak and imperfect, instead of exalting itself against the justice of God, and standing before him in the confidence of a lie, puts all from itself, and ascribes to God the whole glory of our salvation.

We shall close this little argument with observing, that faith is not understood, much less possessed, if it is not productive of more holiness, and more gracious affections, than could possibly be attained in any other way. The charge of vacating the law as a rule of life followed close upon the first preaching of salvation by faith, and a base suspicion of its being prejudicial to the interests of virtue, is hardly ever to be rooted out of the minds of men, till they experience the power of faith themselves. But this can have no weight with those who remember the authoritative decision of Christ himself in this point upon a remarkable occasion, in opposition to the secret conceit of a proud Pharisee: "to whom little is forgiven, the same loveth little." Luke vii. 2. It is acknowledged, it is strenuously maintained, that the heart of man is exceedingly depraved, and our affections corrupted to the very root: but you charge the nature of man with greater depravity than you are aware of, when you suppose the superabundant love of God, manifested in the plan of redemption, and especially in the wonderful manner of its accomplishment, can kindle no love, and excite no gratitude. On the contrary, it is the peculiar glory of gospel grace, to humble every believer in the dust, and to fill him with the most dreadful apprehensions of sin, in order to raise him from his dead state, and to esta-

blish him in obedience from love to God, from holy admiration of his perfections, and from an earnest desire to be partaker of his blessedness. And if the gospel is not effectual to this end in the Spirit's hands, therein displayed and secured to every sinner who really believes the gospel; if the love of the Holy Trinity does not touch every string of our hearts, and put all the powers of our souls in motion to make some suitable returns to the ever-blessed God, our condition is indeed hopeless. We may venture to affirm, that a zeal for works truly Christian can be built on no other foundation; and that a desire to perfect holiness will never have a place in the heart of man, but under a sense of redeeming grace, and of the complete salvation that it sets before us.

It is therefore greatly to be lamented, that neglect of this doctrine should be so much the characteristic of our age; and that the gospel-motive to obedience should not be more generally inculcated in a Christian country. In vain do we hope to revive the decayed spirit of religion, and establish a pure morality on any other than Scripture grounds. A spurious kind of it, outward, partial, founded chiefly on love of reputation, with little regard to God, nature itself can discern, and in some degree attain. Poor and low attainment! Yet this is what we are prone to substitute in the place of inward spiritual renovation, to which nature is altogether averse.—But true holiness, which consists in profound self-abasement and subjection to the God and Father of our spirits in love of nature and will, in heavenly-mindedness, in ardent longings after purity of heart, is the genuine product of a lively faith; and I say again, no where to be found, till the ever-blessed name of Jesus, his grace and truth, his compassion, dying love, and all-perfect obedience, are the meditation, delight, and confidence of the soul.

In this view, and with these sentiments strong upon his mind, the author has endeavored in the following treatise to delineate *The Complete Duty of Man*. His book bears this title not from any arrogant conceit he holds of its worth, but from its comprehending the *doctrines* as well as the *precepts* of the gospel, from its placing things in their proper order and preparing the way to Christian practice by Christian faith, and to faith by conviction of sin. The attempt may appear to some unnecessary, as *The Whole Duty of Man*, so called, has long been in possession of general esteem, and is to be found

in almost every family. But it is evident that the great thing is wanting in that celebrated treatise, towards obtaining the end for which it was written; since Christ the Lawgiver will always speak in vain unless Christ the Saviour is first known.—Christian morality is produced and maintained by this principle, "We love God, because he first loved us, and sent his Son to be the propitiation for our sins:" all treatises therefore written to promote holiness of living must be deplorably defective, in which the cross of Christ is not laid as the foundation, and constantly kept in view, and every duty enforced as having relation to the Redeemer. This is the apostolical method of inculcating Christian obedience; and all other obedience is pharisaical, a mere refined species of self-righteousness.

It is proper to apprise the reader that he is indebted to Mr. Dickinson's Letters for several paragraphs in the chapter on the difference between *true and false repentance*; and to Mr. Maclaurin's Sermons for several fine sentiments in the chapter *On the foundation of faith*. In a few other places also in the work, where a masterly argument, or a beautiful illustration of the subject on which the author was treating, occurred, he has taken the liberty of enriching his own work with it.

Nothing further is necessary to be added, but an earnest request, in which the author begs every reader would join with him to the Fountain of all good, that it would please Him to make the following sheets instrumental in giving to those who peruse them, such a manifestation of the glory of God the Father, Son and Holy Ghost, as shall make sin and the world, with their bewitching charms, appear vain, despicable, odious—such a conviction of human ignorance, guilt, and depravity, as may infinitely endear the name of a Redeemer and Sanctifier, and create tender compassion and humbleness of mind one towards another—such a knowledge of the pardon and peace, the strength and power, the purity and holiness which ennoble and bless those who have scriptural faith in Christ, as may manifest the emptiness of deistical and formal religion, and excite an earnest desire to behold the meridian glory of CHRISTIANITY in the eternal world: where every creature breaks forth in fervent acknowledgment of infinite obligation, saying, WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOR, AND GLORY, AND BLESSING.

COMPLETE DUTY OF MAN.

SUNDAY I.—CHAP. I.

ON THE EXCELLENCY OF THE SOUL.

It is evident that man is endowed with an active principle entirely *distinct from his body*. For whilst his body is chained down, an unconscious mass of matter, to a spot of earth, his soul can soar and exultate in contemplation; can reflect, and with variety almost infinite, can compare the numberless objects which present themselves before it. When his body has attained maturity and perfect strength, his soul arrives to a state of perfection, but goes on increasing in wisdom and knowledge; and when the body is feeble or sinks into decay, the soul is often full of vigor; or feels grief and anguish all its own.

To demonstrate the excellency of the soul, in its properties so singular and admirable, is of great importance: because all that is comprehended under the word religion, respects the soul. And many precepts in the book of God must be resisted as unreasonable, or slighted as unnecessary, if the salvation of the soul is not considered as the greatest good man can attain; the ruin of it, the greatest evil he can suffer.

To prove the worth of the soul, I shall make my appeal to *your own observations*, and to the *evidences of holy Scripture*, entirely waiving all philosophical inquiries into its nature, and all abstract reasoning concerning it.*

Observation then upon what passes before your eyes powerfully proves the worth and excellency of the soul. For what is the case of thousands around you, if it has not already been your own? Are they not mourning over some tender parent, some affectionate friend, or near relation? One week, the dear deceased how much was he valued! What a sprightly entertaining companion, in the prime of life, perhaps of personal comeliness! The next, ah! sudden, bitter, prodigious transformation! the desirable object is become a putrid mass: the desirable object is become insufferably loathsome, fit only for the grave! Do you ask, how it comes to pass, that what was lovely to admiration, only a week or a day before, should so soon be even hideous to look on? The answer loudly proclaims the dignity and excellency of the soul. For could the dead parent, friend, or relation, hold discourse with you on the subject, his answer would be to this effect: "Are you seized with afflicting surprise? Do you, with tears of tenderness, bewail the frightful change you see, in a form long so familiar and so pleasing to you? The cause is this—The immortal inhabitant, which for a few years lodged under this roof of flesh, hath

removed its abode. My soul by its presence gave to my body all its motion, life and beauty. The instant the one took its destined flight, the other began to turn into an offensive carcase, which must moulder into dust, and dust remain, till his voice, who is the RESURRECTION AND THE LIFE, unites it for ever to its former inmate."

From this most striking difference, therefore, between a dear parent, friend, or relation, active, useful, lovely, and the cold pale piece of outcast earth, which he instantly becomes upon the departure of his soul; understand what dignity and worth must necessarily belong to the soul.

And if from this fact, daily passing before our eyes, you turn to the page written by inspiration of God, it is impossible to remain ignorant of the excellency of the soul.

What can be imagined more grand than the account of *its creation*? Look up to the heavens: immensely high, immeasurably wide as they are, God only spake, and instantly, with all their host, they had their being. The earth, the sea, the air, with all their millions of beasts, birds, and fishes, were formed instantaneously by the breath of his mouth. But, behold! before the human soul is formed, a council of the eternal Trinity is held.—God said, "Let us make man in our own image, after our own likeness. So God created man in his own image, in the image of God created he him," Gen. i. 26, 27. He formed his soul in its moral faculties and powers, a sinless, immortal transcript of himself.

To deface this image, and ruin a creature which the love of God had so highly exalted, was an attempt equal, to the execrable malice Satan bore against God and against the favorite work of his hand. But no sooner did the devil, by his accursed subtlety, bring on the soul an injury, tending to its utter destruction, than the most high God, by the method used to recover it, declared a second time still more loudly the exceeding greatness of its worth. For take a just survey of the majesty of Him, who only, of all in heaven, was able or sufficient to restore the soul to the favor and fruition of God. Before him the depth of the unfathomable seas, the height of the loftiest mountains, the vast dimensions of the earth, and the immense circuit of the skies, are as the small dust of the balance. Before him, the vast multitudes which people the whole earth, with all their pomp, are less than nothing and vanity. This is He, behold him! This is he who takes upon himself a work impossible for angels to effect, the redemption of the soul. He undertakes to replace it in the favor of God—not by the word of his mouth, as in the day that he made the heavens and the earth; but by a contrivance infinitely costly

* Let not this be thought to proceed from any ignorant contempt of philosophical inquiries, when confined to their proper sphere; since this is the determination of one of the greatest philosophers in whom our nation glories

"All our inquiries about the nature of the soul (says Lord Bacon) must be bound over at last to religion, for otherwise they still lie open to many errors. For seeing the substance of the soul was not deduced from the mass of heaven and earth, but immediately from God, how can the knowledge of the reasonable soul be derived from philosophy? It must be drawn from the same inspiration from whence the substance thereof first flowed."—*Advancement of Learning*, Book iv. Chap. 3.

* The reader is desired, as he would not wish to dishonor and injure the Redeemer by mean and unworthy thoughts of him, to meditate deeply on the grand and divine things which are written of him. In the "evangelical prophet Isaiah, you will find his majesty set forth in the most lofty and affecting manner, and by a variety of such glorious images as will more exalt your apprehensions of him than any train of abstract reasoning. In the xlith chapter, from whence the above description of his grandeur is taken, there is enough declared both of his grace and divinity to make him appear altogether glorious.

and painful; by a process of many steps, each of them mysterious to angels as well as to men. To redeem the soul, he lays aside his glory. He is born poor and mean. He lives afflicted, insulted, oppressed. In his death he is made a sin-offering and a curse, presenting to the Father a divine obedience, and a death fully satisfactory to his broken law. Pause then a while, and duly consider who the Redeemer is, and what he hath done. Then will you necessarily conclude, that whatever the world admires as excellent, and extols as most valuable, is unspeakably mean when put in the balance against the worth of the soul.

It is indeed a matter of the utmost difficulty, to believe that one in every perfection equal with the eternal Father should abase himself to the cross, and shed his blood on it to ransom the soul. Here reason with all its efforts is lost in the unfathomable depth of mystery; and if left to itself, would lead into perpetual cavil, if not to a flat denial of the reality of the fact. The method used to prevent such a denial, which would be blasphemy against God and perdition to ourselves, still more forcibly adds evidence to the worth of the soul. For the same eternal Spirit which in the beginning brought light out of darkness, and order and beauty out of chaos, comes down from heaven to bear witness of Redemption. "He shall glorify me," saith the Redeemer, "for he shall receive of mine, and shall show it unto you." John xvi. 14. In other words, it is his office so to display the glory of the person, righteousness, and salvation of the Lord Jesus Christ, that those truths, which are foolishness to the reason of the natural man, may be discerned in all their excellency. This eternal Spirit (called the Spirit of Truth, because the only effectual teacher of divine truth,) is continually present with the church of Christ, by his illumination to make known the things which are freely given us of God.

Judge then, what must be the excellency of that immortal principle within you, which in its original birth is the offspring of the God of Glory, and impressed with his own image; then the purchase of the blood of his Son: and now the pupil of the Holy Ghost. When nobility stoops to the office of teaching, no one of less dignity than the heir of a kingdom must be the scholar. How great then must be the excellency of the soul, which has the Spirit of God for its appointed instructor and continual guide?

It will still further prove the worth of the soul, to consider that amazing elevation of glory to which it will be advanced, or that dire extremity of woe in which it will be plunged hereafter. Soon as the few years allotted for its education and trial here on earth expire, if grace and the offers of salvation have been duly accepted and improved, it will gain admission into the city of the living God; where shines an everlasting day; where every thing is removed for ever that might but tend to excite fear, or for a moment to impair the completeness of felicity. And whilst the soul possesses a magnificent habitation, eternal in the heavens, the company with which it will be associated, in excellency far surpasses all the glories of its place of abode. Man, by revolting from God, was banished from any commerce with the glorious spirits that people the invisible world. But when the designs of grace are accomplished in the soul, it becomes a partaker of all the invaluable privileges and dignities of the angels. It is clothed with a brightness of glory refulgent as the sun, it is raised to such degrees of excellency as exceed our highest reach of thought; every defect and blemish inherent in its present condition is done away, and its moral perfections surpass in splendor the outward beauty with which it is arrayed. Now, if we estimate the grandeur of

a person from the exalted station he is born to bear, and the possessions he shall one day call his own, how great must the worth of the soul be judged, which, unless ruined by its own incorrigible sinfulness, is to inherit the riches of eternity; to stand before the throne of Jehovah on a rank with angels; to drink of rivers of pleasures which are at his right hand for evermore.

It is, on the other hand, evidence equally strong, of the value of the soul, though, alas! of a very melancholy and distressing kind, with which the Scripture account of the extreme misery it must suffer if it perishes, furnishes us. If it is not counted worthy to be admitted, through the Saviour's mediation, into glory; O sad alternative! its doom, like the sentence pronounced on some offender of great dignity, whose distinction serves only to inflame his guilt, is full of horror. It is cut off from all communion with God; removed to an inconceivable distance; separated by an unpassable gulf. It must have him for the avenger of its crimes, in comparison of whose strength all created might is weaker than a new-born babe. That arm is to be stretched forth against it, which shoots the planets in their rounds, and taketh up the isles as a very little thing. The soul that perishes, is to suffer the punishment prepared for the devil and his angels; to suffer punishment, the very same in kind with that of the avowed enemy of the blessed God; whose business, whose only joy ever since his fall from heaven, hath been to defeat, if it were possible, all God's designs of grace; to undermine his kingdom, and tread his honor in the dust; who has already seduced souls without number, and who will go on in his course of treason and enmity against God, till the day of executing full vengeance on him is come. Though not in equal torment, yet in the same hell with this execrable being, is the soul that perishes to endure the wrath of God.

Whether you regard therefore the felicity or the ruin, which the soul of man in a few fleeting years must experience, you will find it hard to determine which of the two most forcibly bespeaks its grandeur.

These evidences, obvious to every eye which reads the Scripture page, prove, in a manner not to be questioned, that the poorest beggar carries greater wealth in his own bosom, and possesses a higher dignity in his own person, than all the world can give him. The soul, that enables him to think and choose, surpasses in worth all that the eye ever saw or the fancy ever imagined. Before one such immortal being, all the magnificence of the natural world appears diminutive, because transitory. All these things wax old, as doth a garment, and all the works of nature shall be burnt up; but the years of the soul, its happiness or its woe, like the unchangeable God its creator, endure for ever.

From these evidences, you will perceive, that the schemes which engage the attention of eminent statesmen and mighty kings, nay, even the delivery of a nation from ruin and slavery, are trifles when set in competition with the salvation of a single soul. You will see the propriety of that astonishing assertion, that in heaven, the seat of glory, and among angels, whose thoughts can never stoop to any thing little, "There is joy over one sinner that repenteth." You will see why the Lord God Almighty is at so much pains (if the expression may be used) to awaken the children of men into a just concern for the salvation of their souls; why the warnings he gives them are so solemn, his calls so repeated and pressing, and his entreaties so affectionate. All these things follow as the just and natural conclusions from the matchless excellency of the soul.

SUNDAY II.—CHAP. II.

THE ADVANTAGES OF A JUST CONVICTION OF THE SOUL'S EXCELLENCY.

THE incomparable excellency of the soul has been attempted to be shown by various proofs. A *clear, strong, and abiding conviction of this excellency* is the foundation of all real religion, and on many accounts is indispensably necessary.

For want of a just perception of the worth of the soul, the amusements of folly and the pleasures of sin are looked upon by the young as the chief sources of delight. They are shy of religion, notwithstanding its promises of peace, of joy, of eternal life; and they regard it as a malevolent enemy to their happiness. But no sooner do they once truly apprehend the excellency of the soul, than acquaintance with spiritual objects is sought after and highly valued. Thus informed, the language even of youthful hearts is this: "The bloom of my days and the vigor of my life shall be devoted to my best, my everlasting interest. A sight of the worth of my soul has delivered me from the fascinating power of polluting lusts, and has broken all the magic force of their cruel enchantments."

The same knowledge of the worth of the soul is absolutely necessary to preserve men inviolably *honest* amidst the temptations which abound in trade, and in every profession. For on the Exchange, in the University, the coffee-house, in almost every circle of private company, infectious discourse in praise of riches and honor is poured forth, and contaminates the principles of those who hear it. From the worldly lusts natural to man thus inflamed spring all the diseases of trade.—Hence the extortion, the falsehood, the imposition, the spirit of extravagant speculation, by which the character and the peace of thousands are ruined.—They are endangered by a rage for money, and a boundless desire of filthy lucre. Nothing can control this wide-spreading evil, but a perception of the soul's inestimable worth. Let this take place, and immediately the deformity of the former false, defiling ideas of worldly advancement and gain is discovered. Trade will then be carried on with temperance of affection. An enlightened conscience, like a vigilant sentinel, will sound an alarm in every hour of danger; it will keep the man of trade and merchandise punctually true to his best, his greatest interest, and enable him with ease to conquer those temptations which before led him away captive; "What," he will say, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The necessity of a strong and abiding perception of the worth of the soul, appears also from this consideration, that it is the only *ground of real prayer*, and the cause of its success. In addresses from man to man hypocrisy is detestable: how much more in addresses from man to God! But how is it possible prayer can be any thing more than hypocrisy, when the supplicant is not impressed with a due sense of the worth of his soul! Who can deprecate the wrath revealed against sin, implore deliverance from its defilement, or earnestly entreat a supply of his spiritual wants, who does not perceive the worth of the soul? In the nature of things we can have no deep concern, where we apprehend no great misery if we fail of success, or advantage, if we are crowned with it. We may indeed personate in our closets or at church, a man in earnest pursuit of spiritual blessings; and be constant in the use of those very prayers which such a one, with the noblest sensibility, would pour out before his God. But unless we feel the same spirit, through the same knowledge of the excellency of the soul, we

only act a part in the closet or in the church, as a player does on the stage: we appear in a character which is no more our own, than that of the king or hero on the stage is his. Hence multitudes constantly engaged in acts of devotion, remain grossly ignorant, and utterly unaffected by every thing which they profess to believe, and day by day seem to implore: their confessions are deceitful, their prayers void of fervor, and their thanksgivings without gratitude. But such devotion must be as unsuccessful as it is insincere. God is a God of truth. He must receive services just as they are; and where nothing but outward homage and fine words are offered to him, nothing is obtained. Sin is not pardoned, nor evil tempers subdued. All the fruit of such feigned intercourse with the God of heaven is to flatter self-love, and to harden men in presumption, till their hypocrisy is at once fully discovered and punished.

On the contrary, are you conscious of the worth of your soul? This will dispose you for every devout exercise. Godly sorrow for sin will accompany the confession of it, when lamented as an enemy to your best, your immortal interest. Ardent and urgent will be the pleadings for grace and pardon, when their importance, as connected with a soul of inestimable worth, is seen and felt. Most hearty and affectionate will be the thanksgivings for mercies already vouchsafed, when every instance of favor from above is considered as a pledge of the eternal felicity of the soul.

It follows, therefore, that in the same degree in which it is necessary to resist temptations to evil, or profitably to engage in the solemn acts of religion, it is necessary also to be impressed with the worth of the soul.

The natural result of such an impression will be a diligent care for the salvation of the soul.

Now the *supreme wisdom of such carefulness* is most evident from comparing *beauty, honor, knowledge, riches*, or whatever else is usually valued amongst men, with the soul.

The elegant *lovely form*, which captivates the eye of almost every beholder, and fills the mind that possesses it with perpetual vanity, ill rewards the anxious carefulness used to preserve it. No cautious attention, no human power or skill, is able to protect it from the waste of time, the blast of sickness, or the untimely stroke of death.

The place of *honor*, and the name of applause, for which thousands are glad to sacrifice their ease and sell their liberty, is of little value, since it is subject to all the caprice of fickle-minded man.—How many, once the favorites of a court, the idols of a kingdom, have lived to see all their blooming honors wither, and their names sink into oblivion, if not contempt.

Are you ambitious to climb the envied summit of *literary fame*; and shine without a rival in the acquisition of knowledge? In one fatal hour, a paralytic stroke, a violent fever, may disorder the structure of your brain, rife all the cells of knowledge, and wipe away from your memory the very traces of all that has been committed to its keeping. Thus you may be left the sad survivor of yourself: a mortifying spectacle to human pride; a melancholy, but irresistible proof, how much men may rate the attainment of human knowledge higher than its precarious tenure justifies.

If your great aim is to *become rich*, of chief eminence in your trade, able to command all outward things which can minister to your vanity or pleasure, still how unworthy of your supreme desire and care is such a condition, because absolutely insecure! Life itself, the foundation of all temporary enjoyments, is but as a beauteous vapor that appeareth for a little time, and then vanishes away.—

Each day, we know, is translating some of the opulent sons of industry, into a world, where not a mite of all their gain can follow them.

Nay, if you are engrossed by the care of providing for those tender pledges of God's love to you, the *offspring of your own body*, whom you were a monster of cruelty to neglect; yet here you may be suddenly, be wholly disappointed. Your darling child, the living image of yourself, how unable are you to preserve its invaluable life from perils, and from fierce disease! When parted from you on visit or some business, you may, like Sisera's fond mother, be chiding its delay, and with all the impatience of love, asking, Wherefore is my son or daughter, so long in coming? whilst some appointment of God has taken away the desire of your eyes with a stroke.

Thus, if you take a full survey of every thing which the children of men seek with greatest anxiety to enjoy; compared with a supreme concern for the salvation of the soul, and steady regard to its interests, how vain is it? Nay, whatever it be, except the soul, about which you are careful, it has this most degrading circumstance attending it, it has the condition only of an annuity for life; each successive year makes a considerable decrease in its value, and at death the whole is at an end for ever.

But if your principal care and solicitude is for the salvation of your soul, all the unexpected disasters, disappointments and losses which harass the sinful children of men, will become affecting proofs of the supreme wisdom of your choice, and the unrivalled excellency of your pursuit. Even the tears that stream down the cheeks of the miserable, and the complaints of those who are disappointed in worldly schemes, will pronounce you blessed, who are athirst for your immortal soul's salvation, Are you conscious of its worth? Are you striving in daily intercourse with God, its Creator, Redeemer, and Sanctifier, to secure its eternal welfare? Then you may set all the evils that terrify the human race at defiance. Your inferior dying part they may wound, but they cannot strike deep enough, or reach high enough, to hurt your soul. In the midst of what otherwise would prove ruin unsupportable, your wise choice will cover you like armor, and render you invulnerable.

Are you *poor*, and treated with scorn by the sons of pride, you will have examples and prospects more than sufficient to support you. You will see your own case in the instructive history of the saints of God, who are destitute and afflicted; and in that wonderful contrast of meanness and grandeur, extreme poverty and immense wealth, the dying Lazarus. With patience, with gladness of heart, you will see, that the deepest distress, and the surest title to glory, may be for a small moment united.—In every case where proper care for the soul hath prevailed, you will see that poverty, however extreme, sufferings, however long and grievous add both to the weight and brightness of future glory.

In sickness, also, the supreme wisdom of having been careful above all things for your soul, will display itself with peculiar lustre. For though health is absolutely essential to a sensitive happiness;—though the least ache, or bodily disorder, deprives the proud and worldly-minded of their enjoyments, yet the soul, if with due care it has been exercised in the ways appointed by God, finds sources from whence to derive consolation under the most violent pressures; consolation sufficient to banish both outward impatience and inward dejection from their accustomed throne, the chamber of sickness and pain. With a lovely and edifying meekness, you will regard such discipline, though trying to sense, and oppressive to the flesh, as prepared by

the allwise and merciful Refiner, to purge away every base mixture that still cleaves to and defiles your soul. The welfare of your soul, dearer to you than all external comforts, will induce you to welcome the visitations, which are of such sovereign use to promote its health. In short, in sickness the whole man is a miserable sufferer, where the soul has been forgotten; where earnestly cared for, and instructed in divine truth, the inferior part alone feels the pressure.

To advance still farther; *death*, the detector of all cheats—death, the touchstone of all true worth, and therefore the king of terrors to those whose care every thing has shared but their souls, even death itself will confirm the supreme wisdom of your conduct. The death-bed, on which the gay, the prosperous, and the noble, lay down their heads appalled and confounded, is the theatre for displaying the fortitude of those who have sought, as the one thing needful, the salvation of their souls. The former are confounded, because unprepared. The loss of all they valued is coming upon them; their approaching change can *promise* them nothing; it is much if it forebode not dreadful consequences.—But to the latter, every thing wears another aspect. Must the world be left by them? It has been already renounced and vanquished. Must all temporal good be forsaken for ever? How placid, how calm the surrender, when the riches of eternity are theirs; no striving, no querulous repining against the irresistible summons to depart, when that very departure has been habitually expected as a translation of the soul to its proper everlasting happiness.

In fact, dying Christians, that is, all that have duly sought in a right method, the salvation of their souls, have given proofs of the supreme wisdom of their conduct in the hour of nature's sorrow and distress; so that those fine lines of Dr. Young, are most justly descriptive of the happy few, whose souls have been more precious to them than every temporal concern or comfort.

The chamber where the good man meets his fate
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heaven;
Heav'n waits on the last moment; owns her friends
On this side death, and points them out to men,
A lecture silent, but of sovereign power.*

All these advantages, arising from supreme carefulness for the salvation of the soul, are still more worthy of regard, because *not at all uncertain*.—You may be braving the thickest dangers of the field of war, to get the name of valor and the place of command; yet fall an early victim in the bloody battle, or after it your services may be neglected.—You may burn with inextinguishable ardor, to stand high in the rank of scholars, and ruin your health by intense study, yet die mortified at the littleness of your reputation. Your labor to succeed in business may be incessant, yet through a thousand circumstances which you have no power to prevent, you may repeatedly suffer disappointment, and poverty still remain your portion. The favor of patrons, friends, relations, may be assiduously courted, and appear promising to your earnest wishes; and yet others may supplant you, and, receiving the benefits you were grasping in idea, make the very name of patron, friend, relation, odious to you. The world is every day exhibiting instances of bitter disappointment, in each of the cases above described.

But if with all the strength of desire you have sought for the salvation of your soul; through Jesus

Christ, you have nothing to do with the changes ever incident to the things of time and sense. You have to do with the blessed God, in whom is no variability, neither shadow of turning. You may be therefore rich, or you may be poor: raised, or depressed; beloved, or slighted by those on whom you are dependent; you may enjoy health, or be oppressed with mortal disease, whilst in each state were you to ask yourself, what course could I have best taken for my present peace and felicity? Reason, conscience, Scripture, will all reply, the very course you have taken, that of caring, in the first place, for the salvation of your soul.

To say no more; the *quick succession of years*, which exceedingly impoverish, as they pass by, every man whose soul is not his chief care, will, on the contrary, be accumulating for you the true riches. Like a prudent factor, who, instead of lavishing his gain in present luxury, yearly remits it home, that he may return to enjoy life in his native country, after all his toils, with ease and honor; so will you be growing rich towards God; sure to return, by death, to that happy country, where, amidst congratulating saints and angels, you shall enter upon the possession of an inheritance prepared for your soul, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

SUNDAY III.—CHAP. III.

THE SCRIPTURE CHARACTER OF GOD.

THE first duty of a Christian is to conceive of God only according to the revelation which he has given of himself: to meditate on this revelation with humility, diligence, and prayer, not daring to indulge fallacious reasonings, lest he should form an imaginary god, and then worship the creature of his own brain.

Nor will such an absolute submission of the understanding to revelation, in this matter, be thought in the least grievous or dishonourable, when it is considered, that of ourselves and in our present state of darkness and corruption, we are utterly unable to form any just conceptions of the divine nature and perfections. When once we forsake the guidance of Scripture, we are left to uncertain guesses; we put ourselves in the condition of the unenlightened heathen; and their errors, on this most important subject, as universal as they were lamentable, are a sufficient evidence of the short-sightedness and vanity of unassisted reason, and of the ignorance of man in the things of God.

I shall therefore present you with a transcript of what the sacred oracles have delivered to us, on this important point of belief. In absolute submission to them, I shall endeavor to delineate the *character of the blessed God, as drawn by himself*, and explain his nature and will, his acts and providences, his decrees and purposes, as exhibited in the Bible. Thus, knowing the God with whom we have to do, we may be faithful to the light he hath given us, and regulate our conduct towards him, by the infallible standard of his own plain and positive declarations. And may he himself render them effectual to enlighten the understanding; so that every reader, in the devout fervor of his soul, may cry out before him, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints; who shall not fear thee, O Lord, and glorify thy name?"

In the first place, the Scripture represents God, as possessed of the incommunicable perfection of *eternal existence*. All other beings once were not: there was a period when the most excellent of them first began to exist; and the same power which gave

them life, could again reduce them to their original nothing.

On the contrary, God has ever existed; the same in essence, felicity, and perfection: from all eternity he has been what he now is, and what he will eternally remain. The existence of things which are seen, compels us to acknowledge this incomprehensible truth; and agreeable to it is his own account of his eternal power and Godhead: "I AM," saith he, "that I AM"—The high and lofty One that inhabiteth eternity," is his title. "Before the mountains were brought forth, or ever the earth and the world were formed, from everlasting to everlasting he was God."

Nearly allied to this perfection of eternal existence, is the *unchangeableness* of God. His love and hatred remain immutably the same towards their respective objects. "I am the Lord, I change not," is one of those sovereign titles by which he manifests himself to us: with him "is no variability, neither shadow of turning." In proof of this excellency, God is called a *rock*. This metaphor intimates, that as a rock continues steadfast and immovable, whilst the surrounding ocean is in a perpetual fluctuation: so though all the creatures of God, from the lowest to the very highest of the intelligent kind, are subject to change; capable of new additions or alterations with respect to their knowledge, their power, or their blessedness; God alone is absolutely the same yesterday, to-day, and for ever.

God is a *Spirit*. The distinguishing properties of spirit, are understanding and will, consciousness and activity. By virtue of these properties, every spiritual substance differs totally from dead matter or body, and is infinitely superior to it in its nature and essence. But though this difference between spiritual substances and those of matter, is sufficient to help our weak conceptions; yet we are taught in Scripture, that the ever-living God surpasses in excellence all created spirits, infinitely more than they do, in their nature and properties, merely animal substances. For God not only declares of himself that he is a spirit, but that he is "the Father of spirits, and the God of the spirits of all flesh." It follows, therefore, that it is not sufficient merely to conceive that God is a spirit, meaning, by that name, a living, intelligent, and active being, essentially distinguished from the material frame our eyes behold: for though this is most truly affirmed of him, yet must you add to him perfections, which no other spirits possess; as well as separate from him every kind of imperfection which adheres to them. They exist within certain limits, they are ignorant of many things, they are defective in power; but the Father of spirits himself, is omnipresent, and infinite alike in knowledge and in power.

God is *omnipresent*. The universe, which owes its formation and existence entirely to his creating power, is not only governed, but is continually sustained by him. The whole immeasurable frame of nature must therefore be pervaded by his all-enlivening influence. Accordingly, this most grand and majestic interrogation is put by himself to the children of men: "Do not I fill heaven and earth? saith the Lord." Jer. xliii. 24. And in the cxxxixth Psalm, this perfection of God is described with equal sublimity and force. The enlightened and inspired prophet begins with making the inquiry, whether it was possible for him to hide himself from the Author of his being and the former of all things: "Whither," says he, "shall I go from thy Spirit, or whither shall I flee from thy presence?—If I ascend up into heaven," into the regions above the firmament, "thou art there;" I should not only find myself still within the limits of thy sovereign dominion, but under thy immediate inspection.—

"If I make my bed in hell," that is, plunge myself into the unknown mansions of the dead, and the worlds invisible, where even imagination loses itself in darkness, "behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea;" if, with the swiftness of the rays of the rising sun, I could in an instant convey myself to the uttermost part of the western world, the wings of the morning are not swift enough to carry me from thy pursuing hand; "even there shall thy hand lead me, and thy right hand shall hold me;" I shall exist in thee, O God! thy presence will be diffused around me, thy enlivening power will support my frame. "If I say, Surely the darkness shall cover me; even the night shall be light about me, yea the darkness hideth not from thee, but the night shineth as the day: the darkness and light are both alike to thee." I myself, my actions and circumstances, are equally conspicuous in the thickest shades of night, as in the brightest splendors of the noon-day sun. The universe is the temple of the Lord, and every part of it is filled with his presence. And as the Scripture thus forcibly describes the presence of God with all things actually existing, so it expressly teaches us, that vast as the dimensions of the creation are, they do not bound or circumscribe his being. With holy admiration, we are commanded to say unto God, "Behold the heaven of heavens cannot contain thee!" I Kings viii. 27.

To this amazing perfection of God, his omnipresence, is joined *almighty power*. A human artist, or created agent, can only fashion his work from materials already prepared for him, and which he cannot make: but the glorious God commands things into being. He was not beholden to pre-existent matter in the formation of the world; for "the things which are seen were not made of things which do appear." On the contrary, all things, whether of a material or spiritual nature, stood up before the mighty God at his call, and were created at his pleasure. The heavens, and all the host of them; the earth, and all things which are therein, are not only the work of his hands, but by the *word* of the Lord were the heavens made, and all the host of them by the breath of his mouth: "I the Lord," saith he, "have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded."

The same almighty power of God, to which the whole creation owes its birth, is manifested also in the disposition and preservation of the world in order and harmony. Thus the exertions of the almighty power of God are continually placed before us. "He watereth the earth, and blesseth the increase of it. He covereth the heaven with clouds, and prepareth rain for the earth. he giveth snow like wool, and scattereth the hoar frost like ashes; he divideth the sea with his power, and layeth up the depths in store-houses: fire and hail, storm and tempest, fulfil his word."

The steady course of nature, which thoughtless and profane men are wont to consider as the effect of necessity, rather than of all-wise direction, is wholly owing, we are taught, to the almighty power of God. "It is he alone," saith the Scripture, "who makes the day-spring know its place, and stretcheth out the shadows of the evening—that commands the sun to shine by day, and the moon by night: that prepares a place for the rain, and a way for the lightning and thunder—that maketh the herbs to grow upon the earth. The hand of the Lord doth all these things."

It must farther be observed, that the Scripture gives us the most awful idea of the boundless power which belongeth to God, by declaring, that he can in a moment dissolve the whole frame of nature.

Human force is at much pains to demolish, what before it toiled to erect: but the might of the most high God can, with greater ease than we can admit the thought, change the face of the creation, and destroy what seems to be built on the most stable foundation. "He removeth the mountains, and they know it not; he overturneth them in his anger. He commandeth the sun, and it riseth not; and sealeth up the stars. He shaketh the earth out of its place, and the pillars thereof tremble. The pillars of heaven tremble, and are astonished at his reproof. The mountains quake at him, and the hills melt, and the earth is burnt at his presence."

But in the attributes of mere power, however boundless and irresistible, there is no loveliness. We may indeed be astonished, and tremble before it, but to contemplate it with pleasure, and to conceive of it as the object of delight and of trust, we must behold it in union with other perfections. In union with such perfections it subsists in the blessed God; for he is as infinite in *knowledge* as he is in power. More clearly does he discern his own eternity, than we our temporary duration: more perfectly his own immensity, than we our limited condition of being: more certainly his own extent of wisdom and power, than we the thoughts which are passing through our own minds.

But if God knows himself, he must know also the work of his own hands; for even the meanest artificer, though imperfectly acquainted with the nature of the materials on which he works, knows the effects of his own operations. Since, therefore, from the greatest to the least, from the utmost circuit of heaven to the centre of the earth, there is nothing which the hand of God has not formed, and which his providence does not direct; every thing must be thoroughly known to him. Wherever his power works, there his understanding must discern. The vast fabric therefore of the universe, with all its laws and furniture, with all events from first to last, are known unto him. The innumerable host of sinless angels, and the world of fallen apostate ones; the long progeny of mankind, with all the thoughts, desires, and designs that have been in the mind of each individual, and all the words which have ever fled from their lips, fall under his continual notice. He, with the most exact and infallible comprehension, knows all the active principles of the spirits he has formed; how they will be moved upon the presence of every object which can come before them; in what manner they will act upon every temptation which can try them, and in every circumstance in which they can possibly be placed. These ideas of the blessed God his own oracles teach us to conceive. "The ways of man are before the Lord, and he pondereth all his goings. The eyes of the Lord are in every place: he looketh to the ends of the earth, and seeth under the whole heaven. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; he knoweth the things that come into our mind, every one of them. There is not any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him, with whom we have to do."

And as God is perfect in knowledge, so is he in the attribute of *wisdom*, which is the best exercise and improvement of knowledge. By virtue of this quality he superintends and so adjusts all the parts of the universe, that, whatever changes any of them may undergo, their usefulness and connection with each other may be uniformly maintained. By the exercise of the same attribute he often accomplishes his designs, through means, to human apprehension, the most unlikely. He founds the manifestation of his glory upon what a depraved world despises and derides: and, in the glaring

weakness of his agents, *perfects*, that is, displays *his own praise*. He entangles the rulers of darkness in their own nets, and ruins their designs by their own stratagems; the greatest cruelty of Satan and his instruments, he makes subservient to the designs of his mercy, and overrules even the apostacy of Adam, to display his own manifold wisdom to angels and to men. "He has established the world in his wisdom, and stretched out the heaven by his discretion. He is wonderful in counsel and excellent in working. The foolishness of God is wiser than men, and the weakness of God is stronger than men. He disappointeth the devices of the crafty, so that they cannot perform their enterprizes. His counsels stand for ever, and the thoughts of his heart from generation to generation."

These perfections, called, by way of distinction, the *natural* perfections of God, the more they are considered, the higher must they raise our wonder and astonishment. Who can meditate on eternity, omnipotence, omniscience, and almighty power, and not feel that they are subjects too big for any created understanding to grasp! But the *moral* perfections of God, we can comprehend with greater clearness. And it is possessed of these, that God claims from us the highest reverence, fear, love, trust, and obedience.

The first of these perfections is *his goodness*. By this we mean that principle of good-will, by virtue of which his almighty power and infinite wisdom are exercised in the liberal communication of happiness to his creatures. His bountiful hand supplies their wants, and pours out his benefits upon them all. He makes no other distinction than what necessarily arises from the different qualities or capacities of the respective objects: no other difference than what his own most perfect character requires should be made. "The Lord," saith the Scripture, "is good unto all, and his tender mercies are over all his works. He openeth his hand, and satisfieth every living thing. He is the Father of mercies, and the God of all comfort. The earth is full of the goodness of the Lord." So strong is his goodness in its propensity, and so wide in its extent, as to bless not simply his creatures, but even rebels against his government, and enemies to his truth. "He causeth his sun to shine, and his rain to fall on the evil and on the good, on the unjust as well as on the just. He endures, with much long-suffering, the vessels of wrath fitted for destruction." He allures, and encourages their return to him. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Come now," says he, "and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And, lest these asseverations should not be sufficient to remove suspicions of his willingness to forgive the most enormous offenders, when they turn to him; he swears by himself, "As I live, saith the Lord, I have no pleasure in the death of him that dieth." And that all generations of men, who should ever receive his word, might form the highest conceptions of his glorious goodness, he passed before Moses, and proclaimed this to be his proper title, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin."

But lest his goodness should be so misconstrued as to diminish our apprehensions of the evil of sin; lest it should lead us to imagine, that, where so much favor is shown to the workers of iniquity, there can be no abhorrence of it; the Scripture is

strong, full and frequent in its representations of the *holiness* of God.

By this holiness, is meant, that disposition essential to his perfect nature, which regards the honor of his own divine perfections; and which therefore opposes the violation of his pure will, or the resistance of his just government. As the power of God is opposed to all natural weakness, and his wisdom to the least defect of understanding; so is his holiness opposed to all moral imperfection or sin. It is not to be considered as a single perfection, but rather as the harmony of all the attributes of God; it is therefore called the "beauty of the Lord." Psal. xxvii. Separate from holiness all other excellences of the divine nature would be inglorious. His wisdom might be styled subtlety; his power be only considered as dreadful. On this account those exalted spirits who are best acquainted with the glories of the divine nature, dwell on this perfection. The courts of heaven resound with high adoration, whilst they cry, "Holy, holy, holy, is the Lord of Hosts." And such a particular regard do we find paid to this attribute by the blessed God himself, that he swears by it, in confirmation of the promises of grace; "Once have I sworn by my holiness, that I will not lie unto David." Psal. lxxxix. 35.

Connected with this divine perfection of holiness in God, is the *continual notice* he takes of the behavior of each individual towards himself and his law. On this part of his character the necessity of our absolute subjection depends. For were God either ignorant of what is done by men on earth, or did he judge it insignificant, we should have no more cause to retain any awe of him upon our minds, or to impose any restraint upon ourselves, than if there were no God. It is not the existence of a God, but his moral government of the world, that calls for our fear, and should excite us to obedience. To take away, therefore, all ground of suspecting any inattention in our Creator to our behavior, arising from his own infinite greatness, and our being less than nothing compared to him—to root out this pernicious opinion, which the desire of sinning with impunity might lead us to cherish; the glorious God teaches us to conceive of him, as taking the most exact cognizance of all our inward tempers, no less than our outward deportment, and that with an unchangeable purpose to deal with us accordingly. In the nervous language of his own inspired penmen, "His eyes behold, and his eye-lids try the children of men. The Lord is a God of knowledge, by him actions are weighed. I, the Lord, search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings."

And lest, from the present outward prosperity of the wicked, any should be unreasonable and base enough to conclude, that God is not such an exact observer of our behavior, respecting himself and his law; the Scriptures are full of this alarming truth, which entirely removes the objection; that "God will bring every work into judgment, with every secret thing, whether it be good or bad—that he hath appointed a day, in which he will judge the world in righteousness—that every man shall receive the things done in his body, whether they be good or bad."

But it is not only at the conclusion of this world's duration, and in the day of universal judgment, that God makes a difference between those that serve him, and those that refuse subjection to his laws. God represents himself as continually exercising peculiar and "distinguishing love to his faithful and obedient people," whilst he is insupportably terrible to his obstinate opposers. He is not content with giving to the former, assurances

of his good-will towards them, and of their future glory in the eternal world: he declares, that he will maintain with them even here, an intercourse of the most delightful kind. He will give them such views of the glory of his nature, the excellency of his truth, and the tenderness of his love, as the ungodly and careless neither know nor can conceive. In every season of extraordinary temptation, he is secretly enduring their souls with strength, and giving them power to return from every combat triumphing in conquest, and from every trial enriched with more grace. A considerable part of Scripture is taken up with representing the peculiar favor and loving-kindness of God to his faithful servants. A few passages will give us just conceptions of this part of the character of the most high God: "The eyes of the Lord are upon the righteous, and his ear is open to their cry. The steps of a good man are ordered by the Lord, and he delighteth in his way—though he fall, he shall not utterly be cast down; for the Lord upholdeth him with his hand, for the Lord loveth judgment, and forsaketh not his saints, they are preserved for ever. The Lord is a light and defence, he will give grace and glory, and no good thing will he withhold from them that lead a godly life. The secret of the Lord is with them that fear him, and he will show them his covenant. The Lord sitteth above the water-floods, the Lord remaineth a king for ever. The Lord will give strength unto his people; the Lord will give his people the blessing of peace. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

The substance of these inestimable mercies, is most emphatically expressed in the New Testament, and confirmed afresh, as the portion of all true believers. "If any man love me," saith our Lord, "he will keep my commandments; and I and the Father will love him, and will come unto him, and make our abode with him." The enjoyment of such a peculiar manifestation of God's love is used by the inspired St. Paul as a most cogent argument, to engage men, even at a time of extreme peril and approaching persecution, to forsake the idolatrous religion of their parents: "Wherefore," saith he, "come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Weigh well the import of these declarations of favor to the children of faith, and you will see, in the clearest light, how much the God of heaven and earth regards the conduct of every individual of mankind, who faithfully receives his truth. He is not ashamed to call himself, in every instance, the friend of such, their portion, their father, their exceeding great reward. He is not ashamed to engage his own word and oath, that he will never leave them nor forsake them; but, on the contrary, that he will crown all his goodness towards them here, by calling them up hereafter to his immediate presence and glory.

On the other hand, it is as striking a demonstration of the notice which God takes of men's practice and deportment, that he will *punish in the most awful manner those who are enemies to his government*, and despise his authority. Hear in what terms he proclaims his hatred of iniquity, and his unchangeable purpose to execute vengeance upon sinners; and doubt, if you can, whether God is concerned to maintain his own honor. "The Lord your God, is God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not

persons, nor taketh rewards. If I whet my glittering sword, and my hand lay hold on judgment, I will render vengeance to my enemies, and will reward them that hate me. I will make my arrows drunk with blood. The adversaries of the Lord shall be broken in pieces, out of heaven shall he thunder upon them. God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. Upon the ungodly he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be their portion to drink: for the righteous Lord loveth righteousness, his countenance will behold the thing that is just. The Lord will come with fire, and with his chariots; like a whirlwind, to render his anger with fury, and his rebukes with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. And they shall go forth, and look upon the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

To comment on these nervous expressions would be to enfeeble them. To suppose them figurative expressions, in such a sense as not most emphatically to affirm God's utter abhorrence of sin, and his determined purpose to cast into hell those who die in their sins, is, in fact, to contradict them. Instead of cavilling at them, or vainly endeavoring to explain them away, let us receive them with awe and fear. This is the end which they are intended to produce. "Hear ye, and give ear, for the Lord hath spoken: behold, I will execute judgment; vengeance is mine, I will repay."

If any additional proof were wanting to confute the false and dangerous opinion of those who vainly suppose the Deity to be all mercy; and who pretend to be shocked at the notion of a God who will not let the wicked pass unpunished; it may be derived from the attestations of our Saviour—yes, the only-begotten of the Father, who cannot deceive, who has shown the perfection of benevolence towards sinners, since he laid down his life for them on the cross; he has confirmed, by his own declaration, all the denunciations of wrath above-mentioned. He declares, that in the last day, all nations shall be gathered before him, and at that most solemn time, in the hearing of the whole rational creation, he will say to all them on the left hand, that is, to the vast multitudes of obstinate and incorrigible sinners, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

SUNDAY IV.—CHAP. IV.

THE CHARACTER OF GOD EXEMPLIFIED.

In our last chapter we have the character of God given by his own inspired penmen. We have seen that they represent him as a being merciful, and yet just, merciful, even abounding in grace towards his obedient children; but just to those who despise him, in bringing upon them all the curses written in his book. By this disposition towards both, he appears infinitely holy and reverend, and his character gives the greatest encouragement to the exercise of faith in his name, and to the practice of righteousness for his sake.

But if the character of God were only marked out to us by his own declarations, we should be apt (such is our nature) to be only faintly impressed by it. To give it weight sufficient to regulate our practice, the character must be made still more conspicuous by actions. There must be facts, established upon such authority, that we can no more question their truth, than if with our own eyes we had seen them performed: facts expressive of the

very same perfections in God, which his word declares he possesses. Accordingly, the method of God's procedure, both with angels and men, is an additional, and the strongest confirmation possible that he is good, merciful, and holy; that he abounds in love towards his faithful people, but is the dreadful avenger of iniquity.

With respect to the *goodness of God*, it shines forth in all the excellences which *angels* possess; and all the bliss they inherit, who have never fallen from God, nor left that glorious habitation he of his bounty provided for them.

On *man*, as he came immediately out of the hands of his Creator, and whilst he stood in his first estate, the signatures of the divine goodness were so strongly impressed, as to excite envy in one who had himself experienced the happiness of angels.—Adam was created full of light and knowledge, of purity and peace, of delight and blessedness. He was formed in the image of God; he was invested with dominion over the animal creation. He was not only conscious of the favor of his infinitely powerful and beneficent Creator, but he was admitted to hold personal communion with him. Thus was he made only a little lower than the angels themselves, who shouted for joy at the display of the goodness of God, manifested in the happiness of man. In this state of perfection Adam stood; he was put in possession of it for himself and all his progeny; incapable of forfeiting or diminishing it but by his own wilful apostasy.

Now, who can consider this account of man's original happiness, and not admire the benevolence of him who was the author of it? Who can survey the riches of the inheritance provided for Adam, compared to which, the glory of Solomon was but as the wretchedness of a captive exile, and not adore the infinite goodness of the Creator?

Again; when Adam, through the envy and malice of the devil, operating in a manner too mysterious for us to comprehend, revolted against his Maker, and requited his bounty with the execrable insult of believing Satan to be a better friend to his welfare than God; though the hideous deed could not but draw innumerable miseries after it; yet, even then, behold the goodness of God shined brighter than it did ever at the first creation, and "where sin abounded, grace did much more abound." God instantly revives our most criminal and desponding parents with a promise of salvation. He promises, O astonishing love! to send an invincible deliverer into the world, even His own Son! To send him into the world not to receive the worship due unto his name; not to be adored by every heart, as the only-begotten of the Father, full of grace and truth, but to be defamed as a confederate with Satan, crucified as a blasphemer, and to die, being made a curse for us. "Herein is love! not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Could God say of his most corrupt and idolatrous people, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? My heart is turned within me, my repentings are kindled together?" What then must be the workings of his love towards his own Son, the perfect image of himself, when he "delivered him up for our offences?" when he seemed as it were to divest himself of the qualities of a father towards his son, and, for our sakes, to carry himself towards him only as a judge. "Herein God commendeth his love," he places it in the most advantageous point of light in which it can possibly be seen by angels or by men, "in that while we were yet sinners Christ died for us." The conclusion arising from this amazing demonstration of goodness and mercy, the sending his Son "to suffer for the unjust, and to bear our sins in his own body on the tree,"

the conclusion is irresistible. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"

And as the great God has thus by his actions proved himself to be good and merciful, so has he in the same way demonstrated that *he is a holy God*. For once, his word informs us, there was war in heaven, "Satan and his angels" rising up in enmity against their Maker. The criminals, from the brightness of glory which they possessed, were called "stars of heaven;" (Rev. xii. 4.) yet, no sooner did they sin, than they were stripped of all their honors, and clothed with shame and everlasting contempt: from the height of happiness they were plunged into an abyss of misery; between them and God an impassable gulf was fixed, so that no means of reconciliation will be ever found, no terms of peace be ever offered to them. "God," saith St. Peter, "spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." This single fact is a sufficient demonstration that the Lord our God is holy. For should a king, famed for wisdom and for mercy, command persons of the first distinction round his throne to be cast into dungeons, and loaded with fetters, refusing ever to look on them again with favor, or hear a word in mitigation of their punishment; must not all his subjects conclude their offence was most detestable? and can we draw any other conclusion, when we read that the God who delighteth in mercy has, in the greatness of his displeasure, cast down from their thrones, where his own hand had placed them, so many shining angels, and made them examples, suffering the vengeance of eternal fire?

Another display of the holiness of God, in which all the children of men have been deeply interested, is the execution of the punishment threatened to Adam our first father. The threat was, that upon disobedience, he should immediately suffer death. This death consisted in the loss of the image of God, in which he was formed; his body, after some years spent in toil and sorrow, returning to the dust from whence it was taken; and his soul, unless renewed after the image of God, enduring the pains of eternal death. The latter part of the penalty, we trust, he escaped, through the Mediator so graciously revealed to him; but of the accomplishment of the former part, we alas! are witnesses at this very hour. For what have we, in the place of Adam's original power, but weakness and helplessness?—What, for his divine light and knowledge, but brutish ignorance? What, instead of his peace and communion with God, but natural dislike to him, and guilty fears about his intentions concerning us? What, instead of his perfect purity, but a heart so deceitful, and so desperately wicked, that God alone can know it? And, in the place of an Eden, contrived by infinite wisdom for delight and spiritual happiness, what but a world of confusion and sin, a field of battle, a vale of misery!

If you ask, whence comes this total reverse of circumstances between the first man in innocence, and his posterity? God, who in justice ordained it, gives you this awful account of it; "By the offence of one, judgment came upon all men to condemnation—by one man's disobedience, many were made sinners." Ponder this in your heart, and you will not be able to refrain from crying out, "Holy, holy, holy is the Lord of hosts."

Further, the dreadful execution of God's wrath upon all the world, puts the holiness of his nature out of dispute. Before the death, even of all the children of those who saw Adam for his sin an outcast from Paradise, the fountains of the great deep are broken up, the windows of heaven are open to destroy the whole human race then upon earth, ex-

cept eight persons. And lest this destruction should not be judged the act and deed of God himself, as the holy governor of the world, and as a punishment for its sin, hear the God of all mercy, the giver of every good and perfect gift, the Father of the spirits of all flesh, hear him declaring his awful purpose and assigning its cause. "And God saw that the wickedness of man was great in the earth. And it repented the Lord that he had made man, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them."

There is one fact more, so demonstrative of the holiness of God, as to eclipse the destruction of the antediluvian world, the fall of man, the ruin of the apostate angels. For, in all these cases, the sufferers were first actual transgressors and rebels against God. But if you look to the cross of Christ, there you will see the beloved of the Father, one infinitely more holy than the holiest of the angels in heaven, "set forth by God, to be a propitiation for sin, through faith in his blood, to declare his righteousness, for the remission of sins that are past, that he might be just," might appear to the eyes of men and angels, glorious in holiness or justice, "and yet the justifier of them that believe in Jesus."

We have appealed, and we shall again and again appeal to the death of Jesus upon the cross, yet we hope without tautology; since this marvellous fact, considered in different views, affords the strongest proof of various perfections in God. At present it is urged in demonstration of God's infinite hatred of sin. And in this light it may be well illustrated by a passage of sacred history. In the book of Kings (2 Kings iii. 26.) we read that the Moabites fled before the kings of Israel and Judah, and after a great slaughter were forced with their king, to retire into their city. Here the king, finding himself besieged and reduced to the last extremity, had recourse to an astonishing act to show his distress and his indignation against Israel. He took his eldest son, the heir of his kingdom, and in the sight of his enemies, offered him up for a burnt-offering upon the wall. The action succeeded to his wish; the kings of Israel and Judah were amazed and confounded at the fury which urged him to such a deed, and returned immediately with haste to their own country, as if pursued by a conqueror.

Now this example, taken in one point of view, may be applied to illustrate the subject before us.—For the eternal Father, having used promises and threatenings, judgments and mercies, and still seeing our sins reach up to heaven, besieging as it were his almighty throne, expresses infinite indignation against sin—He takes his only-begotten Son, the heir of all things, the express image of his person, and, in the hearing of heaven and earth, he cries out, "Awake, O sword! and smite my shepherd, the man that is my fellow, saith the Lord of hosts." Should not we, then, always remembering the death of his only-begotten Son, for our transgressions, smite upon our breasts, and go and sin no more?—Should not we serve God acceptably with reverence and godly fear, feeling, from this fact, that, to impenitent sinners, our God will be a consuming fire.

In the last chapter, we produced from Scripture many declarations of the peculiar love exercised by God towards each individual that walks before him faithfully. For instances to illustrate these we may appeal to the history of his providence, from the earliest ages. Enoch, the seventh in the line of direct descent from Adam, because he was unconquerably attached to the truth and authority of God, in the midst of his rebellious kindred, is taken from them in a way which at once immortalizes his

name, and proclaims the love which God bears to his saints. Before this fact could grow faint or obscure, Noah is lifted up to our observation, like the ark in which he was preserved, for an everlasting memorial, that in the most desolating judgments, the care of each individual saint is with the Most High. In the case of righteous Lot, the same distinguishing love of God is again manifested; and two assertions are made by God upon this occasion, which are most expressive of his character towards his faithful people; the one is, that Sodom itself should have been spared for the sake of only ten righteous, if but so small a number had been found within its walls. The other is, that Lot is hurried away from thence with this declaration, "Haste thee, escape; for I cannot do any thing till thou be come thither."

And in what other light than as confirmations of the character of God, that he approveth the way of the righteous, and hath in all ages the most tender and affectionate regard for their welfare; in what other light are we to consider the surprising history of the faithful Joseph? the favor showed to Joshua the son of Nun, and Caleb the son of Jephunneh, and to them only of all Israel who came out of Egypt, or the remarkable and numerous deliverances of David from the snares and persecutions of Saul? In what other way are we to improve Elijah's miraculous assumption into heaven, before the eyes of his successor in office the prophet Elisha? What other conclusions are we to draw from the preservation of Daniel in the den of lions, and of Shadrach, Meshach, and Abednego in the fiery furnace? What are these but witnesses chosen of God, and held up to notice by miracles wrought in their favor, that every obedient servant of God, who copies the pattern they set before him, might know he is, as certainly they were, the object of God's singular care and special love? And though we see not now the course of nature overruled for the deliverance of the faithful, still the comprehensive promise of the unchangeable God abideth sure; "He knoweth them that are his," and will "make all things work together for good to them that love him."

Nor are the facts which attest God's utter hatred of the sin of each individual, few in number or of doubtful import. On the contrary, the record of his actions furnishes us with many awful instances of the immediate execution of justice on daring offenders. There is scarcely a sin which has not been singled out as the object of his wrathful displeasure. Thus Ham, that could mock his father, surprised by accident into intoxication, is accused; Lot's wife, full of worldly cares, and looking back upon the loss of her property with regret and repining, is turned into a pillar of salt. Envy and aspiring pride bring down immediate destruction upon Korah, Dathan, and Abiram. In Achan's fate, and in Gehazi's leprosy, we see how God abhorred the covetous. Behold, thou infamous advocate for fornication, the javelin of Phinehas avenging God's quarrel upon Zimri and Cozbi; renounce thy fond conceit, that whoremongers will not be judged by God: for see, three-and-twenty thousand persons are cut off by him for this sin in one day. Be astonished at the patience of God towards thee, thou false and lying tongue, when thou readest that Ananias and Sapphira perished with the breath of falsehood in their lips! Take notice, thou despiser of Jesus, of the doom of thy fellow-criminal Elymas the sorcerer, and of the judicial blindness with which he was smitten while he perverted the way of truth. Understand, ye vain and haughty, from the ignominious death of Herod, that a proud heart is an abomination to the Lord, and that self-exaltation on account of gifts or pre-

eminence of any kind, is what he cannot endure; for behold, the royal deified orator, after the shout of blasphemous applause from the multitude, is immediately smitten by the angel of the Lord, "because he gave not God the glory; and he was eaten of worms, and gave up the ghost."

All these instances, and many more recited in Scripture, prove with irresistible force, that wherever envy or malice, covetousness or pride, profaneness, impurity, or any temper opposite to the law of God prevails, there the wrath of God abideth; and there, unless they are vanquished before death, must it abide for ever.

Such in his natural and moral perfections, such in his government and providence towards his whole rational creation, is the true God. And that *there is only one God*, who is in all, and through all, and over all, the Scripture is most express. "I, even I, am he, and there is no God with me. Before me there was no God formed, neither shall there be after me. I am the first, and I am the last, and beside me there is no God." But then the same Scripture teaches us, that this unity of God is not a unity of person but of essence, in which the Son and the Spirit are comprehended, in glory equal, in majesty co-eternal, with the Father. Without all controversy, great is this mystery of godliness. It must, however, be received: because the Scripture ascribes those very perfections, in which the nature of God surpasses that of created beings, to the Son and the Spirit. Eternity, omnipresence, infinite knowledge, and uncontrollable power, are represented to belong to them: they, therefore, with the Father, are to be worshipped and glorified. This God, the Father, the Son, and the Spirit, is the God of the Christians. Whilst Jews abhor this mystery, whilst Mohammedans persecute it as an abomination, whilst the self-conceited reject it with disdain, the Christian church, acquiescing in the plain word of God, and satisfied with his declarations, dedicates herself to the sacred Three in one. She continually concludes her public worship with professing her desire to partake of the distinct and different blessings, which are imparted to the church from each of these sacred Three, entreating that the "love of God the Father, the grace of our Lord Jesus Christ, and the communion of the Holy Ghost, may be with us all."

Having thus concluded our inquiries into the nature and perfections of the most high God, as they are delineated in Scripture, it remains, that we should *examine and prove ourselves*, whether our idea of God is a faithful copy of the Scripture pattern? Let us try whether we do not remain in gross and fatal ignorance of his real character, notwithstanding the complete manner in which he has revealed himself in his own most holy word? Take it by no means for granted, that you really possess the knowledge of God: for thousands who are utterly destitute of it, who entertain notions of his character which are abominable in his sight, thus flatter themselves to their own ruin. Search, therefore, and see whether you heartily acknowledge God to be what he has declared that he is, in those particulars in which pride, the love of sin, or unbelief, are most apt to disfigure his real character.

For instance; do you look upon God as bearing that *perfect abhorrence to all iniquity*, which the Bible affirms he does? Is it a truth steadfastly fixed in your mind, that God is not cruel to the work of his own hands, though he doom every soul of man dying in sin to feel for ever the weight of his indignation? Do you confess from the heart that the sanctions of his government are full of righteousness and glory, though they assure you, that to every hypocrite and unbeliever, our God is a consuming fire?

Again: try yourself, whether you are firmly persuaded, that the God whom you worship is a support and defence to every one that believeth on the name of his Son with an obedient heart? Are you sure that the high and lofty One who inhabiteth eternity, humbleth himself to watch every moment over each individual of the faithful for good, and careth for every one of that character at all times, as a wise father doth for the son that serveth him? Do you believe it as a most certain truth, that God doth indeed dwell with men; and that he giveth to all who are living according to his will, such peace and consolation as the world knoweth not. Finally, try yourself, whether you have affecting views of the love of God, as it manifests itself in the person and offices of the Redeemer, in the influences of the Spirit, and in that communion which God thus holds with all his faithful people?

By such inquiries as these, honestly made, your real knowledge or your ignorance of the God of whom the Bible speaks, will be discovered to yourself. It is in these important points that God has made that revelation of himself, and of his conduct towards us, which the world by wisdom could never have discovered. And in the same proportion as God's own representation of himself and of his designs are believed, you will be really enriched by the knowledge of him. Such a knowledge is inestimable; it possesses virtue to heal the corrupted mind of man, and energy to support it amidst numerous trials, and to keep it firm in the exercise of duty: it is this knowledge, in a word, which is emphatically pronounced by our Saviour to be eternal life.

SUNDAY V.—CHAP. V.

NATURAL CONDITION OF MAN WITH RESPECT TO GOD.

No Science can be thoroughly known till its first principles are well understood. This observation is never more true than when applied to religion, the science in which every man is most deeply interested. One of the first and most necessary principles of religion is, a knowledge of our own condition and character, especially as we stand related to the Author of our being.

Now, experience and Scripture, those incontestible witnesses, jointly declare "the deplorable blindness of man in spiritual things, while in a state of nature; and his forgetfulness, contempt, nay, even hatred of his Creator."

His *blindness* is manifested by his practical denial of his absolute dependence upon God for all good. He looks upon the endowments of person, mind, or station, as if they were in the proper sense of the word his own; he trusts in his own wisdom and strength to procure them, and when procured, he glories in them as his own acquirement. In words indeed he acknowledges one supreme universal Creator; but he considers not the consequences necessarily flowing from this truth, to the glory of God, "that of him, and through him, and to him are all things." Hence beauty is intoxicated with the admiration of its own pleasing form; hence the rich, proud of their wealth, look with contempt on the poor; and those who have acquired knowledge by intense application, or who shine distinguished by their superior genius, spurn the ignorant vulgar; nay, even the spiritual man is much too ready to exalt himself in the flattering survey of his own gifts and grace. The universal prevalence of this spirit of self-sufficiency loudly proclaims the blindness of the human mind to that fundamental truth, that "no man can receive any thing except it be

given him from above." With respect then to every advantage on which we place a value, "it is God only that maketh men to differ." But so gross is this blindness, and so truly is it a property of our nature, that it is difficult, even with all the aids of supernatural light and divine grace, to obtain deliverance from it. Some symptoms of it may be found (where you least suspected them) even in the most enlightened of the earth.

The natural blindness of man with respect to God, may be proved also by the judgment he makes of a life of obedience, and a life of self-indulgence. Compare these together, and you would not even believe it possible to make a wrong choice. For what is a life of obedience to God? It is paying our allegiance to the wisest, the best of Kings, and duly discharging our filial duty to the most affectionate of Fathers. It is freedom to the fettered soul, and deliverance from passions as base as they are hurtful. It ensures a peaceful enjoyment of mind, which affords no ground for sharp self-upbraidings. It makes a man a blessing to all in close connection with him, effectually restraining him even from the intention to do evil. In prosperity it keeps the mind humble; in adversity, calm and patient: nor can the prospect of death disturb its tranquillity, for its hope is full of immortality.—Survey now its contrast, a life of self-indulgence. How depraved, how monstrous is every feature! The whole appears no other than a hideous compound of ignorance, obstinately contradicting infinite wisdom; of contempt shown by a sinful worm to eternal majesty; of ingratitude to bounty the most undeserved; of rebellion aiming its blow against supreme mercy. A life of self-indulgence makes a man afraid to look inwards, or forwards to approaching eternity; it is infectious and full of mischief to others; it is wholly without excuse, and in every view altogether odious.

What light can there be left in the human mind, if a life of obedience is not always, without hesitation, preferred, infinitely preferred, to a life of self-indulgence? For beauty, in its loveliest bloom, doth not so evidently excel pale loathsome disease, as a life of faithful obedience surpasses one of self-gratification.

Yet, alas! to the shame of man, experience daily proves his choice to be fixed on what merits absolute contempt, and his preference to be given where detestation alone is due. Innumerable are the slanders with which man asperses a life of strict obedience, and loud are the complaints he urges against it: he industriously employs all his powers of wit and reason to make a uniform subjection to the will of God appear irksome, and opposition to it guiltless.

In vain do all the children of obedience lift up their voice together, and cry, "Great is the peace that they have who keep thy law, and nothing shall offend them." In vain does the all-sufficient Jehovah promise his in-dwelling presence and Spirit; in vain does he promise pardon, power, peace and salvation to the faithful and obedient; all is too weak to open the eyes of men in general, and to enable them to perceive such pleasure and such charms in the way of duty, as they fondly fancy they discover in the paths of self-will and transgression. And to this gross mistake it is owing, that the number of real Christians is so small, the multitude of open sinners so great.

This observation leads us to a further discovery of the blindness natural to the human mind, with respect to what it esteems the true foundation of happiness. Were it a fact, that great possessions, titles, or appearances could satisfy the soul, it might then be no proof of human blindness to seek for happiness in what the world can give, to the neglect

or disparagement of God: or were we, like the heathen, left in gross darkness about the perfections of God, and in ignorance of the notice he takes of his creatures; on either of these suppositions it would be no evidence of blindness in man to reject, as imaginary, the prospect of finding happiness in the knowledge of God, and in a lively consciousness of his favor. He might plead, that it was the height of arrogance and presumption to imagine there could be an intimacy and friendship between him and God.

But when, on the contrary, the infallible Scriptures fully display to us the glorious perfections of our God, and when they assure us also of the high place man holds in his thoughts; when they declare that his heart is open to embrace him, as soon as he earnestly desires deliverance from sin, and to treat him with all the endearments a son can receive from the most loving father—in such a case must not the mind be deplorably infatuated, if it does not listen with delight to these declarations, place confidence in them, and instantly accept the rich offer made by them as a treasure of peace, of happiness, and glory? Yet alas! far from acting in this most reasonable manner, we are with great difficulty brought to believe that God does indeed dwell with man; and with still greater, to desire any share in communion with him. After a thousand disappointments from the world, still with boundless credulity we depend upon delusion for happiness. The meanest trifle, the most sordid pursuit, every thing except the knowledge and love of God, we are blind enough to fancy worth our esteem and our labor to obtain.

Thus does gross ignorance cover the mind of fallen man. Every inferior creature, even the crawling worm or buzzing insect, perceives what is most beneficial for itself, steadily pursues and constantly adheres to it. But man is naturally blind to the fountain of all good, and to the enjoyment he can possess through the knowledge and love of him. Even men of the finest abilities, whose penetration, in other respects, is piercing as the eagle's sight, are in this point miserably blind. Gross darkness covers the rich and the poor, the young and the old, the priest and the people, till God commands the light to shine out of darkness, and bestows from on high a sound understanding and right judgment.

The blindness of the human mind is most strongly asserted in the following Scriptures, to which more of the same kind, were it necessary, might be added: Job xi. 12. "Man is born like the wild ass's colt," that is, not only destitute of heavenly light and wisdom, but stupid to apprehend it, and averse to receive it. Observe how keenly this is pointed: *like the ass*—an animal remarkable for its stupidity even to a proverb; like the ass's *colt*, which of course must be more egregiously stupid than the dam; like the *wild ass's colt*, which is not only dull, but stubborn and refractory, neither by nature possessing valuable qualities, nor capable of receiving them through any discipline. The same blindness, natural to the human mind, is necessarily implied in those assertions of the Lord Jesus Christ, which ascribe all discernment of spiritual things to the influence of the Holy Ghost: which style him the Spirit of Truth, whose office it is to lead us all into truth. Nay, sufficiently decisive on this point, if there were no other testimony, is that remarkable one of St. Paul: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

But it is not blindness only that is chargeable on fallen man; *his entire forgetfulness of God*, even though the *whole creation* loudly attests his excellency and his presence, argues extreme depravity.

Man can be a witness to the whole host of heaven moving in continual order around him; he can enjoy the grateful vicissitude of the seasons, and feast upon the various bounties of the earth; he can stand encircled with conveniences and comforts, and yet not advert to the infinitely wise and gracious hand that made and sustains all things. He excludes God from the government of his own world, because not subject to the observation of his senses, and ascribes the honor due to him, to those passive instruments which only subserve his will. When God, therefore would impress a nation with any heartfelt awe of his agency and rule over the affairs of men, he is compelled to send forth his judgments on the earth, which, like a glaring comet troubling the sky with its irregular motion and portentous appearance, may arrest the attention, alarm the fears, and lead the thoughts of man to his Maker. When he would recover an individual from that deep forgetfulness of him in which he lies by nature, he must change his prosperity into trouble, and his joy into heaviness; he must confine him to a chamber of sickness, or on a bed of languishing must teach him to know himself; he must scourge him with pain, or by fearful apprehensions of impending punishment must awaken the sleeper into sensibility. Still, however, even after these severe monitors have faithfully performed their office, and forcibly set before man his adorable Creator, the remembrance of him, alas! is apt to pass away like that of a guest which carries but a day.

It passes away, though all nature unites to exhibit him to the senses. "Whilst the sun, clothed in transcendent brightness, comes forth from his chamber every morning to publish his Maker's glory; whilst the moon and stars, which govern the night, add their united evidence to magnify their Creator to a gazing but unaffected world; whilst the air whispers his clemency in the balmy refreshing gale, his majesty sounds aloud in roaring winds and rending storms: yet both expedients fail; man is like the deaf adder that stoppeth her ears, he refuseth to hear the voice of the charmers, charm they never so sweetly, never so forcibly. Each flower, arrayed in beauty and breathing perfume, courts our affections for its infinitely amiable Author; not a bird that warbles, or a brook that murmurs, but invites our praise or chides our ingratitude. All the variety of fruits deposit their attestation on our palates, yet seldom reach our hearts: they give us a proof of the divine benignity, as undeniable as it is pleasing, and too often as ineffectual also. In short, the whole creation is a kind of magnificent embassy from its almighty Lord, deputed to proclaim his excellences, and demand our homage." Yet man, such is the depravity of his mind, disregards the former, and of consequence withholds the latter.

It may be said, these instances of the power, wisdom, and goodness of God in the creation, are silent and inarticulate witnesses, and therefore fail to engage the attention of man. Alas! then his forgetfulness of his Maker is stubborn enough to withstand even louder calls. Behold! "the messenger of the Lord," with heaven-enkindled zeal in his heart and fire in his eyes, addresses him; he pleads before him the cause of God and truth; he makes his earnest appeal to reason, to man's own experience, whether God ought to be forgotten? He sets the Father of the spirits of all flesh before him, in the supreme glory of his character and the overflowing riches of his grace: yet the force of the impression abides no longer than till the next earthly trifle occurs, or the favorite object of pursuit presents itself to the mind. Either can scatter every idea of God from his faithless memory, as the wind disperses the chaff.

Nay, when *that holy word* which breathes the ma-

jesty of him who inspired it, is read by his minister, man, till renewed by grace, betrays in his whole deportment a flagrant insensibility and a reproachful irreverence toward God. The sons of business are still in idea, buying, selling, and getting gain, as at the exchange or market: the eye of lewdness ceases not, even in the holy assembly, to gratify evil concupiscence: youthful curiosity roves with careless indifference from object to object. Amidst a multitude of professed worshippers of God, only the few who have been happily recovered from their natural insensibility worship him in spirit and in truth. Weigh this fact, too, too frequently occurring, not to fall under your notice; and it will extort a confession from you, that the God, in whose hands is all our life and happiness, for time and for eternity, is more overlooked than the smallest object that concerns our temporal welfare, and more forgotten than the meanest person on whom we may have dependence.

We have seen, then, that it is the way of man to live in forgetfulness of God. But let not this forgetfulness be considered as the effect of mere inattention, a venial failing which, though it ought to be corrected, argues no corrupt nature—No, *it is highly culpable*: it arises entirely from a depravity of disposition. Are we wont to be obstinately inattentive to our friends, whilst any degree of veneration remains for them? When the lord of a great household is absent, and therefore invisible to his servants, do they lose the remembrance of their duty unless they are wholly base and prodigate? When children are separated from their affectionate parents, though even at the distance of whole kingdoms, can they lose a lively remembrance of their relation, or a sense of their obligations, unless they are sunk into total degeneracy? If we trace, therefore, man's forgetfulness of God up to its real source, it will afford us still more afflicting evidence of his natural depravity, and prove "he is a despiser of the Lord God omnipotent."

Neither let ignorance of the nature of God, and of the homage he requires from men, be pleaded as an excuse for our forgetfulness. For has not reason remonstrated against our sin? Has not the word of God distinctly pointed out its malignity?—Have not undeniable facts proved, that God, notwithstanding his infinite greatness, is pleased to inspect our conduct with the most minute attention? No earthly potentate can show himself so observant of the manners of his subjects, so jealous of the honor of his laws, as the King eternal, immortal, and invisible. For, ask and inquire under heaven, from the beginning of the world unto this day, who is he among the princes of this world, that has so fully prohibited all that is evil, or so strictly enjoined the practice of all good, as the Lord of the whole earth? who has added penalties to deter from presumptuous offences against his laws, worthy to be compared to everlasting burnings? In what state are such rich preferments, such desirable honors, insured to loyalty and obedience, as in the kingdom of our God? or to say no more, who among the kings of the earth, in all the fierceness of his wrath, has been found so terrible to avenge his quarrel, as the righteous God, in his judgments that have been executed upon sinners?

Our forgetfulness, therefore, of so great a God, who has so plainly and fully manifested his authority, is sinful, and is an instance of high depravity. It is no less than contempt of God, and as such is a crime infinitely heinous. To show contempt to a person who is in any degree our superior, is a greater offence, all will allow, than if he were our equal. To offer an affront to a crowned head, a much greater offence than to a private man—as every act of honor derives its value from the dignity

of him who pays it, so an offence is dishonorable and base, in proportion to the character of him against whom it is committed. The consequence then is plain, that to show contempt to God, is an offence truly infinite; for almighty power, made lovely by an essential union with perfect wisdom, justice, and mercy, constitutes the name of God, and demands the heartfelt adoration of his creatures.—To question whether such an adoration be due to him, argues a profligate stupidity of mind; but to act as if he were unworthy of fear and love, is still more flagitious wickedness.

Yet that it is the custom of man thus to act, you may see in the clearest light, wherever you turn your eyes. Consider the multitudes who are living in the open breach of one or other of the laws of God. Are they doing so because they are ignorant that their sin is forbidden? No. Profane swearers know what the third Commandment requires, and by what Lawgiver it is enacted; the intemperate are acquainted with the Scripture which denounces woes on those "whose god is their belly, and who are mighty to drink wine;" the lewd are no strangers to that awful declaration, "whoremongers and adulterers God will judge," nor fraudulent tradesmen to that solemn appeal, "Know ye not, that the unrighteous shall not inherit the kingdom of God?"

But notwithstanding these plain peremptory declarations, fraud, intemperance, and profaneness, have ever covered almost the whole face of the earth—and sinners of each of the above-mentioned class, though entreated, though importuned, though adjured in the name of God, who made, who preserves, and who will judge them, not only refuse to hearken, but rage in confidence of their own safety. By this conduct man foams out his own shame, and proves that, where he can neither plead ignorance, nor forgetfulness, he will dare to treat the commands of God as if he thought them the wild injunctions of passion, the impositions of tyranny, or the dictates of folly. He will dare to treat the law of his Maker, as if, in some instances, at least respecting himself, it were absurd in its intention, unreasonable in its restraints, unnecessary to be observed, and to be broken with impunity.

It is in vain for man to reply, whilst he remains a wilful transgressor of the law, that it is far from his intention to be guilty of contempt towards God, he only means to please himself in his sin. For where the law of God is openly declared, as it is in every Christian country, it is impossible to do the one without being guilty of the other also. A rebellious spirit cannot possibly discover a more flagrant contempt of God's government, than by first concluding, that it will be his interest to walk contrary to his commandment; and then, whilst doing so, making light of the wrath revealed in the most solemn manner against all the unrighteousness and ungodliness of men.

But in whatever point of view man may himself regard his practice of sin, it is beyond dispute that the eternal God looks upon it in a most serious light, and will punish it as a contempt of his authority. He represents himself as so touched by the unprovoked and inexcusable rebellion of sinners, that he becomes inexorable to their cries, and regardless of the dreadful miseries into the abyss of which they are ready to fall: "Because I have called," by my Spirit, my law, and my ministers, "and ye refused;" because, like one vehemently desirous to be obeyed, "I have stretched out my hand, and no man regarded." But "ye have set at naught all my counsel, and would have none of my reproof: I will also laugh at your calamity, and I will mock when your fear cometh. When your fear cometh as desolation, and your destruction

cometh as a whirlwind, when distress and anguish cometh upon you." Prov. i. 24—27. In this passage you observe the Almighty expressing, in the most alarming manner, the contempt and scorn he will show towards obstinate sinners, as only the just retaliation upon them of the very same usage and treatment he has received so long at their hands.

What has been offered proves but too fully the natural depravity of man. There is no way of refuting it, but by affirming that it implies no baseness to behave towards the Fountain of all good with forgetfulness, and to treat Excellency itself with contempt. But wherever there should be impiety enough to maintain such a shocking assertion, there would also be a living demonstration of the truth that was contradicted.

SUNDAY VI.—CHAP. VI.

NATURAL ENMITY OF MAN AGAINST GOD.

THE deplorable blindness of man in his natural condition, his neglect and contempt of God, have been already stated; but there is still, alas! something worse chargeable upon us all till created again in Christ Jesus. This I should carefully conceal, if it was my aim merely to please my reader, instead of bringing him thoroughly acquainted with himself. I know that what I am going to prove upon fallen man, is extremely offensive to natural pride. I remember well the time, when my own self-complacency would have been provoked at such a charge as I now bring against the human race.—Let me then entreat the candor of the reader to believe that I would most conscientiously avoid imputing to fallen man, more sinfulness than Scripture and experience fully warrant: let me also humbly request to be esteemed no less benevolent than if I maintained that man was born with perfect rectitude of soul. I should with the greatest pleasure embrace that opinion, if fact and the express testimony of God did not compel me to renounce it as a dangerous delusion.

Having thus endeavored to procure an unprejudiced hearing of my arguments, I am bold to open to the bottom the deplorable corruption of human nature, and to maintain that there dwells in the heart of every man, till changed by grace, *an aversion to the very Author of his being*. This is an accusation of so detestable a kind, that even those who are most visibly under the power of a dreadful depravity of mind, will not allow its truth. But the proofs I shall bring are such as every one would allow sufficiently to demonstrate aversion in any other case. And after these proofs are laid before you, you shall then hear the infallible decisions of the word of God.

You will allow, then, that wherever the company of persons confessedly wise, excellent, and amiable, is distasteful and irksome, there is ground to conclude, that it arises from some personal dislike.—Now secret prayer, and reading the Scriptures with humility and attention, are the nearest approach to God, the most like being in his company of any thing of which we are at present capable. By these, therefore, we are said in Scripture, "to seek his face and come into his presence." If therefore an aversion to holding such intercourse as this with God, can be proved natural to fallen man, it evidently proves his aversion to him; for none can dispute the wisdom of God or his glorious excellence.

By this test try the human race in every stage of life, and say, where are the young people, where are the old, who before they are divinely renewed, have any delight in prayer and reading the Scripture?—I do not say they totally neglect them; but do not

they repeat their prayers in haste, without serious attention to their meaning? Is not the Bible, that authentic account of God and his wonderful works, a dull tasteless book, and therefore neglected? If it is read, are not a few minutes thought time enough for such a task, whilst hours are every day consumed with delight in idle sauntering, in frivolous visits, or in frothy entertainments? If this conduct doth not, what can demonstrate the aversion of man to God? especially, since God, amazing condescension! offers to hold communion with us, invites our acquaintance, and would have us regard him as our exceeding joy; why is this offer slighted? Surely, because we naturally like not to retain him in our knowledge, nor to glorify him as God.

Again: it cannot be doubted that a great degree of hatred against a person prevails when it extends even to those that are connected with him, and when attachment to him becomes a cause for breaking the closest bonds of friendship.

Tried by this rule, the natural aversion of man's heart to his glorious Creator, Redeemer, and Sanctifier, appears as flagrant in its effects, as it is detestable in itself. A zealous spirit of obedience to the Lord Jesus Christ may be considered as the expression of a sincere attachment to him; but this spirit is, in all ages of life, offensive to the generality of mankind. Does this uncommon, but most excellent disposition discover itself in a child at school, his playmates, as from an instinctive enmity against him, will assault and persecute him with derision. In universities, which furnish education for the world, you may be lewd and intemperate, profane in speech and principle, without offence to your fellow-students; but if, with a becoming fortitude, you refrain from all fashionable sins, and urge the authority of God's law against them, the most cutting ridicule and abusive insult will be heaped upon you.

Now as this is the case before the corrupt affections of the human heart are strengthened by age or inflamed by indulgence, it must necessarily be much more so afterward. It is accordingly a fact, that the real fear and love of God in Christ Jesus, become the cause of variance and separation where the greatest intimacy and the closest friendships subsisted before. Those very persons who, whilst living in a fashionable forgetfulness of God, were beloved as most amiable, and even proposed as patterns for imitation—no sooner are divinely changed to delight in the knowledge of God, and his gospel, than they perceive their careless friends treat them at first with a civil reserve, then proceed to censures of their extravagant piety, and at length discard them entirely from their friendship. But could this be the case if there were no aversion in the heart to God? By no means; for though you may not like your friend's contracting an intimacy with a third person, yet you will not quarrel with him for it, unless you had a secret dislike of that person in your heart.

It is a sure proof of aversion against a person, when "the respectful mention of his name, and the just praise ascribed to him, is not borne without impatience and displeasure." The party-bigot, every man will allow, overflows with the gall of bitterness; and therefore, when the good qualities of those who are in opposition to his sect become the subject of discourse, he either sits in silent chagrin, or is evidently impatient till another topic of discourse is introduced.

And is it not then a proof of aversion to God, when, amidst all the variety of subjects of discourse, objection is made only against such as are designed to magnify the only true God, and Jesus Christ whom he hath sent? What but aversion to God

would immediately brand such conversations with the odious names of cant and hypocrisy, and obstinately ascribe it to some hateful motive of ostentation or sinister design?

Men are pleased with incessant prating about every the meanest trifle, or most sordid vanity; but as soon as any attempt is made to turn the conversation on the great Lord of the world, his transactions, government, perfections, and love, the very mention of the subject is received in most companies with visible dislike, a disapproving silence ensues, and the subject drops as soon as introduced.—Ah! what can demonstrate that the unrenewed heart of man is at enmity with God, if this fact does not, which proclaims so loudly that he is the only person of whom no one chooses to speak, and whose praises no one desires to hear? Could a circle of avowed Atheists desire to have it otherwise?

Again: who can doubt whether enmity reigns in the heart against an earthly king, when the tongue is busy in abusing his professed friends, and in casting reproach upon his government, and the hand is active in opposing it? Can it be doubted then what is the real temper of man's heart towards God the King of the whole earth, before a divine change is experienced, when it is common to hear ridicule poured upon the pious and devout, as creatures absurdly demure, pitifully weak in their judgment, or enthusiastic in their temper? What a malicious insinuation is this against the glory of God? Does it not imply that all who have any concern for this honor are actually under the power of delusion, and truly despicable in their choice and pursuits?

Add to this, that the disobedience of men to the law of God amounts to the strongest proofs of aversion to him. Every wilful transgression is an act of controversy with him who forbids it, and of direct opposition to his will; it is expressly styled in Scripture, "rebellion against God." For though we have no power to overcome our Maker, or to shake the everlasting pillars of his throne; though we cannot bring forth the weapons of our indignation against the invisible God, as rebellious subjects can do against their mortal sovereign, yet the bidding defiance to his law demonstrates our will to do this execrable deed. It is an evident declaration that our spirit is in a state of hostility against heaven. Every open presumptuous offender against God, calls aloud by his practice upon all who behold it, Come on, rise up with me, against the Lord; who is he that he should reign over us?

Now from these instances, notorious in every place, make an estimate of the natural disposition of man's heart towards God, and then say if it is not evidently that of aversion; and if you would allow these instances a sufficient demonstration of enmity in every other case, be ingenious and honest enough to grant it to be such in the present.

To prevail with you to do this, attend further to the manner in which our natural state and condition is represented by the God of truth. He constantly speaks of the children of men, in their unregenerate state, as *haters* of him, as his *adversaries* and *enemies*. Christ, we are assured, "died for the ungodly;" that is, those who were "enemies to God."

The same truth is positively affirmed, Rom. viii. 7. "The carnal mind" (which the context explains to be the mind of man in its natural state) is not only disinclined to God, but *enmity* against him; which enmity expresses itself in refusing to be subject to the law of God.

Indeed the gospel itself, even in one of its most lovely titles, emphatically implies the melancholy truth we are proving. For it is called the ministry of *reconciliation*, that is, a method designed by consummate wisdom, and executed by almighty love,

to reconcile us unto God, who were "enemies in our minds" to him "by wicked works." Col. i. 21. And let the man who would deny the necessity of reconciliation in his own case, descend into his breast and take a full survey of his duty by the light of Scripture, and then say what hope he can have, but from an act of grace in God, receiving him to favor, and putting him in a way of complete redemption by a new birth of the Spirit in the renovation of his heart.

From this proof of the total depravity of man in his temper towards God, his natural guilt and sinfulness appear in a glaring light. For what can be more criminal than such disaffection to God the Father everlasting? It is no less than a total denial of the relation that subsists between the Creator and the creature. It is removing the best and noblest part of the divine workmanship, visible on earth, from its proper basis and centre. If you were to break in pieces the frame of nature, and resolve the world into a mere chaos, the confusion and evil would not be so great, as that of breaking the bonds which unite the Creator to his noblest work, a rational immortal soul. All the relations of creatures towards each other are mean and insignificant, in comparison of those which subsist between creatures and the Author of their being. Besides, what monstrous wickedness is it to be disaffected to our most bountiful Benefactor? What do we think and say of those who have an aversion to their parents? What, when they dislike and shun those who have been ever kind and full of paternal love; are we not wont to brand such ungrateful children with every name of reproach, and to judge them guilty in the highest degree? But in how small a measure do parents contribute to the being and welfare of their children, in comparison of what the great God doth to ours? and how little superiority in point of power and excellency have parents over their children? Whereas the excellency of our Maker surpasses even our highest conceptions.

And what cause can man pretend for his disaffection towards God; many good works has he done for us; for which of these is he hated? What injuries have we received from him to offend us; rather may I say, by how many powerful allurements hath he sought to gain our affections; by benefits visible to every eye, repeated day by day in all the comforts and conveniences of life; by inviting us to the highest degrees of honor and happiness, by giving his only Son to be a sacrifice for our sins.

Disaffection to our Maker comprehends all other wickedness; for as the law of love is the sum and substance of all the precepts, so disaffection to God is comprehensive of all iniquity, since every branch of it may be resolved into this depravity of mind.

If you ask what is the use of so strongly representing the natural vileness of man, and giving his portrait in colors so opposite to those in which he is drawn by the flattering pencil of many moral painters? The answer is, that it is only upon the doctrine of the entire corruption of human nature that the propriety of the capital and peculiar doctrines of the Bible rests. By the capital and peculiar doctrines of Scripture, I understand redemption from the insupportable punishment of sin, acceptance with God only through faith in our Lord and Saviour Jesus Christ, the illumination of the mind, and a change of disposition by the inward operation of the eternal Spirit.

Against these doctrines you must be strongly prejudiced, or will receive them only as speculative points, till you are sensible that your natural state is exceedingly corrupt. For though your conscience will not suffer you to say you have done no evil, yet, if possessing some civil and moral virtues which

gain you esteem amongst men, you believe yourself to be comparatively innocent, you cannot be reconciled to those declarations of Scripture which affirm "eternal death to be the just portion of fallen man."

Equally averse must you be to embrace the gospel method of purification unto eternal life. The flattering idea of your own merit, and the plausible expectation of greater reformation, will render you too partial to your own righteousness to permit you to approve of the doctrine of salvation by grace; for this is a doctrine infinitely mortifying to human pride; it disannuls every plea for mercy but the sufferings and victory of the high and holy Redeemer, who, in absolute pity, undertook to recover fallen man from ruin, by bearing his sin and subduing his enemies. A way of reconciliation this, which is never cordially accepted, nor effectually used, till all the tempers and dispositions natural to the human mind are confessed to be evil, that is, full of disaffection and enmity against the law of God. Whereas the full conviction of this truth disposes the mind to perceive that it became him, by whom are all things, and for whom are all things, in this, and no other way of justifying sinners, to bring many sons to glory.

Moreover; whilst it is supposed that men are not by nature deplorably blind to the truths of God, and to his excellency, and in their earliest dispositions set against him; the doctrine of regeneration, and of divine grace, as the principle of a new life, must appear unnecessary and absurd. For if man's understanding is not darkened, if by thought and reflection he can attain a due knowledge of the truth, he does not then stand in need of foreign help. In this case it is reasonable to urge him to exert his own powers; but to press him to make request for a spirit of wisdom and revelation, is vain and foolish. In the same manner, divine grace can never be conceived necessary to form and fashion the soul anew, unless it is naturally prone to express forgetfulness, contempt, and hatred towards its glorious Creator. To reform the outward actions, or to lead a life merely sober and honest, requires no such supernatural aid and powerful operation. We daily see many who despise prayer and the word of God, and are altogether sensual and earthly, yet living in integrity and in quietness with their neighbors; so that it is not with respect to social dispositions that men universally discover their depravity, and their want of a new heart and a new spirit. But it is that secret impiety which opposes our giving to God the honor, obedience, and supreme love which are due unto his holy name, which renders the agency of the Holy Ghost absolutely necessary. It is the removal and cure of a dreadful disorder which runs in the blood of all the human race, which is interwoven with our corrupted frame, and demands the skill and energy of Him whose power first formed the soul, to restore it again to the image of God.

The conclusion therefore is plain, that as ignorance of our natural condition and character with respect to God prevails, the whole scheme of Christian principles must be rejected, or hypocritically received, whilst in the same degree that we know ourselves, it will be revered, embraced, and practically improved by us.

SUNDAY VII.—CHAP. VII.

ON THE PERFECTION AND USE OF THE LAW.

WE have now endeavored to delineate the character of God and the natural state of man, as they are revealed in Scripture; the next subject with which all men ought to be fully acquainted, is *the nature of the law*. The law, with its terms of perfect righteousness.

ness and life on the one hand, of disobedience and death on the other, is the first thing which the word of God presents to our notice; and till this is known, the gospel cannot be understood, nor the grace of God be duly received! for the gospel is the revelation of God's way of delivering a sinner from the curse of the law. The intimate connection which subsists between the law and the gospel is frequently taught in Scripture; yet from a natural reluctance to confess ourselves the guilty impotent creatures we are, and from a false construction of what is spoken of the law (as if it related only or chiefly to the Jewish state,) this connection is fatally overlooked by multitudes who profess themselves Christians.

To remove such hurtful ignorance I shall lay before you the perfection and extent of the moral law; the excellent end it perpetually answers wherever it is duly received, and the pernicious errors which must possess and govern the minds of men whilst they remain ignorant of it.

The perfection of the law of God will evidently appear by comparing it with other laws, and observing its greater extent. With regard to human laws, even the best of them must ever prove defective in this, that they cannot reach the propensities to evil, nor take cognizance of the intents of the heart; their whole force can extend no further than to forbid acts which would disturb the public peace. The law of God, on the contrary, condemns, under pain of insupportable penalties, the latent compliances of the heart with temptation, and commands us to resist the first workings of evil within.

If it is said the law of conscience is not defective in this respect, as the laws of the state must be; that this goes deeper, serving as a supplement to them, and restraining where the power of a penal statute cannot. It may be replied, that the law of conscience is principally formed by the manners and sentiments of those with whom we are educated, and with whom we converse. Of course it is depraved by customs and prejudices of various kinds; it must prove therefore an uncertain, and sometimes perhaps a dangerous, instead of a sufficient rule of action. But the law of Scripture leaves us in no such difficulties; whilst we are directed by it, we are following no other guide than that of perfect truth and righteousness.

The law which is established for the peace and good government of nations, is often severe and distressing to individuals, nor can it be otherwise; the best therefore is that which is accompanied with the fewest evils. But the law of God is equally, at all times, and in all places, of universal benefit; wherever it is most conscientiously regarded, there the greatest measure of happiness will certainly be enjoyed. For no one with truth can say, he is in the least degree aggrieved by it; nor can any, either of the rich or the poor, whilst they regard their true comfort or interest, have cause to wish the least alteration in it.

Again, the doctrine or law which the moral philosophers of old taught, and which many profess still greatly to admire, is little more than an imposture, covered over with swelling words of vanity.—It undertakes to annihilate the passions, yet neither promises nor intimates that any supernatural aid shall be afforded to accomplish such an arduous work. Nay, it encourages instead of condemning some of the worst tempers natural to man. It cures intemperance and the thirst for revenge by pride, the sins of the body by giving indulgence to those of the mind, that is, in other words, it makes a man less like a beast, by making him more like a devil.

Far different is the law of Scripture; this allows no place for sinful tempers of any kind; it strikes at the root of every disposition contrary to the perfection of the soul.

There is however one law which calls for a more respectful consideration: for it claims the God of heaven and earth for its author; I mean the *Jewish ceremonial law*. But even this, when compared with the moral, will appear far less excellent. For though of divine appointment, it was appropriated only to one people and nation; whereas the moral law extends to all, for it immediately results from the relation of mankind to God, as their Creator and Benefactor.

In the ceremonial law there was only a relative use and worth; it was to serve for a figure for the time then present; it was designed with no other view than to shadow forth Christ the substance, and then to cease for ever when he appeared. But the moral law possesses an excellence which endures for ever: and whilst the ordinances of the one, in a figurative symbolical manner, only respected inward purity, the precepts of the other are directly ordained to require righteousness in the tempers and imaginations of the heart.

The excellence and perfection of the moral law will appear still more manifest from a brief survey of what may be considered as an epitome of it, the law of the ten Commandments. From their extent and spirituality, it will appear indisputable, that its precepts are designed to secure God all the honor due unto his name, to sanctify all the powers of man, to regulate his deportment in every condition in which he can possibly be placed, and to point out the most exalted degree of holiness. For though we are apt injuriously to limit their sense, and to conclude with an air of confidence that they mean to forbid only the gross outward crimes which the first sound of the words suggest: yet, from the more extensive interpretation (See Matt. xxv. 27. I John iii. 15. Matt. xxii. 26.) given to some of them in Scripture, we may justly conclude that each of them is spiritual in its injunctions, and reaches to the inmost affections of the soul.

Thus, the *First* Commandment requires that the blessed God should reign unrivalled in our hearts: that bodily pleasure, honor, riches, and every comfort of a worldly kind, should, in comparison of God, be vile and contemptible in our eyes. The *Second* obliges us to be religiously careful that we conceive of God as he has revealed himself to us, neither adding to, nor diminishing from, his character, as drawn in his word; that in our public and secret worship we come before him only in the way which he has appointed: offering to him spiritual praise, thanksgiving, and prayer, and abhorring the very appearance of idolatry. The *Third* Commandment requires us to be mindful at all times of the majesty of God, so as conscientiously to avoid in our thoughts and speech whatever savors of contempt, irreverence, or forgetfulness of him. The *Fourth* enjoins us, upon constant solemn seasons, returning in quick succession, to lay aside every worldly occupation, to be as it were insensible to the things of sense and time; in order that the worth of the soul, and subjects of a spiritual nature may occupy our thoughts, and more strongly affect our minds. The *Fifth* obliges us, as soon as we are capable of knowing our duty, to pay a sincere and cheerful obedience to our parents; such as may testify the sense we have of the benefits, that, under God, we owe to them. It enjoins also a respectful and proper behavior to superiors of every kind, to the king, to magistrates, to ministers, and masters. The *Sixth* not only restrains our hands from murderous violence, but condemns every degree of hatred or malice in the heart. The *Seventh* Commandment requires more than a renunciation of open lewdness, even purity of desire; it arraigns and condemns as a trespass every impure look: it condemns even such spiritual defilement as only the

eye of God can detect. The *Eighth* is a barrier against every injurious encroachment which our self-love and worldly spirit would lead us to make upon our neighbor's rights: it forbids every species of injustice or fraud, however prevalent, however palliated by plausible pretences. The *Ninth* exacts from us an inviolable regard to truth, in every declaration by which the character of our fellow-creatures may be affected; and enjoins us to subdue that world of iniquity, the tongue, which is so impatient of yielding to the law of brotherly kindness and charity. The *last* commandment condemns every covetous desire, and every degree of discontent at our appointed situation.

From this brief account of the sense of the Ten Commandments, it is evident, that there is not a moral precept enjoined in any part of the Bible which was not virtually contained in the law of the Two Tables delivered on mount Sinai. Our Lord justifies this conclusion, by explaining in this manner the comprehensive import of the commandments. Those of the first table he considers as requiring us to love the Lord our God with all our heart, and with all our soul, and with all our strength. Mark xii. 30. "With all our heart, and with all our soul," that is, with a love so fervent and affectionate as to desire nothing in comparison of his favor, and the promotion of his glory; to regard him as the joy of our prosperity, the light of our life, and our portion for ever. "With all our strength," that is, so to promote the fear and love of his name by all our services and labors. "With all our mind," that is, by all the means by which our reason and understanding can furnish or discover.—Thus are all our powers and faculties to be engaged in discharging our duty towards God, according to the demands of this spiritual law.

The laws of the second table also our Lord interprets to imply an obligation to love our neighbor "as we love ourselves," that is, to pity his mistakes, to compassionate his infirmities, to conceal his faults, to exercise every office of kindness towards him, in the same manner as we should rejoice to have it exercised towards ourselves.

From this view of the extent of the law, it appears to be altogether worthy of its holy author the God of heaven and earth; who is at once jealous of the honor of his name amongst men, and full of tender regard to their welfare.

The excellent ends which this law answers, wherever it is received and duly regarded, is the next point to be considered.

Now one most obvious use is, that of a complete standard of good and evil. Whilst man possessed the original excellence he received from the hands of his Creator, a law written and engraved on tables of stone was needless. Before his fall, the graces of his soul were a living representation of the spirit of the law; and as face answereth to face in the glass, so did the unsullied mind of Adam to the will of God, of which the law is the perfect transcript. But man "shapen in iniquity and conceived in sin," is darkened in his understanding, and nothing of that law of righteousness remains with him, which Adam in innocence possessed. Instead of innate knowledge of the truth, man must now, if left to himself, labor by slow and multiplied deductions to know his duty. So defective is his own unassisted reason in determining what is right and wrong, that things utterly detestable in our judgement, who have the pure light of the law, have been practised and approved in polite and civilized nations. A palpable proof this, that man has no light in himself, sufficient to exhibit a clear rule of right.

To supply his want in this most important matter is one obvious design of the law, which God enacted

from mount Sinai. This delivers man from his own fallacious reasonings about duty: this gives him to understand what are the peremptory commands of God, without leaving him in the perplexing labyrinth of his own imaginations. This demands his attention to a short but most comprehensive rule of action; a rule which claims the God of heaven and earth for its adorable author, and of course equally excludes all doubt and all debate.

Another standing and perpetual use of the law is, by its penalty to deter from rebellion against God those whom more generous motives will not restrain. The law represents the thunderbolt of divine indignation as ready to fall every moment upon the offender against God; it brings upon him a dread of God as the judge "who will not hold him guiltless," but on the contrary, "will visit the sins of the fathers upon the children of them that hate him, to the third and fourth generation," whilst he keeps "mercy for thousands of them that love him, and keep his commandments." The inclinations of the heart, it is true, when only confined by external restraint, remain evil as before; yet the mischief that would follow, if they were indulged, is thus prevented. As men who do not abhor what is criminal, yet, through fear of punishment, dare not disturb the peace of society by acts of violence, so there are thousands kept from excess in wickedness by a dread of the threatening annexed to the transgression of the law of God.

To serve as a standard of right and wrong, and to deter from offences, are uses which the law of God has in common with human laws. But besides these, there are others which are peculiar to it: the Bible assures us the law was given "that every mouth might be stopped, and the whole world become guilty before God." Rom. iii. 19. It was given also, says the apostle, to serve as a schoolmaster to bring us to Christ, "who is the end of the law for righteousness to every one who believeth." Gal. iii. 24. Rom. x.

Now that it is a principal design of the law to confound all who trust in themselves as righteous, and to bring on a conviction of guilt, is plain from the titles given to it in Scripture, and the reasonings of the apostle concerning it. The law of the Ten Commandments is distinguished by the apostle from the ceremonial one, by styling it the law *written and engraven in tables of stone*. After this distinction is made, which clearly identifies the law of which the apostle was treating, he gives it the title of the *ministration of CONDEMNATION*. 2 Cor. iii. 9.—This title implies a law which, though it may perfectly lay before man the extent of his duty, yet it inexorably condemns him. It allows no plea which he can offer to obtain an acquittal. The necessary result of its operation, when the natural state of man is considered, must be that of universal condemnation rather than acquittal, unless a Mediator is found to interpose and save.

But lest a single declaration of this most awful truth should be evaded or forgotten; or lest we should think slightly of that condemnation to which the law subjects every transgressor, it is therefore again called by that distressing name the *ministration of DEATH*. This teaches us, that having arraigned and convicted man, it pronounced him condemned; exposed without any power in himself to overcome or evade his sentence to death. And lest it should be doubted whether by *death* is meant spiritual destruction, or merely the dissolution of the body, it is further styled, "the strength of sin." 1 Cor. xv. 56. This intimates that the formidable power which binds over every unpardoned offender, to answer for his sins, and transmits him after judgment, to suffer the pains of hell, is the *Law*. In confirmation of this its grand design to prove our ruin.

ed condition without a Saviour, believers are exhorted to abound in thankfulness to God for giving them a "victory through our Lord Jesus Christ" over this Law, which, through the corruption of human nature, is become their dreadful accuser.—Christ is therefore celebrated as an inestimable benefactor to his church, not merely because he gave us an example that we should follow his steps, not merely because he came to save those who trust in him from the temptations of a seducing world, or from the power of Satan; but because he hath "redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13.

Still farther, God has been pleased to use a wonderful method of explaining important doctrines of his word, by exhibiting them in the history and experience of his servants. In this way of example he has taught us that the law of the Ten Commandments was given to convince man of his guilt and sinfulness. St. Paul is chosen, and by inspiration directed to relate his Pharisaical ignorance of the grand design of the law, and then to describe the change produced in his mind by a just and clear knowledge of it. "I was alive," says he, "without the law once;" secure and self-satisfied, I regarded the moral law as the rule by which man was to be justified before God; and I thought that I had paid such an obedience to it as, considering human infirmity, must render me acceptable to God. "But when the commandment came," that is, when the design of it was duly understood by me, "sin revived," it became strong and irresistible in its accusations against me "and I died;" my self-confidence vanished, and I saw and confessed myself to be a ruined sinner before the holy law of God. "And the commandment which was ordained to life," which was originally designed to be to the first man a covenant of life, "I found to be unto death;" so far from justifying or acquitting me, it condemned and bound me over to the misery of hell. Should it be said that the apostle, in his passage, speaks not in his own but in an assumed character, we may observe that he expresses himself to the very same purpose in his Epistle to the Galatians: when ardently speaking in his own proper person, "I," says he, "through the law, am dead to the law;" through the just knowledge I now have of the extent of its precepts, and of God's grand design by it, not to justify but to condemn every living soul, I have entirely renounced all dependence upon the law, as able to acquit me from guilt on account of any obedience I can pay to it: "I am dead to the law, that I might live unto God," by faith in his Son.

And lest all this proof should not be sufficient to convince men, whose pride and self-conceit would dispose them to reject this humbling doctrine, and lead them to confine these declarations to the Jewish and ceremonial law; the apostle takes particular care to assert such things of the law of which he was treating, as in no sense are, nor ever were, true of the ceremonial. Thus the law of which St. Paul speaks, is one, "by which every mouth shall be stopped, and all the world become guilty before God." But the ceremonial law never was, nor can be urged to condemn us Gentiles, or to show our guilt in any degree. The law of which the apostle speaks is a law established by faith, but faith absolutely abolished the Jewish law. It is a law to which the believing Romans were married; but many of them never submitted to the ceremonial one. It is a law according to which "the man that doeth these things shall live by them." A law which "if the uncircumcision keep, his uncircumcision shall be counted for circumcision." It is a law which is spiritual, whereas the ceremonial consisted of carnal ordinances. These properties which cannot be applied to the ceremonial law, evidently

prove the law in the apostle's view to have been the moral one, of which the Ten Commandments are a summary.

Now, after such various testimonies, what more can reasonably be demanded to prove, that one principal end for which the law is ordained, is to convince every man living of his guilt and sinfulness in the sight of God.*

SUNDAY VIII.—CHAP. VIII.

OF THE LAW AS PREPARING FOR THE RECEPTION OF THE GOSPEL.

WE have already considered the perfection and extent of the law: we have taken a view of it as a rule which determines our duty in all cases. We have also produced several sacred testimonies, to prove, that it was designed to humble the pride of man, and to serve to him as a ministration of condemnation. But, connected with this, the law answers another important purpose—"It was given," saith the apostle, "to serve as a schoolmaster to bring us to Christ." This use of the law is what I now propose to explain; but it will be useful previously to remove the objections which pride and prejudice are ready to bring against the law on account of what they term inexorable rigor.

You think it hard then that we should be under a law whose demands are so strict and rigid: but what less than perfect love and sinless obedience can be due from a reasonable intelligent creature to his adorable Maker? To suppose a law given of God, which would admit of imperfect love and obedience, would leave it impossible to determine what is sin, and what is not; "for sin is the transgression of the law." But if the law itself would be satisfied with sincerity of intention only, or merely with the best kind of obedience which a corrupted creature could pay to it, how could any transgression of it be defined? Upon this supposition, it would be essential to the law to admit of imperfection and sin. Besides, were we to suppose that God could overlook *one* transgression of his law, we should naturally, and I think might justly conclude, that he would overlook more; and where then shall we stop? Who shall say how far we may, or may not go with impunity? And what must this prove in the end, but giving man liberty to fix the bounds according to his own will? What but putting man in possession of a right to dispense with the law of God at pleasure, and thus in effect to abrogate it? It is therefore a design every way worthy infinite wisdom, to publish a law which is a perfect representation of God's glorious holiness; and to annex to every the least transgression of it condemnation and the curse.

If you say, that such representation of the law shuts up all men, without exception, in hopeless condemnation, I answer, It does indeed show them that they have destroyed themselves, and it proves that they can find salvation only in the way the gospel reveals; for there is no other way by which men can be saved. God must alike require obe-

* When you consider the law of the Ten Commandments in this light, what a striking propriety appears in that ancient custom of placing the Two Tables over the communion-table in our churches! By this means every intelligent receiver of the Lord's Supper, in the very act of receiving, is awfully reminded of the purity of that law which he has transgressed, of that law from whose insupportable curse no less a sacrifice than that of God's only begotten Son could possibly redeem him.

dience at all times; and it is one great design of all Scripture, and especially a renewal of the law of Moses, to ground us in this truth, that every act of disobedience is a forfeiture of all claim to the favor of God, and subjects us to punishment. Where then else will you in this extremity look for safety? Will you say to God, "have patience with me, and I will pay thee all?" Will you venture your soul upon the perfection of your own works? This you dare not. This you see is at once to give yourself up to destruction. Perhaps you will flee to your sincerity, taking it for granted that God, notwithstanding the confessed imperfections of your obedience will accept it for its sincerity. But what Scripture warrant have you to say, that though God required a perfect obedience to his law at one time, and in one age of the world, he has now discharged men from that obligation, and will accept at their hands what they are able to offer him, be it ever so unworthy his acceptance, or short of the demands of his law? It is presumption to think thus, without especial ground from the word of God; and there you will certainly find none for this novel and mischievous opinion. Besides, what would you gain by this opinion, unless you could answer for your sincerity to that God, "whose eyes are as a flaming fire searching the heart?" For if you make sincerity the ground of your acceptance with God, you must stand or fall by it, and are obliged to make it good, without any failure or blemish, on pain of eternal condemnation. So that still you are upon no foundation for life, for solid peace and comfort.

It was therefore merciful in God to constitute his law a ministration of condemnation; it acts like an engine of irresistible force, to sweep away from us every refuge of lies, in which man would vainly seek a deceitful security; it compels us to renounce those false pleas for obtaining mercy, which, so soon as the light of truth shines into our hearts, we shall be ashamed we could even so much as think of using.

Having thus endeavored to remove the objections which might be urged against the law, as harsh and severe, I proceed to explain its principal design; a design replete with benevolence, and productive of the greatest good to man. "For the law is intended to act as a schoolmaster to bring us to Christ." No sooner can we perceive ourselves actually cut off from every hope of mercy, which we were wont to entertain on account of our own performances and worth, than we shall find ourselves prepared, and as it were compelled, to put our whole trust in the grace of God manifested in Christ in that scheme of marvellous love to man, which is called "the righteousness of God without the law, which is by faith of Jesus Christ unto all, and upon all them that believe." Rom. iii. 22. A true knowledge of the nature and end of the law sounds an alarm to the conscience, which was before asleep, dreaming of peace, when there was no peace. Thus alarmed, the ear is opened to listen to the word of reconciliation declared by Christ, and the heart is disposed earnestly to apply to the Redeemer, as to one who alone is able to save from such insupportable misery as the curse of the law.

It is the law also which, continually showing us by the exhibition of its own purity, our deficiency and corruption, and approving itself to our consciences as just and good, stimulates us to earnest endeavors to resist and subdue the body of sin.—Hence that intestine war of which the apostle speaks so feelingly, Rom. vii. 18. "I know," says he, "that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform (as the law requires) that which is good, I find not; for I delight in the law of God after the

inner man, but I see another law in my members warring against the law of my mind." In other words, I perceive two contrary principles within me, the one derived from God, the other the produce of my corrupt nature; *that* leading me forward to heaven, and approving the spiritual demands of the law: *this* opposing my progress, and struggling against me. My mind is a field of battle, where all my passions exert their several efforts to gain a conquest over me. In this case, what must be done? St. Paul instructs us by his own example; after asking the question with much emphasis, "O wretched man that I am! who shall deliver me from the body of this death?" he relieves himself from every despondent thought, by saying, "I thank God," that is, for his grace, "through Jesus Christ our Lord." This, this alone it is, which can and will deliver me.

Into this pungent sensibility of our own sinfulness it is the intention of God by his law to bring us, that so we may be able, which otherwise we never should, to behold the necessity and glory of the redemption there is in Jesus. He has mercifully ordained the law, and annexed the curse to the least breach of it, that he might shut up every door of hope, except that by which the fullest pardon and the richest mercy are dispensed to sinners. The thunders and lightnings on mount Sinai are designed to make us account ourselves unspeakably happy in being allowed access to mount Zion, the joy of the whole earth, the city of the living God, where the divine goodness shines forth in the perfection of beauty.

That this is no human scheme of doctrine, but the truth of God's holy word, is manifest. "The Scripture," says the apostle, "has concluded all under sin, that the promise which is by faith of Jesus Christ, might be given to them that believe." Gal. iii. 22. The apostle is here proving that the law, in the possession of which the Jews greatly boasted, was so far from lessening the necessity of salvation by Christ, or from interfering with this adorable scheme of grace, that, when rightly understood, it acted strongly in subserviency to it.

For such is our natural pride and self-sufficiency, so slight our thoughts of the evil of sin, so extravagant our conceit of the extent of God's mercy, that if we did not perceive ourselves condemned by the mouth of the Lord, and doomed as criminals to suffer the execution of eternal justice, there is not one of us who would come to the Son of God for life. God has therefore by his law actually shut us up as rebels against his government, under a total inability of making reparation for our treason. This he has done, that our haughty spirit being humbled through a sense of our miserable condition, we might embrace with all possible thankfulness the grace offered to us in Christ.

Thus "the law," or rule of perfect obedience, "came by Moses, but grace and truth by Jesus Christ, for what the law could not do, in that it was weak through the flesh," that is, through the corruption of human nature, "God sending his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." A passage this, so pertinent to the subject, and so full of instruction, requires an explanation. Consider therefore the aim, and trace the progress of the apostle's reasoning. He is clearing up and confirming that great privilege of the gospel, that "there is now no condemnation to them that are in Christ Jesus, and who," in consequence of their faith in him, "walk not after the flesh but after the Spirit." To this St. Paul knew some would be ready to object and say, How can this be, since every believer falls short of perfect

obedience, he offends against the law, and therefore must be liable to its curse? The answer is, believers are delivered from condemnation, because of the "Spirit of life in Christ Jesus." That new dispensation, introduced in the room of the old law, promises pardon, and the gift of the Spirit, in which things the true life and real happiness of mankind subsist. By this new and gracious dispensation, "God hath made me," saith the apostle, "free from the law of sin and death:" from that law which convinced me of sin, condemned me for it, and bound me over to suffer death. These are glad tidings doubtless; but are they not attended with two inconveniences? Does not this procedure deprive the law of its due honors, and does it not screen the offender from his deserved punishment? By no means; for that which was an absolute impossibility to men, on account of the strictness of the law and the weakness of human nature, God, to whom nothing is impossible, has most wonderfully accomplished, by "sending his own Son, in the likeness of sinful flesh," to live among sinners, to perform the perfect obedience due from them, and also to be a sacrifice for sin; he having charged it upon him, and suffering its punishment. By this grand expedient God has provided for the honor and perfect accomplishment of the law. He has also condemned and punished sin with the utmost severity, and both in the flesh, in that very nature which was guilty, disabled, and ruined. Should it be further asked, wherefore is all this? It is to lay the surest foundation, and to make the most complete provision for our justification. It is, "that the righteousness of the law," both its righteous sentence and its righteous precept, whatever either of suffering or obedience it required, being fulfilled in Christ, "might be fulfilled in us." It was all done in our name; and as he and we are one, one in civil estimation, for he is our representative; and one in legal estimation, for he is our surety, his righteous acts in their beneficial efficacy are ours, and his atoning death is ours: "ours, who walk not after the flesh," who have our conversation towards God and man, not according to the principles of corrupt nature, though to our grief they still have place within us, "but after the Spirit," according to higher and divine principles, which are implanted in our hearts, and continually supported by the Spirit of God. Rom. viii. 2-4.

You have now placed before you in one view the Scriptural account of the nature and design of the law. And unless pride, and the doctrines of men, calculated to sooth that worst disease of our minds, mislead us, we shall be persuaded that this representation of strictness equally secures the honor of God and our own comfort in serving him. It is the purity of the law which enhances and endears above all expression, the perfect obedience of Christ, both active and passive, and the imputation of his merits, that special crowning mercy of the new covenant. Against this view of the nature of the law there is however a common and plausible objection made, which it may be necessary, before I proceed further, to obviate. It is urged then, that by showing the impossibility of answering the demands of the law, you in fact weaken our obligations to the law; and by extolling the obedience of Christ as the only ground of hope to man, you diminish the value of our obedience. Hence a door is opened for licentiousness. Without doubt the doctrines of divine grace may be thus abused, and it is to be feared that many weak and corrupt men have so abused them; but it may be replied, what doctrine may not be perverted? Is not the display of the patience and mercy of God equally liable to licentious abuse as this doctrine? But will you, on account of the general abuse of these perfections

of God, be jealous of them as prejudicial to the cause of practical religion? or will you deny their existence because the avowal of them may have a bad tendency? The thought is dreadful, and the consequence would be universal destruction. It is the same with the doctrine of the law, when you infer from the impossibility of your being justified by your obedience to it, the necessity of being saved by faith in the Redeemer. Act then with respect to both in the same manner; maintain the doctrines, detest and expose the abuse of them.

But if you were to give up this Scripture idea of the law, still it remains to be considered whether you would gain any thing in favor of the interests of practical religion? No—you would only grant men the liberty of explaining the law according to their own inclinations, in a manner subversive of the fear and love of God, and of regard to his authority. It must be remembered, also, that when the apostles assert the impossibility of justification by the law, they do not therefore make void the law; when they extol the grace and mercy of Christ, they by no means allow of continuance in sin. "Shall we continue in sin that grace may abound?" do "we then make void the law by faith? yea, we establish the law." This is their constant reply to all who arraign the doctrine of grace as licentious. Indeed it is the chosen, and by experience it is found to be the only successful mean of turning the heart to God in love. Its genuine operation is to bind us to him in everlasting bonds of gratitude and willing obedience. Know your guilt and weakness, your desert and danger; think what you are bound to by the law, and what you have to trust to if left under its power; view then the loving kindness of God in giving his Son to fulfil all righteousness, and then say, is it possible to sin against so much goodness? Granting there may be found such depravity in the heart of man, still you must allow that such a representation both of the justice and the mercy of God, if any thing can, will awaken a thought in you of returning to God, will bend your stubborn will, and make you hate iniquity.

It is highly unreasonable therefore to charge that doctrine with encouraging sin, which not only does not allow it, but which affords the strongest motives to cause us to abstain from it, and gives the highest ideas of its evil, and of the purity of the law which forbids it.

SUNDAY IX.—CHAP. IX.

THE EVILS ARISING FROM IGNORANCE OF THE LAW.

IN the two former chapters we have explained the perfection and design of the law; its perfection, as requiring unsullied obedience under the penalty of condemnation to eternal punishment; its design, as leading men to flee for safety to Christ, and to repose their hope upon his merits. Wherever this perfection and design are misunderstood, wherever a lower opinion of its purity is indulged, or a different view of its design is entertained, there, errors of the most dangerous kind prevail, which it will now be my business to explain.

1. Ignorance of the law of God must leave you in a fatal mistake respecting your real character before him. You will imagine that you stand upon honorable terms with your Maker, and have continued from your birth a fit object for his favor, provided you have fallen into no infamous transgressions. You will not confess yourself a criminal, justly exposed to the wrath of God, merely because you come short in duty, or offend in many points of less moment. The knowledge that judgment is

come upon all men to condemnation, is only derived from a just view of the law; therefore till you perceive that it requires sinless perfection, and on failure of this justly pronounces its curse upon you, you cannot acknowledge yourself to be a guilty ruined sinner in the sight of God.

More especially if you have had some early sense of your duty towards God, and have for conscience sake refrained from the sins common to your age and condition of life; in this case, ignorance of the law will leave you under a strong conceit of your own safe and happy state. Calls to repentance you will think belong to those only who have been enslaved by open vices, from which you have been always free; to those who have never led that innocent life from their youth up, which you have done. Self-flattery will stir up in your heart resentment against all attempts to make you know yourself, and to bring you before God with true humiliation and faith in his Son. Every thing of this kind will kindle your indignation, as a cruel design to wound your peace, and to make you appear far more wicked in your own eyes than in truth you are.

So capital an error will tend also to frustrate the advantages of a good education, and to pervert even the blessings of God's restraining grace. It will lead you to lay a stress upon them they will not bear, and prevent you feeling the humility they were designed to convey. It will even make that virtuous character which has gained you so much esteem amongst men, prove a greater obstacle in the way of your salvation than gross wickedness proves to others. Great sins carry with them their own condemnation; they have a tendency to excite, on the first lucid interval of consideration, strong confessions of guilt and fervent cries for mercy; whereas a behavior externally regulated by the law of God, imperfectly understood, does but minister fuel to self-sufficiency and self-applause. Hence it is that we read of the Scribes and Pharisees justifying themselves: they were regular, they were decent, they were religious, but ignorant of the spirituality of the law. They could see no need either of their repentance, or of the grace of a Saviour.—In the same false conceit of your own character you will continue whilst ignorant of the law; and either audaciously contradict what God has declared of the guilt of the human race, or equivocate about it till you have reduced it to an empty name.

On the contrary, when, to use the apostle's emphatical term, "the commandment has slain you;" when you have considered and allowed the demands of the law, and its penalty upon the least defect, then, without disgust or hesitation, you will confess your guilt and sinfulness; you will own that you are condemned by a law which claims him for its author who only is able to save or to destroy.—Whatever sins therefore you may have escaped, either by the influence of education or the restraints of grace, and whatever degree of just reputation you have gained amongst men, though you will be humbly thankful for them, yet still you will remember that these advantages alter not your state respecting God, though they have happily prevented the multiplication of your crimes. Though innocent of those flagrant iniquities which abound in the world, you will confess yourself a transgressor justly liable to eternal punishment, if dealt with according to your deserts.

Happily conviction of guilt! which performs the beneficent office, the Baptist discharged of old, preparing the way of the Lord, and rendering his salvation inestimably precious to the soul.

2. Ignorance of the law produces corrupt principles of obedience. The blessed God has, by right of creation, an indefeasible claim to our submission.

This claim he has enforced by his own express command; He has added also the highest commendations of an obedient spirit, and promised to it an everlasting reward. But perverse construction is too generally put upon the encouragement he has thus given to holiness, where the law is not understood: and in consequence the very obedience paid to his commandments is paid upon false principles, such as render it odious in God's sight. Thus some regard the precepts which enjoin liberality to the needy, and are very large in their donations, hoping by this to atone for their lewdness and sensuality; for they say; "Blessed is he that considereth the poor and needy." Others are conscientiously true to their word, and faithful to all their engagements, flattering themselves that such integrity will counterbalance their pride and profaneness, by saying, "The righteous Lord loveth righteousness, and a just weight is his delight." Others, and if possible a worse sort, multiply exercises of devotion as a commutation for their injustice and insincerity, their malicious or covetous temper, confiding in the promises made to prayer and diligent attendance on the means of grace.

From such hateful motives does that morality and devotion, of which many are so conceited, often take its rise. Motives springing from an opinion which reduces the sinfulness of sin to a venial infirmity, which soothes our pride by exalting to an extravagant rate the value of our polluted services, and which even encourages disobedience, by supposing an offender against the law of God able to make compensation for his sin. Yet most offensive to God as this opinion is, nothing but the true knowledge of the law can effectually subvert it. The law, by pronouncing a curse on every thing short of sinless perfection, leaves no ground for any composition with sin. By rejecting with dreadful menaces all human attempts as far too poor to make satisfaction to its authority, whenever violated, it leaves no possibility of supposing that obedience in some instances can be of force to atone for the want of it in others. It compels the less atrocious sinner, as well as the great one, to confess himself insolvent, and to own that nothing can administer relief in his case which is not equal to the demands of the law.

3. Though you may be possibly free from the gross, but common error of fancying that some sins may be overlooked, lost as it were in the blaze of superior goodness, still, if you are ignorant of the nature of the law, you will be apt to entertain an impious conceit of the merit of your good works. Instead of maintaining the absolute necessity of practising and of abounding in them as the only visible vouchers that you believe in Jesus; as the infallible evidence of the truth of your repentance and conversion, in which light it is impossible too highly to extol their use, or enforce their practice: through ignorance of the law, you will suppose your own personal righteousness and that of the Redeemer to have the same sort of weight with God, to act in the same capacity, and have at least a joint influence in procuring your pardon and salvation.—Many in fact who possess a sense of religion, do thus dangerously deceive themselves. They endeavor to do their duty, mortifying their lusts, and leading a devout life. On this account though they are confessedly guilty in many points, yet their own goodness they are confident will considerably contribute to recommend them to God, and the merits of Christ, they trust, will make up what is wanting.—Of consequence, so long as they fall into no gross sin, but continue regular, honest, and attentive to religious duties, they are satisfied that they have done their part, and that there is such a worth in their sincere, though imperfect obedience, as

will procure them acceptance with God and eternal life.

This refined error necessarily results from ignorance of the law; and unsuspected of evil, keeps firm possession of the mind till the law is understood. Yet no error can abound more with self-contradiction or with affront to God. With palpable self-contradiction; since this is supposing that at the very time you confess yourself under the guilt of sin for omissions and defects; at the very time you need a pardon as offending in many things, there can still be sufficient excellency about you to obtain favor with God. It is to suppose, that even whilst conscience accuses you, and the law condemns you as a sinner for disobedience, you still possess such a fund of righteousness as will have a considerable influence in making reconciliation for you. Strange contradiction! To confess yourself guilty and implore pardon, and yet at the same time to cherish a hope of being favorably regarded on your own account? Surely to implore pardon implies that you lie at the feet of mercy without any plea, but the compassion of God.—Whereas to trust, as a coadjutor with Christ, in your own obedience, supposes a high degree of worth in yourself.

Besides, by holding this error, your affront to God is as notorious as the contradiction in which it involves you. You make the glorious Redeemer undertake your ransom merely to render our deficient duties meritorious, and our sins inoffensive.—You make his sinless life, his precious death, and mediatorial undertakings serve no other purpose than that of erecting a pedestal on which human worth may stand exalted, and be displayed in false colors. According to this scheme, the pardon of rebels against the Most High, and the reception of leprous sinners into the bosom of heaven, (effects, than which nothing can be greater, benefits, than which nothing can be richer,) are owing to the work of our own hands, and the virtues of our own character, in conjunction with Christ.

Now what greater affront can be offered to that divine goodness which interposed to save us when we were lost, than thus to divide the honor of our acceptance between Christ and ourselves? What more daring opposition to God the Father, who has given Christ for salvation to the ends of the earth, than to trust in our own obedience, as having partly at least, merit to procure it for ourselves? What more plain denial of the Scripture, which so expressly ascribes, and so entirely appropriates the salvation of sinners, from first to last, to the praise of the glory of God's grace in Christ Jesus? Compare, for instance, this self-exalting doctrine with Isaiah's most sublime account of the combat and the conquest of the Redeemer, and then conclude how injurious it must be to his honor to regard your own works as coadjutors with him. The prophet, in surprise at the appearance of a most majestic personage, asks, "Who is this that cometh from Edom, with dyed garments from Bozrah?" that is, from the country and from the capital of the implacable enemies of the people of God. To which the Redeemer replies, "I that speak in righteousness, mighty to save." Upon this the prophet renews his inquiry, "Wherefore" (if thou art come not to destroy but to save) "art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" To this the Redeemer answers, "I have trodden the wine-press;" my foes I have crushed, I have trampled them under my feet: but they were thy enemies, sin, death, and Satan. "I have trodden the wine-press" by myself "alone," too great in my power to want an associate, and too jealous of my honor to accept of an assistant; "of the people there was none with me;" the sal-

vation of sinners in all its parts is my act, even mine ONLY: yours be all the benefit, mine all the glory. Isa. lxiii. 1—3.

The same doctrine is uniformly taught by all the inspired penmen. Yet so pleasing to the human heart is the thought of assuming something to ourselves in the grand affair of our salvation, that nothing but the right knowledge of the law can make the attempt appear in its proper degree of guilt. This indeed will, because it fixes with the greatest precision the value of good works, and the place of human obedience. The law will not suffer you to consider the most conscientious mode of obedience in any other light, than as a testimony that you believe with godly sincerity the delightful truth; that Jesus purged away your sins by the sacrifice of himself; for which unspeakable benefit you love him, you keep his commandments, and you abhor those iniquities which made him suffer and die.

To think and live thus is Christian obedience; of quite another color and complexion from that which springs from every other motive. This is "to use the law lawfully," not as interfering with the Redeemer, or shading his glory by encouraging the expectations of life from obedience to its commands, but as a clear revelation of the infinite demerit of sin, and of the absolute need of Christ's interposition, "who is the end of the law for righteousness to every one that believeth."

4. Self-preference, and a conceit of personal perfection in the saints, together with all their train of mischievous consequences, are owing to the ignorance of God's law.

The slightest observer of mankind may easily observe that pride is naturally the ruling passion in every heart, and that we covet in all things to have the pre-eminence. Hence not only beauty of person, possession of wealth, reputation of learning, or the distinction of noble birth, but even our spiritual attainments, become strong temptations to the indulgence of pride. Thus of old we find a numerous party amongst the Jews rendered conspicuous by their religious zeal, who, elated by their fancied superior grace, cried out, "Stand by thyself, come not near me, for I am holier than thou." Isa. lxv. 5. The same persons who thought so highly of themselves, judged it impossible for notorious sinners to be pardoned, and treated them with insufferable disdain. The like self-preferring spirit governs many at this day, who stand distinguished for their strictness and punctuality in religious offices. Now to purge out this pharisaical leaven is the peculiar work and office of the law of God. It is not enough to tell those who highly esteem themselves for their religious excellences, that they owe them to the free gift of God; this, with the Pharisee, they will allow, and yet value themselves on account of the gift. Neither is it sufficient to remind them of the blemishes which cleave to them, sully their best performances, and take all pretence to self-esteem. For these they will place to the score of human infirmity and the imperfection of human obedience, still proudly dwelling in their own thoughts, on the manifest difference between themselves and others. But then you lay the axe to the root of the tree, when you make such self-conceited professors of religion understand, that after all they have done or received, and notwithstanding the high thoughts they have of themselves, the curse of the law is upon all them "that continue not in all things written therein to do them;" that they are therefore not only imperfect, but lost, if dealt with as they deserve; that notwithstanding all their aspiring pretensions and glittering attainments, they can no more than the wicked answer the demands made upon them by the law, but stand

as liable as they to its condemnation, and remain equally destitute of any plea for their justification, but the mercy and righteousness of the Lord Jesus Christ. Thus no room is left for self-admiration: for whatever difference there may be between one sinner and another, respecting outward obedience or degrees of sanctification, the law will suffer no man living, to imagine he stands accepted with his Creator on account of his own obedience. But if every man who is in a state of salvation is thus compelled by the law to acknowledge the blessing is wholly of grace, then boasting and self-exaltation are utterly excluded.

The conceit of personal perfection likewise in the saints, is maintained only by ignorance of the law of God. For it is impossible that such polluted creatures as we are, should ever dream that after our highest attainments, there remains upon us no charge of sin, if we knew the full extent of the law, which condemns the least failure, and allows not the very least imperfection. In every instance, on every occasion, it charges us,

With act intense, and unremitted nerve,
To hold a course unfaltering.

It commands us not only to serve the Lord, but to serve him with all our strength; not only to love our neighbor, but to love him as ourselves; and to demonstrate we do both by every temper, by every word, by every desire, and by every thought. When you have your eye fixed upon the law, so spiritual in its demands, and enjoining such perfection of obedience, you will most readily acquiesce in that humbling confession of the inspired Solomon, "There is not a just man upon earth, that liveth and sinneth not." You will use, from a deep conviction of your own sinfulness, that confession so expressive of true humility, and of the perfection of the law of God: "If thou, Lord, shouldst mark iniquities, who shall stand? but there is forgiveness with thee, that thou mayest be feared."

To conclude; you may learn from what has been now laid before you, that if you desire to be a believer in the Lord Jesus Christ upon principle and sound conviction, you must thoroughly acquaint yourself with the nature and design of the law of God. Like a faithful mirror, it will discover your poverty and sinfulness: it will make the mercy of God in Christ Jesus appear as great and glorious in your eyes, as it is declared to be in the Bible. Then you will live by faith in the Son of God, pleading his costly sacrifice and perfect righteousness with all humility at the throne of grace, as the only foundation of your hope towards God.

And as a prodigal son, who, through folly and sin, has brought himself into a state of disease and ruin, will, when duly affected by a sense of his condition, most thankfully acknowledge the kindness of a tender parent, who, notwithstanding all his vileness, receives him with forgiveness and embraces him with love, so will you, deeply impressed by the sight of your sinfulness manifested by the law, intensely desire to serve that God, who took pity upon you when utterly ruined, loved you when you possessed not one single feature of comeliness, and who loves you still in the midst of much prevailing unworthiness. Thus those two universal and mighty principles of disobedience, self-confidence and self-conceit, will be expelled, and a rational humility productive of universal holiness will be established. Daily convinced that if God were to enter into judgment with you, you must be found guilty and worthy of death; you will adore, love, and obey him who hath redeemed you from the curse of the law, purchased for you a crown of life, and called you to a throne of glory.

SUNDAY X.—CHAP. X.

OF THE NATURE AND EXTENT OF FAITH IN THE LORD JESUS CHRIST.

IN almost every page of Scripture excellent things are spoken of the power of faith; and whatever some may boast of their good works and meritorious virtues, the good effects of which in society may justly be extolled; still, so long as the authority of the Bible remains, it is a decided point, that to be without faith in Christ, is to be actually exposed to the wrath of God.

Every one therefore ought most carefully to search the Scripture, in order to inform himself of the essential properties of this fundamental grace. Thus will he be secured on the one hand from an enthusiastic idea of its nature, and on the other from a degradation of it into a barren and worthless notion.

The shortest and plainest method to determine its nature will be, I apprehend, to ascertain what peculiar excellency was in those who were highly commended by the Lord Jesus for the greatness of their faith in him, and what was their fault whom he rebuked for unbelief. When these two points are once determined, it is hoped the nature of faith will be so clearly laid open as to prevent erroneous opinions concerning it, and to deliver all serious readers from that perplexity which, amidst the various disputes about it, they find it difficult to avoid.

The first instructive example which I select in order to explain and determine the precise nature of faith in the Lord Jesus Christ, is that of the Centurion, mentioned Matt. vii. Warmed with an active benevolence, and sympathizing with an afflicted member of his family, he earnestly applied to the Redeemer, begging that he would have pity upon his servant, whom he had left grievously tormented with the palsy. The faith which inspired the Centurion's heart, and prevailed with him to make this request, though perfectly known to Jesus, was not to the surrounding multitude. They could not tell, whether he might not come glad, as one in a desperate case, to catch at any thing, which had the least appearance of a remedy. Our Lord therefore replies to him in such a manner, as he knew would bring forth the most undeniable proof of his faith; he saith, "I will come and heal him." But the amiable modesty of this great believer would not suffer him to think of the honor of receiving such a guest under his roof. He answers, therefore, that it was wholly unnecessary for Jesus to trouble himself to come; "Speak the word only," says he, "and my servant shall be healed;" adding, that he was no less assured of the power of Christ over all bodily diseases, both to remove and inflict them at his pleasure, than he was of his own authority to command his soldiers.

"When Jesus heard it, he marvelled:" he was struck with admiration at the infinitely grand and just idea which this Roman officer had conceived of his power, though he was in outward appearance the meanest of men.

To make therefore his faith eternally conspicuous, and at the same time most clearly to ascertain the essential nature of that grace which was to be the instrument of salvation to every member of his church, "Jesus said unto them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, Many shall come from the east and the west," that is, possessed and governed by the same precious faith you now see exercised towards me; "and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

Examine now what was the faith of this Cen-

urion. It was evidently a firm persuasion of the almighty power and goodness of Christ, producing a dependence upon him, and an application to him for help and deliverance in favor of his afflicted servant. By consequence, true faith in Jesus is that knowledge of his character and office which inclines the heart to depend upon him for continual help in our spiritual need.

This is confirmed by another very remarkable instance, that of the Canaanitish woman. Hearing of the arrival of Jesus in the country near which she dwelt, she came unto him, saying, "Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil; but he answered her not a word." Nay, he seems absolutely to refuse her request, giving for a reason, that his ministry must be confined by him to the Jews. And when entreated yet again, he adds a still more mortifying and discouraging reply, that it was not meet for him to display his mercy amongst the heathen, who, through their idolatry and other pollutions, were become, like dogs, impure before God; that this was to be confined by him to the church of God, his children by covenant and profession.

The woman acknowledges the justness of what our Lord urged: and she said, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Let me only have such kindness as the dogs which belong to a family enjoy: amidst that plenty of miraculous cures which thou art bestowing on the Jews, bestow the fragments of this one upon me, who am a poor distressed heathen: for by these they will suffer no greater loss than the children of a family do by the crumbs which are cast to the dogs.

Then Jesus answered, "O woman, great is thy faith, be it unto thee even as thou wilt." Matt. xv. 21.

Here also every eye must perceive what was so illustrious in this woman: it was her persevering adherence to the Lord Jesus Christ for help and deliverance. In the midst of the greatest discouragements, she remained patient, yet importunate, and resolutely depended for relief upon the grace which she was persuaded dwelt so richly in him.

From this instance then, no less clearly than from the former, faith in Jesus is determined precisely to mean the reliance of the heart on him for help and deliverance.

The same truth is as strongly proved from the fault plainly charged on those whom Jesus rebuked for their unbelief.

In the eighth chapter of St. Luke we are informed that our Lord, fatigued with his abundant labors of love, fell asleep as he was sailing with his disciples. In the mean time the weather suddenly changed, and a storm came on. The disciples exerted their utmost skill in the management of the vessel; but in vain. The waves breaking in, filled her, so that she began to sink; and they giving themselves up for lost, ran to Jesus, shrieking out, "Master, Master, we perish."

Their cries awoke him: he instantly rebuked the winds and the sea, and there was a calm. Upon which he immediately turns with this reproof upon his disciples. "Why are ye so fearful? how is it that ye have no faith?" Mark iv. 38.

In this instance also, you see it was want of assurance in the power of their divine Master, even when destruction in all appearance was overwhelming them: it was doubting his ability to gather the stormy winds in his hand, and to prevent the raging floods from overflowing them: it was yielding to the fear of death when it seemed opening its jaws to devour them, which our Lord rebukes, as a demonstration of their unbelief. And justly too, since after the many miracles they had seen him perform, they had abundant cause to rely on his power and good-

ness, even in a greater danger than this; for though their vessel had sunk, he who gave sight to the blind, could have saved them all by making them walk firmly on the water, as he afterwards enabled one of their number to do.

To avoid being tedious, only one instance more shall be produced.

In the ninth of St. Mark, we have a remarkable relation of "a father, greatly distressed on account of the disorder of his son," bringing him to the disciples. Finding them unable to heal him, and dispirited at the sight of his son's misery, together with the remembrance of its long continuance, he was afraid this possession might surpass even the power of Jesus himself. Expressing therefore his doubts and fears, he saith unto him, "If thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth;" that is, to him who is immovably persuaded of my all-sufficient power. "And straightway the father of he child cried out, and said with tears, Lord, I believe; help thou mine unbelief;" in other words, "I do now sincerely trust in thee as able to help me: I am touched with grief and shame to think there should be so much unbelief in my heart; O forgive and remove it, that I and my son may be thoroughly cured; I of my spiritual, and he of his corporeal disease."

Instances, without number, might be brought; but these alleged are fully sufficient to determine, what is the precise meaning of that divine grace, faith in the Lord Jesus Christ:—they prove that it means the affiance of the soul in Jesus Christ for help and deliverance.

If it should be said, that the Centurion and the Canaanitish woman showed their faith, the disciples and the distressed father their unbelief, with respect only to *temporal* evils; therefore, that these are not proper examples to determine the nature of that faith to which the salvation of the soul is promised, the answer is obvious: That the difference in the nature of the benefits which are the objects of desire by no means infers a difference in the principle of faith. It was by one and the same kind of faith, we are assured, that Noah built the ark, that Abraham offered his son, that Moses esteemed the reproach of Christ greater riches than all the treasures of Egypt. These acts, though different from each other in their respective ends, proceeded from one and the self-same principle. In like manner, whether trust in the power and all-sufficiency of Jesus be exercised in seeking deliverance from temporal or spiritual evil, from wants, more in number or less, it is still the same divine grace relying upon the same glorious power.

Indeed, the extent of true faith in the Lord Jesus Christ does and must reach as far as our necessities; therefore a particular knowledge of our wants, and of the exercise of faith with respect to the supply of them, will afford the most ample view of the extent of his grace.

First, then, as soon as we compare our lives with the rule of our duty, the law of God, accusations of guilt cannot but pour on us from every side. Each of the commandments, spiritually understood, according to the explanation given in the sermon on the mount, has sins of commission or omission to lay to our charge. God and our own consciences tell us, that our offences have been not merely errors of ignorance, but sins against light and knowledge; the effects of a proud rebellious spirit against the most high God.

Now to believe in the Lord Jesus Christ is, under the heart-felt conviction of such guilt, and in abhorrence of it, "to depend on his blood as the propitiation which God himself hath set forth for our sin." It is to make use of this plea alone, that the hand

of provoked Justice may not seize, nor the arm of Omnipotence destroy our soul, "Jesus was wounded for those very transgressions whereof my conscience is afraid: and bruised for those very iniquities I am now bewailing with a godly sorrow." In despair of ever receiving pardon through the merit of any thing we can do to help ourselves, or through the unenvananted mercy of God, it is to place our whole confidence in Jesus, "as made a sin-offering for us, though he knew no sin, that we might be made the righteousness of God in him." It is under a consciousness of daily sin, and of the infinite holiness of God; to esteem Christ as our passover; to be persuaded that the merit and virtue of his blood is our whole safeguard from deserved wrath: just as the Israelites of old looked on the blood sprinkled on their doors as their whole safeguard from the destroying angel.

Further—Another great evil to which all men feel themselves subject, so soon as they come to any knowledge of their condition with respect to God, is that of a depraved understanding. They perceive that their apprehensions of the ever-blessed God and his law, of sin and their own demerit, are deplorably wrong; they confess themselves children of darkness, in need of divine illumination to conquer their stubborn ignorance, and to remove their numberless prejudices against the truth of God; to take from them those mists which arise from inordinate affection, and that blindness to spiritual objects which prevents their effectual impression upon the mind.

Now to believe in the Lord Jesus Christ is, in the midst of these circumstances, to make application to him as one able to enlighten the understanding, and to secure it from all the delusions of false reasonings and imaginary schemes of serving God. It is, to make request to him for instruction, who through the tender mercy of God came to visit a world "sitting in darkness and in the shadow of death," to the intent "that all who believe in him should not walk in darkness, but have the light of life abiding in them." It is, with the meekness of a child, simply to believe what we are told by him, without murmuring or disputing. It is, as absolutely to depend day by day on the teaching of Christ, through his word and Spirit, for the knowledge of all things needful to salvation; as a submissive pupil depends upon the instructions of a master whose abilities in learning are universally celebrated.

Again—When you desire and earnestly endeavor to live in obedience to the spiritual commandments of God, without which a course of sobriety and external religion is vain; you will immediately feel your own weakness, just as Sampson did the loss of his strength, when he was rising, after his locks were shorn, to combat the Philistines—you will find your nature violently inclined to evil, and the desires of your heart to be fixed upon vanity and sin—you will see yourself surrounded with a thousand temptations to draw you from God, and to discourage you from living in conscientious obedience to him.

In these circumstances, you will soon feel it is a work far surpassing human power to alter the course of nature; to bring back those affections to God, which have been always alienated from him; or to reduce a will that has long been lawless to subjection, to the control of God in all things. You will feel little ability, after having walked in the path of self-will as the only path of happiness, to forsake it, and to tread the rough and thorny one of self-denial. Yet such an inward change true holiness requires; every thing short of it is superficial, leaving the soul unprepared for the temper and happiness of heaven.

In these circumstances to believe in Jesus Christ is to depend upon him, as given by God to purify men for himself, and to purge them as a refiner's

fire does the silver from its dross. It is to be looking to him with confidence for the gradual performance of a work in your soul, no less necessary for your salvation than that already completed for you on the cross. It is, daily to make application to him, as one on whom God hath laid all your help, and whom he hath given to save his people from their sins. It is to bring before him those vile affections which are natural to your heart; assured, that though your own resolutions and efforts have been frustrated from time to time, and wrought in you no cure, yet the power of the Lord will work mightily with you, and at length give you strength and victory.

Thus far the extent of true faith in the Lord Jesus Christ has been considered as reaching to a dependence on his grace and power for present deliverance from that darkness, guilt, and reigning sin, in which the whole posterity of Adam is involved.

But as our continuance on earth is exceeding short; as this life must soon be lost in one which knows no end, where either the dismal effects of unpardoned sin must be eternally endured, or the exquisite joy of God's love delight the heart; so the "extent of faith in the Lord Jesus Christ must be enlarged to have relation to that eternity which is so near and important." To believe in Christ, therefore, comprehends a firm confidence that you shall abundantly experience both his power and love, when every human help and comfort fail, and present objects are no more. Faith rests assured on his word, that the soul shall not wander desolate and forsaken in the unknown world, nor the dead body remain a prisoner for ever in the loathsome grave; but that the one shall be raised by him, and fashioned according to his own glorious body, and the other be admitted into that blessed kingdom where he employs his infinite wisdom and almighty power for the happiness of his people. In habitual expectation of mortality, it commends the spirit into his hands, knowing he is able to keep what is committed to him unto that day; persuaded that he is the life and the forerunner of his people gone before to prepare a place for them, from whence he will come and receive them unto himself, that where he is there they may be also.

This definition of faith in Christ, that it is an abiding heart-felt trust upon him for help and deliverance; a trust that he will save you from ignorance by revealing his light; and from guilt by imparting the merit of his blood and righteousness: that out of weakness he will make you strong by his power, and enrich you through all eternity with his love: this definition, I say, has this advantage, that it is plain and intelligible to every capacity. Men of learning frequently condemn the laying great stress on the doctrine of salvation by faith alone as perplexing, and liable to be misunderstood by common understandings. After all that we can say about it, they tell us, the common people will be still at a loss to conceive what faith in Christ means. Could this objection be made good, it would overturn the whole credit of the gospel, for that perpetually inculcates faith as the root of all the fruits of righteousness. And indeed it is certain, that whatever is of great moment to salvation, must be plain and easy to the comprehension of all, who will be at the pains of seeking for the knowledge of it. But in fact, there is no place for this objection, when faith is represented to be a dependence on the Lord Jesus Christ, for wisdom, righteousness, sanctification, and redemption. Are not the poorest among the people to the full as well acquainted as the rich and learned, with the nature of promises and the confidence due to them, when made by persons of power and integrity? Is any one of a common capacity, at a loss to conceive,

that the ignorant who would learn, must depend upon their teacher? Or that those whose debts are increased above what they are able to pay, must be cast into prison, or stand beholden to some surety, or some act of grace, or both? What difficulty can there be in understanding that those whose enemies are mighty and tyrannical, and not to be resisted by their own strength, must look for defence and refuge to one mightier than they? Now only transfer these most plain and familiar ideas to the divine Redeemer, and you have at once a full and distinct notion of what it is to believe in his name; it is what the lowest are not only capable of understanding, but what they can all feel. For when we explain the nature of faith, we make our appeal to those very feelings which are the most forcible of any implanted in the human breast—to the fear of danger, to the hope of deliverance, to confidence of help, to gratitude for benefits unspeakably great.

SUNDAY XI.—CHAP. XI.

THE ADVANTAGES OF A JUST CONCEPTION OF THE NATURE OF FAITH.

IN the preceding chapter we endeavored to give a distinct and clear idea of the nature of faith, as it is determined by examples in Scripture, in which the want of it was censured, or its excellence commended. We stated it to be a steadfast and active trust in the Lord Jesus Christ for wisdom, righteousness, sanctification, and redemption. Now, as many and great advantages flow from a just conception of the nature of so important a grace as faith, while on the other hand the most serious evils may arise from an imperfect or false idea of it, I propose in this chapter to point out the advantages which evidently result from receiving the definition of it already given.

I. It evidently excludes those abuses which a false idea of the nature of faith has in many cases produced.

That many and grievous abuses of faith should abound, is not strange; since the incomparable blessings promised to it, work like so many bribes upon our natural self-love, to make us deal dishonestly, and in the want of reality to embrace a counterfeit.

Thus, for instance, it is most common for speculative faith to pass for genuine faith. When a learned reasoner has compared the glorious prophecies concerning Jesus with their events, and seen the amazingly exact accomplishment; when he has canvassed his doctrine and miracles, till his understanding is furnished with arguments enough to silence all who doubt or disbelieve the truth of the gospel, he is apt to become confident he is a true believer, and that his faith as a Christian is perfect and entire, lacking nothing; he is confident of this very thing; whilst his ruling tempers utterly disgrace his faith, and give the witnesses of his example abundant cause to think most contemptuously of it.

To convince a man of this character, that he most shamefully imposes upon himself in calling his knowledge by the name of faith, will, I grant, be very difficult. But if any man can do it, it must be the proof that his acquaintance with the doctrines of Jesus, his ready assent to their truth, his alacrity in their defence, still leave him only upon a level with those who openly reject the gospel; that is, they leave him equally a stranger to any active dependence on Jesus Christ for help and deliverance; that he, no more than an absolute infidel, looks up day by day as a poor, ignorant, sinful, helpless creature, for the relief of his necessities, to the all-sufficient Saviour. Consequently, this spe-

culative, self-satisfied believer may perceive, that the faith in the Son of God which the Scripture requires, and which only will be of benefit to his soul, is a thing entirely of another kind from that assent he has given to the truths of the gospel.

In the very same way of trial, another detestable abuse of the doctrine of faith, to which the love of sin inclines us, will be fully discovered. No sooner was the gospel way of salvation preached to the Gentile world, and the name of Jesus glorified, than Satan, jealous of his own empire, prevailed over a large body of professing Christians to boast they had faith in Christ, and were complete in him, whilst they were living in sin, in hatred of renovation of mind, in contempt of personal obedience and of the means of grace. They confidently said they knew him; they gloried in the imagination that Christ's righteousness was their holiness, whilst they refused to follow his example, and trampled upon his commandments. In every revival of the power of the gospel, the same error has revived also; and what is said of envy with respect to merit,

Envy, the shadow, proves the substance true,

holds good in this case. Wherever the true gospel is enforced, this dreadful abuse of it will more or less make its appearance.*

But this delusion, which has justly obtained the name of *Antinomian faith*, from its enmity to the control of God's most holy law, can find no reception where faith is understood to be a constant lively dependence on the Redeemer for present help and deliverance: because nothing can be more opposite to this dependence than the blasphemous opinion that you are not to receive from him the graces of the Holy Spirit. Nothing can be more contrary to the exercise of faith in him, than the corrupt imagination, that you need not rely upon his power to conquer your corruptions, and to bless you by turning you from your iniquities. Nothing can more effectually destroy all communication between the Redeemer and our souls, than so to interpret, the efficacy of his divine obedience, and most precious blood, as if no purification of the soul was wanted. This licentious notion, in its very nature, absolutely excludes any present application to the Redeemer, and consequently any present dependence to receive from him wisdom, righteousness, and sanctification. However vehemently it may be maintained by many to be the purest faith, it certainly has not one single property of Scripture faith in Christ.

Again—by adhering to this definition of faith deduced from Scripture examples, that is, the lively and active trust of the soul on Jesus Christ, to receive from him wisdom, righteousness, sanctification, and redemption, you will be secure from confounding with true faith opinions imbibed only from education. Most men, engrossed by earthly pursuits, and feeling nothing of the importance of the objects of faith, take for granted the truth of the national religion, be what it may, and regu-

* St. Paul, St. Peter, St. James, and St. John, saw with their own eyes this abominable perversion of the truth; and take much pains in all their Epistles to guard against its poison. In Germany, and in England, as soon as ever the glorious Reformation took place, this strong delusion of an Antinomian faith begun to prevail. It is therefore so far from being any just objection against the preaching of faith, to urge that it is abused to licentiousness, that it proves on the contrary, that the doctrines of salvation are apostolically set forth; and therefore Satan has recourse to his ancient device of supporting his own kingdom by endeavoring to bring this doctrine into reproach.

larly conform to its institutions. After having done so for a course of years, they still more rashly also take it for granted, that nothing less than true faith could have kept them so long constant and regular in public worship without ever doubting the truth: whilst in fact, gross carelessness, love of money, or immoderate application to business, have prevented their thinking upon religion as a subject worth their attention.

Now if you interrogate such deluded but confident formalists. Whether they were ever painfully convinced of their own natural ignorance and blindness, or of the depravity of their hearts?—Whether they ever with grief of soul confessed the provocation of their sins, and the power of inbred lusts, and in the affecting view of both, have made application to Jesus for relief and remain in dependence on him for the same? These searching questions will at once discover the refuge of lies, and prove that what they imagine to be faith in Jesus, is nothing better than vain and contemptible credulity.

Nay, further, if you ask these formalists, who assume the name of believers in Christ, Upon what do you ground your hope of salvation? Their answer is, That they have used their best endeavors to lead a good life; that God is merciful, and knows their frailty. A foundation of hope this, very different from what the prophets and apostles have laid—for they, instead of teaching men to expect forgiveness merely because God is merciful, and because we endeavor to lead a good life, proclaim the death and sacrifice of the only Son of God to be the only means of reconciliation. So far from flattering us that our unassisted endeavors will succeed in the great work of living a Christian life, they command us to be continually “seeking the Lord and his strength,” for this very purpose. Judge, therefore, how entirely the faith of the formalist differs from true faith: since it leaves a man in gross darkness concerning the way in which sin is to be pardoned, and power over it obtained.

There is still another mistake concerning the nature of faith, which this plain and easy definition effectually discovers. Many men of the best intentions, and inflamed with earnest desires for the glory of God, and the good of souls, have represented faith in Christ to be a *particular revelation*, separately and supernaturally imparted to every individual believer the moment he truly believes: whereby his soul is enlightened and the forgiveness of his sins made self-evident by the force of inward feeling alone.

Now that the blessed God can impress on the mind so strong a sense of pardon as to leave a repenting sinner, beyond all doubt, satisfied of its coming from him, none can question. And that in many instances, God is most graciously pleased in this manner to manifest himself and his love, none can dispute, who have been happily acquainted either with the lives or deaths of the excellent of the earth. By this manifestation, have martyrs been enabled to sing in the midst of the flames; and not only to endure all that is most dismaying to nature, but to triumph over it. By this manifestation of divine love, thousands are emboldened to continue faithful to God and their duty, amidst the scoffs and insults of the careless and profane.

Nevertheless, it is one thing to feel joy and exultation, another to be conscious you are depending upon Jesus Christ the Lord for the supply of all your wants;—one thing to build your evidence of pardon on a transporting sensation, quite another to infer it from your dependence on him, who is exalted to be a Prince and a Saviour, to give repentance and remission of sins to all that believe in his name. And to suppose the reality of faith in him can be

evidenced no other way than by feeling an inward testimony of the pardoning love of God, is just as gross a mistake as it would be to suppose that credit is to be given to the written promise of an affectionate friend, no longer than he himself enforced it by repeated declarations of his particular love. To act thus, in every other case would argue violent suspicion of the veracity of him who gives the promise; how then with reason can it be made the only test of faith in Christ, that you should have irresistible evidence of his love in your own heart superadded to the declarations of his gospel.

It is needful in treating on the subject of faith in Jesus Christ, to guard against this mistake of its nature, because, wherever the power of religion prevails, many are apt to place their dependence on the knowledge of the forgiveness of their sins, by an inward feeling. They make it their whole business to seek for the evidence of their pardon from doubtful sensations, rather than from the written word. They speak as if nothing was worth acknowledging as a blessing from God, whilst they possess not such an evidence of pardon in their own hearts. Others also, with grief it must be acknowledged, have so imposed upon themselves, as to mistake a transient emotion of joy for real faith, while they are strangers to any true humiliation for sin, or abhorrence of it in the heart. In the mean time, a third class, through the same mistake, have been overwhelmed with terrors, and led to pass sentence on themselves as destitute of faith and without Christ in the world, at the very time when they were seeking his help and grace as all their salvation; and consequently were true and sincere believers.

Another great advantage arising from the definition of saving faith here delivered, as implying a lively dependence on Christ for wisdom, righteousness, sanctification, and redemption, is, that it establishes the true believer in solid peace and comfort; and this is a strong evidence that it is Scripturally defined. For the gospel, like a remedy, adapted with astonishing exactness to our frame and condition, is intended to counterbalance all the allurements of temptation. It bestows, even in this world, more than equivalent for what any man can suffer or lose through obedience to God, as well as eternal life in the world to come. It assures every faithful disciple, that reconciliation is made for his iniquity: that he is an object of God's daily care, and an heir of his infinitely glorious kingdom. But the assurance which any particular person possesses that these blessings must appertain to him, must depend upon his certainty that he has true faith. If this point is brought into doubt, his peace departs, his comfort dies away; for all the promises of God's acceptance and special love belong to them, and to them only, who are united to Christ Jesus by a living faith. It is no doubt with any one, whether a true believer is accepted of God; but the doubt so cruelly perplexing to serious minds, and so chilling to their hopes, is, whether they are believers or no.

In order therefore to secure to every believer that peace and comfort, which he has a sure hope from the word of God to enjoy, the evidence which proves the reality and truth of his faith must be both clear and permanent. Of this perfect kind is the evidence which accompanies a lively dependence on the Lord Jesus Christ, to supply all our spiritual wants and necessities. This dependence is so easy to be known, that no one can possess it without being conscious of it. For it necessarily implies an intimate and most interesting connection between Christ and the soul, a knowledge of him affecting the heart, and an application to him, daily and persevering. A man therefore who is living in such dependence upon the Son of God, might as reason-

ably call in question the reality of transactions passing between himself and his friends on earth, as of his faith in Jesus. This evidence is also permanent. The sensible comforts of a Christian, it is true, are in their nature fluctuating, but his dependence does not vary as his consolations do. He does not return to the love and practice of sin, after fleeing in deep humility to Jesus as a Redeemer from its curse and power; nor revolt to a self-righteous trust on his own duties and merits, after having made a cordial submission to Christ as the Lord his righteousness. Hence he that is oppressed with gloom, and tormented with fear, lest he should have no part in Christ, merely because he feels no transporting hope in his heart, may be able, when his judgment is better instructed in the nature of faith, to prove himself a believer, by proving his whole dependence to be upon Christ. And in consequence of this proof, the joy, whose absence he was mourning, will spring up and flourish, and, like a fragrant flower in its proper soil, yield a reviving influence to his heart. He will be able thus to express the highest and the purest satisfaction, saying, "In the Lord's word will I rejoice, in the Lord's word will I comfort me."

Besides: dependence upon Jesus for present help and deliverance will prove, from its success, an abiding source of comfort and assurance to the mind. Every sinner exercises trust in the Redeemer from a sense of misery and necessity. He would not cast himself a poor supplicant at his feet, could he be safe without his protection, or satisfied without his peace. But, upon application, the promise of God engages, that the things asked for shall be received. Accordingly, do you depend upon Jesus as your prophet? Behold wisdom from above will begin to enlighten your mind, and an understanding in the way of life will soon be in some measure conferred upon you. Soon the world, sin, and your own heart are discovered to you in a light which you never saw them before. Already God in his perfections, his works, and gospel, is apprehended by you in a different manner from what he was wont to be. The gross ignorance that was in you, is now no more: hence you have the witness in yourself, that your dependence on Christ is no fruitless misplaced dependence. In like manner, when you were first awakened to a sense of your sin, your conscience was full of fears and alarms, and you had no comfortable communion with God: but, now, through a dependence upon the efficacy and merit of his blood, you are set free from condemnation, and have access to God with boldness. In the same way, the strength and power you receive to deny yourself for Jesus' sake, and the change of a headstrong lawless will into meek subjection, which is another effect of dependence on Jesus Christ; proves with the force of demonstration, that your faith is neither formal nor delusive; and, by consequence, that you have an interest in all that belongs to the faithful.

Lastly, it must be added, that an active trust and dependence on the Lord Jesus Christ for help and deliverance, such as our definition of faith supposes, ascribes to him such importance and glory in our salvation, as the Scriptures expressly declare shall be ascribed to him. This will appear evident, from the consideration of a few remarkable passages, both in the Old and New Testaments concerning Christ.

In the seventy-second Psalm, it is foretold of the Redeemer, that "Prayer shall be made to him continually, and daily shall he be praised." This glorious prediction receives a full and complete accomplishment by the continual dependence of all the faithful on Jesus Christ, for the supplies of wisdom, righteousness, and strength, and by their continued

thanks to him for the gift of such inestimable benefits.

The evangelical prophet, Isaiah, abounds with emphatical declarations of the perpetual affiance of believers in Christ Jesus. The conversion of the Gentile world to him is expressed in this manner, "The isles shall wait upon me, and upon mine arm shall they trust." By the same inspired penman, the Redeemer, with a grandeur and richness of mercy becoming his infinite majesty, thus addresses a sinful world:

"Look unto me, and be ye saved, all ye ends of the earth: for I am God; and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and in him shall they glory." Isa. xlv. 22-25.

"Here the Son of God represents himself in all the glory of his divine person, and all the efficacy of his grace, as the object of faith, and the author of salvation. Look unto me, says he, wretched, ruined transgressors, as the wounded Israelites looked unto the brazen serpent; look unto me, dying on the cross as your victim, and obeying the law as your surety. Not by your own strength or virtue, but by dependence on me be ye saved, cleansed from guilt, rescued from the power of sinful tempers, and reconciled to God.

"Do you ask, Who are invited to partake of this inestimable benefit? 'All the ends of the earth.' People of every nation under heaven, of every station in life, of every condition, and of every character, not excepting the chief of sinners.

"Do you say, Is it possible that in this way, so short, so simple, merely by dependence on Christ Jesus, innumerable millions should be saved? It is not only possible, but certain: for 'I am God,' infinite in dignity and power, therefore all-sufficient, yea, omnipotent to save, to save all that come unto me, be their multitude ever so great, or their cases ever so desperate. 'And besides me there is none other,' no person can take any share in this great transaction. Such is my compassionate invitation. And this my inviolable decree; 'I have not only spoken, but I have sworn by myself; and all my incomprehensible excellences; 'the word is gone out of my mouth in righteousness; that word which relates to the grandest of all subjects, and the most important of all interests, is planned, adjusted, and unalterably determined: 'it shall not return,' neither be repealed by me, nor frustrated by any other. 'To me every knee shall bow; every soul of man that desires to inherit eternal life, shall submit to, and depend upon me; as an unworthy creature, as an obnoxious criminal; he shall obtain the blessing wholly through my atonement. 'To me every tongue shall swear; renouncing every other trust, they shall repose the confidence of their souls on me alone, and make public confession of this their faith before the whole world: and this shall be the form of their oath, and the tenor of their heart-felt confession; each member of my church shall say, 'Surely,' it is a most wonderful, yet a most faithful saying, extremely comfortable and equally certain; 'Surely in the Lord,' the incarnate Jehovah alone, 'have I righteousness,' to expiate all my iniquities, and satisfy the law; 'and strength,' for an increasing improvement of heart, and sanctification of soul.

"To this sovereign decree the prophet set to, as it were, his seal; or else in a transport of joy he foretells the accomplishment of it: Yes, to him, even to

this great and gracious Redeemer, *shall men come*. I see them flying as clouds for multitude, and as doves for speed. They believe the report of his gospel, and receive of his fulness. Whilst all they that are incensed at him, who cannot away with such absolute dependence upon him, nor bear his pure and holy government, shall be ashamed. The fig-leaves of their own virtues and their own endowments shall neither adorn them for glory, nor screen them from wrath; but shall abandon them to vengeance, and cover them with double confusion. Whilst on the other hand all the seed of Israel, every true believer, shall be justified in the Lord; against these persons no accusation shall be valid, no condemnation take place. Far from it; for so magnificent is the majesty, so surprisingly efficacious are the merits of the Saviour, that in him they shall not only confide, but glory: not only be safe, but triumphant; able to challenge every adversary, and to defy every danger.*

Whether this text be considered with or without this comment, it plainly proves that Jesus Christ is to be acknowledged as the only author of our salvation; it clearly marks the nature of true faith to be a lively dependence on Christ to receive out of his fulness grace for grace. It shows, that to conceive any thing to be faith less than such absolute and constant dependence on Jesus, is to degrade the importance of the Son of God to his church, and to obscure, if not abolish, his glory. To suppose that you have faith merely because you allow Jesus to have been no impostor in what he taught, or even because you grant his death to have been an atonement for sin, is to glorify him very little, in comparison of maintaining an uninterrupted dependence upon him. In the one case he appears as a common benefactor, to whose past generous deeds we have been much indebted; in the other, as our continual support, of whom we may triumphantly say, "The Lord is my light and my life, whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid?"

To place him in this glorious point of view before the eyes of our mind, the New Testament perfectly concurs with the Old. Thus St. Paul and St. Peter represent the faith of the Christian church to be such a personal dependence upon the Lord Jesus Christ, as subsists between the foundation of a lofty temple and its several parts, which continually bear the whole weight upon it. Ephes. ii. 21. 1 Pet. ii. 4, 5.—They again explain this dependence by the union of the members of the body to the head, Ephes. iv. 15, 16. whilst Jesus himself compares it to the union of the branches to the vine.—But none of these Scriptural representations can be supposed to be used even with the justness and accuracy common to human writers, unless by faith in the only-begotten Son of God, is meant an abiding heart-felt dependence on him for daily salvation, influences, and blessings.

It would be superfluous to add more Scripture evidence on this head; but it is of the highest importance *that you examine yourself*, where the stress of your dependence for the good of your soul is placed. To what source are you looking for pardon and strength, comfort and sanctification? To your own good purposes and endeavors, to your own prayers, meditations, and good qualities; or through them all, to that inexhaustible treasury, which God has provided for poor helpless, guilty men, in the

person of our Lord Jesus Christ? Blessed is your condition if you have this testimony in your conscience; that acknowledging your own natural ignorance and blindness, you call upon the name of our Lord Jesus to enlighten your mind, to make his way plain before you, and to give you a strong and distinct perception of the great things concerning your eternal peace. Blessed is your condition, if, feeling your utter incapacity to procure the favor of God by the best of your duties, reformations, or performances, and confounded in your own sight for your great defects, you build all your hope of acceptance with God upon what Christ has done and suffered for you. Blessed is your condition, if afflicted by the exceeding vileness of your corrupt affections, and longing for victory over them, for a more spiritual mind, and for a farther progress in love, both to God and man, you depend upon the renewing, sanctifying grace of Christ, to work this divine change within you. *This is to believe* in the only begotten Son of God without partiality and without hypocrisy. *This* the word of God pronounces to be that dependence on Christ which shall never be confounded! May the Giver of every good and perfect gift create in your soul this unfeigned faith, if you have it not already: and if you have, may he confirm and increase it still more abundantly.

SUNDAY XII.—CHAP. XII.

ON THE FOUNDATION OF DEPENDENCE ON CHRIST FOR PARDON.

THE same gracious and holy God, who planned the method of recovering lost sinners through the Lord Jesus Christ, has not only required, by his express command, faith in him, but, from the first entrance of sin into the world, he has been manifesting to the world, in various ways and in the fullest manner, the character and glory of the Redeemer, and the safety of all who depend upon him in sincerity and truth.

This testimony, which God has given of his only-begotten Son, is the solid, rational, and immovable foundation of Christian faith; and so amply does it display the completeness of his salvation, that, as I purpose to prove, there is no part of our dreadful disease and misery, as sinners, for which there is not a sufficient remedy in the perfections he possesses, and in the offices he sustains for the salvation of his church.

To illustrate this: every man, it has been shown above, is chargeable with the guilt of sin against his Creator, and of course stands exposed to the curse of God's violated law, and to the pains of eternal punishment. Let us see, then, what properties there are in the Lord Jesus Christ, sufficient to render him, in this case, the object of our affiance: what sufficient warrant to justify our firm dependence on him, as the propitiation for our sins, in the sight of a holy sin-avenging God?

The answer which the divine record returns to this momentous inquiry, is sufficient to dispel every doubt, and to impart strong consolation to the most guilty soul that earnestly seeks for acceptance with its Maker. For it expressly declares that this Jesus, on whom you are to depend, is one in nature and essence with God; that his "goings forth" (that is, his existence) "have been from of old, from everlasting." Micah v. 2. That to his almighty power, the earth owes all its prolific virtue, and the variety of fruits which it produces for the service of men; that from the worm which crawls unnoticed by us on the surface of the ground, up to the brightest angel before the throne of glory, the Re-

* For this explanation of the sacred text the reader is indebted to a manuscript of the late pious and exemplary Mr. Hervey. Since the first edition of this work, it has been inserted by Mr. Hervey, in one of his printed Letters to the Rev. Mr. Wesley.

deemer formed them what they are, and still preserves them in their being; for "In the beginning the Word was with God and the Word was God.—All things were made by him; and without him was not any thing made that was made." John i. 1, 3.—"For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. i. 16, 17.—On account of this original and eternal glory, when the Redeemer is brought into the world, to be a sacrifice for sin, though he was no more in appearance than a weeping babe, though born like the child of some vagabond, in a stable, and laid in a manger; even at this moment the Father saith, Heb. i. 6. "Let all the angels of God worship him." For though abased in this mysterious manner, still he is the Creator and God of angels; he is "God manifest in the flesh," 1 Timothy iii. 16. "Immanuel, that is, God with us," is his name whereby he shall be called.

Here then, in this character, drawn not by the erring pencil of man, but by the Spirit of truth in the oracles of God; here behold the proper object of every repenting sinner's dependence. See with what just reason you may confide in him, who possesses all the attributes and perfections of the Godhead; in him, who at the very time his appearance in our flesh was foretold, had his dignity proclaimed by the prophetic herald in this magnificent manner:

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace!" Isa. ix. 6.

Had it been only declared by the mouth of the Lord of Hosts, that one of such infinite dignity would be favorable to all humbled and repenting sinners, and would plead in their behalf before his Father, even this simple declaration ought to engage the confidence of the guilty; it would be a sufficient warrant to justify their dependence on him. For if the Redeemer is really possessed of infinite perfections, he must be a fit object of confidence to the soul, supposing he were pleased to declare his merciful disposition toward it. But he has done far more than simply declare his good-will to perishing sinners; the depth of his humiliation, and the sacrifice of his life, present to us indisputable and most affecting proofs that the Redeemer is worthy of our highest confidence. For the same infallible record which assures us that he was in the form of God, worshipped and acknowledged as such in heaven—thinking it no robbery, no usurpation of glory, to be equal with God; assures us, likewise, that in pity to a ruined world, he was content to live and die a substitute and surety for sinful man.

In the fulness of time, according to that counsel of peace between the Father and the Son recorded in the fortieth Psalm, the Saviour, who is Christ the Lord, was born into the world, with a body prepared for him by the power of the Holy Ghost. He took not on him the nature of angels, but he took on him the seed of Abraham, and was made in the likeness of sinful flesh. Instead of appearing in that royal form the carnal Jews expected, as a visible conqueror of their political foes, he was made lower than men, and counted as no man! and though men of the lowest stations have generally the fewest troubles, his case was the reverse; the reverse both of the grandeur of princes, and of the tranquillity of the vulgar. Pre-eminence in the multitude and weight of sorrows was his only distinction. Yet a man of low condition, though overwhelmed with

troubles, may possess a high reputation, at least one untainted; but Jesus descended below this, and submitted to bear the imputation of even being an impostor and a blasphemer. Nay, he stooped still lower, and not only stood as a criminal at the bar of Pilate, but appeared such by imputation before the Judge of the universe. "And the Lord hath laid upon him the iniquity of us all;" whilst other condemned malefactors are charged only with the crimes belonging to themselves, and with but a few of those; the Scripture represents this unparalleled Sufferer as oppressed with the crimes of multitudes, in number like the sands on the sea-shore; a weight more heavy and terrible to sustain than we are able to conceive! But this we know, that the curse of the law was a weight sufficient to crush a world. We know, that they who first experienced it found it to be intolerable; for when legions of angels, which excel in strength, abused that strength against the law, it sunk them from the highest heaven to the lowest misery of hell.

This weight Jesus undertook to bear for us; "he was made sin," that is, a sin-offering, "and a curse for us." He interposed his sacred body between the load of wrath from above, and us the heirs of wrath below. Instead of that high ineffable communion of love in which he dwelt with his Father, he was content to feel the exquisite sorrow of being forsaken of him. Till that distress never had Jesus made a request for pity: he sought none from Pilate; when the sympathizing daughters of Jerusalem wept over him, he meekly advised them to reserve their compassions for themselves and their children. But now at this hour, when it pleased the Lord to bruise him, he who was "like a sheep dumb before its shearers," is dumb no longer; the Lamb of God, when brought to this dreadful slaughter, must open his mouth, and pity itself must cry for pity. It was the blasphemous language of his murderers,— "Where is now thy God?" And, behold, so exquisite are the pangs of his distressed soul, that something like the same language escapes from his own mouth—he cries out, "My God, my God, why hast thou forsaken me?"

So particular is the Scripture testimony in describing the humiliation and death of the Redeemer, and not less explicit in ascertaining both the end for which he humbled himself to the death of the cross, and the everlasting benefits he thus secured to all his faithful dependants. Notwithstanding all the opposition he met with, both from the enemy of sinners and sinners themselves, he obtained a perfect conquest, and died with this transporting shout of victory in his mouth, "It is finished." The debt of penal suffering, the debt of perfect obedience is paid to the law; the powers of hell are vanquished, and God is well pleased.

Ponder then upon this marvellous transaction—upon this horrible torment and death, sustained, not by an angelic or created being, but by "him in whom dwelt all the fulness of the Godhead bodily." Consider the depth of his abasement, and the extremity of his anguish; all submitted to with no other view than to make an atonement for sin, and to purchase redemption, even the forgiveness of sin, for all who should ever trust in his name! Consider this fact, and then say, Can even invention itself devise, or the most afflicted conscience desire a more sure foundation to trust on for pardon and acceptance with God? What can the law demand of you either as an exemption from suffering its penalty, or as a title to eternal life, which this vicarious obedience and sacrifice of God manifest in the flesh has not abundantly provided in behalf of all true believers?

I will suppose your sins in their malignity and number to be enormous, and to cry with the loudest

cry for vengeance, still, if in anguish of spirit for them, you humbly trust to Jesus for remission, can they have such weight, do you think, to condemn you, as the blood of an incarnate God to take them away. Have your offences dishonored God's law more than the obedience and death of the Redeemer have magnified it? Or have not those transgressions been fully expiated, for which the lawgiver himself was put to death? Though you dare not risk your pardon on the vague notion of mere mercy, now that your understanding is enlightened, and your conscience faithful in its rebukes; though you dare not embrace the fashionable religion, which leaves such awful things as the justice of the Most High and the law of the Most Holy, destitute of their due honor; though you can never trust to obedience and future amendment as any atonement for past transgressions: yet steadfastly fix your eyes on the matchless ransom paid down by Jesus on the cross. See there the glory of the holy God reconciled with the good of the humbled criminal! See there, the justice of God more awful than if mercy had been excluded, and mercy more amiable than if justice had been dispensed with. See, how vengeance and forbearance there meet together: vengeance on the person of the crucified Redeemer, and forbearance for his sake to every believing penitent. See there, wrath and love kiss each other; wrath towards the divine substitute, love to the insolvent and ruined sinner. By this mysterious sacrifice every honor done to the criminal is an honor done to the law, because he receives it only through the obedience and satisfaction paid to it by his surety; and all the respect put upon the law adds respect also to the criminal, because of the divinity of him who undertook to bear his curse and pay his debt.

Is not this ransom then a solemn ground for peace to the broken in heart! A transaction in which God holds forth his only-begotten Son, nailed to a cross, "to be a propitiation for sin through faith in his blood, that he might be just, and yet the justifier of all them that believe in Jesus!" Is it possible for the powers of darkness to form a cloud through the gloom of which this most glorious truth will not be able to dart light and comfort? May our souls open to receive it! it is a beam from the face of the Redeemer to them that sit in darkness and the shadow of death.

Further; still stronger will the grounds for confidence in the Lord Jesus Christ appear, when you take into your view "the free and gracious manner in which you are invited to become a partaker of the blessings of redemption." The great generally *sell* even what they call their favors: long services or powerful recommendations are their inducements to confer dignity, or bestow wealth. But far otherwise, as our most impotent condition requires, is the case with respect to forgiveness purchased by the blood of Christ. No impossible or hard condition is previously required on the sinner's part; no works of righteousness are required to be first performed in your own strength, and then pleaded as your recommendation: no set of holy tempers, or stock of moral virtue, to be first acquired. All this rigorous practice is to follow upon believing, and to be produced from strength and grace received, through constant application to the Redeemer.—The invitation runs in these most encouraging terms, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money (not one single valuable qualification); yea, come, buy wine and milk without money and without price." Isa. lv. 1. "The Son of man came to seek and to save that which was lost," to purchase pardon for rebels and enemies to God; of consequence, the only requisite to partake of his grace, is, that you behold yourself that perishing sinner that God saw you would be,

when he delivered up his Son for your offences; and that you are glad to lay hold on this hope set before you. And surely the most fearful doubting mind cannot desire more encouragement to believe: the most dejected conscience cannot conceive a place of refuge more adapted to its distressed condition: nor can even the worst of sinners desire more gracious advances towards peace and reconciliation.

SUNDAY XIII.—CHAP. XIII.

THE FOUNDATION OF DEPENDENCE ON CHRIST FOR PARDON AND INSTRUCTION.

So important is it that man should place a full dependence upon Christ for the pardon of his sin, that God has been pleased to confirm the declaration of his ability to save, by an usual degree of evidence. He has displayed, as we have already seen, the divinity of his person, the merit of his death as an atonement, and the unbounded freeness of his invitation, in order to encourage man to put his trust in him. But besides these there are still further evidences of his power and willingness to save; let me refer you to the intercession of Jesus, who is become our great high-priest; and to the declarations of Scripture, that every one who depends on him shall abundantly receive the blessings which he needs.—What a sure foundation for confidence to the humble repenting sinner does the office of Jesus, as high-priest, afford! "Every high-priest," says the Scripture, "taken from among men, is ordained for men;" for their spiritual interest and advantage; all his influence and power are to be employed in their behalf. With a view to the benefit of man was the office originally and entirely ordained of God. And the things appointed for him to do, prove this; he was to offer gifts and sacrifices for sin; sacrifices to make an atonement, and gifts, on account of which God might vouchsafe to continue his forfeited favor. With the same view the grand qualification indispensably necessary for the execution of this office was a heart that knew how to have compassion on them that are ignorant and out of the way of duty and of safety.

Now this office of high-priest, and all the functions belonging to it, we are taught, "were only designed to serve unto the example and shadow of heavenly things;" in other words, to be an outward and visible way of instructing us in the nature of the office which the Lord Jesus Christ sustains in the highest heaven for sinners, and of the benefits they may expect from him. He is made a high-priest of good things to come; "he is entered not with the blood of bulls and of goats into the holy place, which was the figure of the true, but into heaven itself, there to appear in the presence of God for us." He is therefore under the strongest engagements of office to mediate for all that shall come to God by him. And lest we should imagine ourselves too mean to engage his pity, particular mention is made, that he is touched with the feeling of our infirmities, having been in all points tempted like as we are; yet without sin. Therefore, from an experimental knowledge of the same difficulties and distresses as we are now enduring, he hath that exquisite tenderness of sympathy with us, which would not otherwise have been possible. What then can warrant an unshaken confidence in the Lord Jesus Christ for pardon, if the knowledge of him as our great high-priest fail to do it? Is your heart broken for sin, your spirit wounded within you? Parley not with your fears, listen not to the accuser: look unto Jesus, your propitiator, your intercessor; as the wounded, tormented, dying Israelites looked unto the brazen serpent. Look unto

him for healing and for life: look unto him who appears as your advocate, ever living to make intercession for sinners in your distressed condition. He must fail in the engagements of his office, and do violence to the bowels of his mercy, which constitute his fitness for that office, before the humble dependence of a penitent sinner on his blood and intercession shall be disappointed.

If any thing can be added more to engage your confidence in the Redeemer for the remission of your sins when you are sorrowing for them, and convince you on what a strong foundation it is built, it must be the solemn repeated declarations of the word of God, that the sacrifice of his only-begotten Son is accepted in his sight, as a complete atonement for the sins of those who believe on his name; and that it shall be imputed to them in its incomparable efficacy, to save them from deserved wrath. And declarations of this purport are (blessed be God for his abounding grace) many in number: to select a few of the most striking ones, relating to the vicarious death and sacrifice of Jesus, will be sufficient.

Isaiah, in his most affecting detail of this great event, after having expressly affirmed that Jesus suffered as a surety and substitute for us, "wounded for our transgressions, and bruised for our iniquity; that it pleased the Lord to bruise him, and put him to grief," in order that by bearing the tremendous curse in his own body, it might pass over the heads of the faithful, thus magnificently declares the efficacy of his sacrifice: "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities," that is, bear them as the scape-goat did, carrying them away into the pathless inaccessible wilderness, so that they shall not be found when sought for by the malicious tempter.

In another place we are informed by the angel Gabriel, commissioned to revive the heart of the greatly beloved Daniel; that when "Messiah the prince was cut off," in that oblation of himself on the cross, he accomplished a work suitable to his own infinite glory; "He finished the transgression," by an expiation of it, and by redeeming all who should believe in him from its curse. "He made an end of sin," by delivering from its detestable dominion all who should flee to him for succor. "He made reconciliation for iniquity," by bringing the faithful to possess peace with God, and by replacing them in his forfeited favor. "He brought in everlasting righteousness," a righteousness whose virtue will continue to justify all that believe throughout all ages; and with which eternal life stands connected by the promise of God.

These glorious effects of the Redeemer's sacrifice were perfectly known to the innumerable millions of the heavenly host; therefore, so soon as Jesus appeared in our flesh, they filled the air with their presence, breaking forth into this congratulatory song of praise (the same in import with Gabriel's message to the beloved Daniel,) "Glory to God in the highest; on earth, peace, good-will towards men."

To the testimony of prophets and angels, the immediate voice of God from heaven must be joined: "This is my beloved Son, in whom I am well pleased." It is he, who by his life and death magnifies my law, restores my ruined creatures to life and happiness, and accomplishes a work of all others most pleasing in my sight.

The same strong attestations does the Redeemer himself give to the efficacy of his atoning death.—"God so loved the world, that he gave his only-begotten Son (gave him up, to suffer on the cross). To the end that all who believe in him should not perish but have everlasting life." In another discourse

he declares, "He gave his flesh for the life of the world:" and just before his departure, that "he shed his blood for the remission of the sins of many."

Consider and weigh well the force of all these testimonies, and you will be constrained to say, that nothing more could have been done to engage those who feel the guilt and misery of their sins, to place their whole dependence on Jesus Christ for pardon. It is not now possible for a penitent sinner to make a single objection which is not evidently answered. With equal propriety and mercy therefore is this call addressed to sinners of every denomination, who feel their misery and are athirst for pardon.—"Come unto me, all ye that labor and are heavy laden, and I will refresh you." It was my body which bore your sins on the tree, when I suffered "the just for the unjust." It was my blood which was shed by the sword of Justice, when I stood in your stead. It was I, who being "the brightness of my Father's glory, and the express image of his person," and "upholding all things by the word of my power, purged away your sins by the sacrifice of myself," and "then sat down" your Mediator "on the right hand of the Majesty on high;" believe therefore on me, and you shall receive remission of sins.

Remission of sins, however, though a blessing most necessary to man, extends but to a part of his wants. As Adam's first disobedience sprung from his impious desire to be like God in knowledge, so the just punishment of his sin was the extinction of all divine light in his soul. Hence we, his fallen offspring, are born blind to God, and the things of God; though the knowledge of them is far preferable than life. Hence we are liable to perpetual delusion and prejudice against the truth.

For our relief, therefore, in this case, we are commanded by God to depend on the Lord Jesus for instruction and spiritual knowledge. If you ask on what ground you may build such dependence, and what there is in Christ Jesus to assure you of success? the answer which the divine record returns, is fully satisfactory. God proclaims in the Old Testament, that he has given his Son "for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison-house." Isa. xlii. 6, 7. By the prophet Malachi he gives him a name most emphatically significant of his power to communicate knowledge. He calls him the "Sun of righteousness," to assure us, that as the sun in the firmament dispenses its invigorating influence through all parts of the earth, unveils the face of every object in the visible creation, and discovers it in its true aspect; so the Redeemer, by his word and Spirit, disperses the gross darkness of the human mind, makes divine truth visible and intelligible, and strengthens our dim faculties to behold the glory of the Lord and the excellency of our God.—The same representation of the office of Jesus as a teacher, is again repeated by Zacharias, when, full of the Holy Ghost, he celebrates Christ's coming into the world in the gracious character of an instructor of those who were lying in gross darkness. He exalts our opinions of Jesus as "the day-spring from on high, who, through the tender mercy of our God," came "to give light to them that sit in darkness and in the shadow of death, and to guide our feet in the way of peace," Luke i. 79. Attestations of the same truth are frequent in the Scriptures.—The beloved disciple, who lay in Jesus' bosom, expresses his ability to inform and teach us, by calling him the "Word," by pointing him out as "the true light, that lighteth every man that cometh into the world;" in other words, as that matchless person, from whose word and Spirit proceeds all the divine knowledge which ever was, or shall be found amongst the children of men. To add confirmation

to these testimonies, the Redeemer bears record of himself in expressions of the same kind, and of the strongest import: "I Jesus," says he, "am the bright and morning star;" chasing the darkness of sin and error from the mind, as that star ushers in the brightness of the day. Rev. xxii. 16. In a discourse with the Jews, who were endeavoring to ensnare him by subtlety, Jesus said; "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. Is not this to assure us in the fullest manner, that he came to direct sinners in the way of salvation by his word and Spirit, and that in consequence of this his office, whoever depends for teaching and guidance upon him, shall not continue in ignorance and error, but shall have the saving light of truth surrounding his path, and making the way plain before him, from earth to heaven, from peace to glory.

To these testimonies I shall only add what St. Paul was inspired to teach us upon the same subject. He declares that "Christ Jesus is made of God unto us," not only "righteousness and sanctification," but "wisdom;" because, through him, as a teacher sent from God, we may know all things necessary for our pardon, comfort, and salvation. I Cor. i. 30. In another place, that divine illumination which the church receives from Christ Jesus the Lord, and the clear discoveries of God's glorious being and perfections, is thus emphatically expressed: "God who caused the light to shine out of darkness, hath shined into our hearts, to give us the knowledge of the glory of God in the face of Jesus Christ." "In Christ," he saith again, as proposed and manifested to us in the gospel, "are hid all the treasures of wisdom and knowledge;" in him they are covered under the veil of his humanity and deep humiliation. Observe the fulness of the expression; the apostle does not say *treasure* in the singular number, though this must have implied both the excellency and abundance of that knowledge, but *treasures*. He doth not say *many treasures*, though this would have greatly enlarged our conceptions; but he saith, "in whom are hid *all* the treasures of wisdom and knowledge." Nothing pertaining to spiritual life and godliness can be imagined, nothing in the least degree profitable for a poor, weak, helpless, sinful creature to know, which is not to be found in Christ Jesus, as an inexhaustible magazine, which the bounty of the God of glory has provided for the supply of our necessities.

Nor can it be thought that any or all of these Scriptures ascribe too much to the teaching of the Lord Jesus Christ, when it is considered that the very end of his appearance was to manifest the name of God, and to give a complete revelation of his will and designs concerning us. Jesus not only spake the words of pure truth and righteousness, as the prophets before him, but with an infinite superiority over them all, exhibited a perfect model in his own example, both of faith and practice. And whilst other deceased prophets retain no influence to impress their words, this Prophet of the world declares, "I will send unto you another Comforter, even the Spirit of truth, he shall lead you into all truth: for it is written, all his children shall be taught of God."

Do you therefore painfully feel your ignorance in the things of God? Do you bewail the dulness of your intellectual faculties to apprehend spiritual objects? Are you concerned to find so much weariness in fixing your attention upon the Bible, when you behold that invaluable book? Behold your relief and remedy! Behold with joy what a foundation there is for your dependence on Jesus Christ to be taught all you need to understand! When you hear this representation of his character, that

"he left the bosom of his Father to declare him unto us;" when you hear, that for this purpose he has not only given to his church his written word, to point out the way of life; but has also promised to give it efficacy by the power of the Holy Ghost, can you wish for more? Are you grieved that you know God no better, are you athirst for instruction in righteousness? What can induce you to make application to the Lord Jesus Christ, if this encouragement from St. John fails? "We know," says he, "that the Son of God is come, and hath given us an understanding that we may know him that is true." 1 John v. 20. He has given us not only that intellectual faculty which distinguishes us from the animal world, for this was ever common to all men; he has given us not only the external revelation which false pretenders to the faith have as well as ourselves; but he has given to us the Spirit of wisdom and revelation, in the knowledge of God: a gift confined to those alone who depend upon Jesus as the truth and the life. Are you then crying out in that humble manner which your necessitous condition requires, "O! that God would show me the secrets of wisdom:—what I know not, teach thou me." You see on whom your help is laid: you see in this case your application to Christ must be daily and persevering. It is he only who can say, "Council is mine, and sound wisdom; I am understanding, I have strength." When blind Bartimeus cried, "Jesus, thou Son of David, have mercy on me, that I may receive my sight," they that stood by said, "Be of good comfort, rise; he calleth thee." Mark x. 49. The same compassionate call is addressed to you from Jesus enthroned in glory. "I counsel thee," says he to every one in whose mind darkness and ignorance prevail, "to anoint thee with eye-salve," that is, to apply to my word and Spirit, "that thou mayest see;" that thy understanding may be enlightened, that thou mayest be filled with the knowledge of God, and have a right judgment in all things.

Further; as you stand in need of wisdom and teaching, that you may know the truth of God, so you in the same degree want light to discover and baffle the devices of the devil. To whom then shall you go to obtain such light but unto Jesus, before whom we are assured all things are open and naked, even the deepest counsels of the destroyer, and all his snares of cruelty? Jesus knows how, with equal ease and certainty, to confound his numberless contrivances, and infatuate even the spirit of all subtlety and malice. For this reason the very first name given to the Redeemer was that of the bruiser of the serpent's head. He is the glorious deliverer, who came to ruin Satan's schemes, and disappoint his contrivances to hurt and destroy the faithful.—Hence it must follow, that Jesus knows how to deliver the godly out of every temptation, and to preserve them unto his own kingdom. Who then, if not this all-sufficient Person, is worthy to be relied on with unshaken confidence, by the children of ignorance and blindness?

SUNDAY XIV.—CHAP. XIV.

THE FOUNDATION OF DEPENDENCE ON CHRIST, FOR VICTORY OVER SIN.

WE have considered the fulness of help which is laid up in Christ for man, as subject to the curse of the law and blindness of understanding; but a further exertion of divine power is absolutely necessary to make him partaker of complete salvation. Man is naturally a slave to earthly, sensual, and devilish tempers. Covetousness or lewdness, envy or pride, command on his heart as on their throne. When their dominion is manifested by shame, loss, or out-

ward vexation of mind, their natural and necessary effects, he wishes himself free; he determines, confident of his own strength, no more to be overcome. But, behold! the very next temptation adapted to stir up the evil which is in him, as easily prevails as the former did; so that soon disheartened by such repeated foils, and ashamed to confess his own villainess, he gives up the important contest, and begins to palliate that ignominious slavery, from which he knows not how to be delivered.

Now observation concurs with Scripture to prove, that superiority of wit, or an extraordinary share of natural abilities, though even improved by the advantages of polite education, do not enable men to stand before the power of their corrupted nature any more than savage ignorance: they can only gild those shackles which they cannot burst asunder, and slightly conceal from the stranger's superficial eye what still defiles and galls the inner man.

This spiritual bondage must always become exceedingly grievous to endure, wherever there is a right judgment of God and the nature of sin. Then will there be an earnest desire to obtain deliverance at the hands of one mighty to save from such tyrannical oppression. For this deliverance God commands us to depend on the Lord Jesus Christ. And to engage our utmost confidence, such a full display of his power is laid before us, as makes the suspicion of miscarriage to the last degree unreasonable. The ancient prophets, declaring the extent and irresistible force of his government, call him, "The Lord of Hosts, the Lord mighty in battle; whose throne is heaven, and whose foot-stool is earth; who has the light for his garment, the clouds for his chariot, the thunder for his voice, and all the legions of angels for his servants."

And lest the humiliation of the Redeemer should diminish our conceptions of his power to save, the glory he manifested in the days of his flesh is that which is most particularly related. Innumerable multitudes of the wretched and diseased crowded round his divine Person, and instantly by him they were made whole. The dumb, the deaf, the lame, the blind, the dead, were all restored by his energy upon them, to the blessing of life, or the enjoyment of their faculties. His command over the whole creation is marked in the strongest colors. For though the winds and storms are mighty, yet Jesus in his low estate only rebuked them, and they were hushed in silence. The waves of the sea raged horribly, yet at his word they sunk into a perfect calm. Death and the grave, though inexorable to and invincible by mortals, were not able for a moment to detain their prey when Jesus only spake; "Lazarus, I say unto thee, arise." The powers of darkness and the strength of hell, though mightier far than diseases, storms, or death, submit to him, and entreat his favor, as their irresistible, though offended Lord and Sovereign.

Further; for the greater encouragement of our faith and hope in Jesus, as a complete deliverer through his Spirit, from the tyranny of our sinful tempers, let it be duly pondered, that Jesus carried about with him, when on earth, examples of his saving power. Publicans, accounted the worst of men, and harlots, the worst of women; these he delivered from the captivity of their lusts, and by them proclaimed that none can be so enslaved by sin, but he can make them free indeed. And to demonstrate this most transporting truth, which he preached with his own mouth, and confirmed by numerous instances during his ministry, at the very hour of his death he still more gloriously displayed the same almighty power to destroy the dominion of sin in the utmost height of its strength. Behold Jesus hanging on the cross; his visage lacerated and mangled, his body covered with marks of scorn,

swelled with strokes of violence, bedewed from head to foot with bloody gore; behold him even in this condition exert the most astonishing act of power we or angels can conceive; hear him say to the thief, who made his prayer to him, and placed his whole dependence upon him: hear him say: "This day shalt thou be with me in paradise;" "I will carry thee up with me into heaven, as a trophy of my victory over Satan, and will show thee there, as part of the spoils that shall adorn my triumphs over hell." He snatches this abandoned sinner from the brink of destruction, as an earnest of the full recovery of all who should ever trust in him; saves one that seemed not only void of grace, but beyond his power; and sanctifies that heart in an instant, which had probably been for a long course, wallowing in sin!

In all these victories we may conceive the Redeemer to have acted with this double view; that he might fully ascertain his title to the character of the Messiah, as described in the Old Testament; and that he might lay at the same time a sure foundation for his church to trust on the might of his holy arm, to the end of the world.

If it is said, the Redeemer's death and burial in the grave indicate his weakness; it is answered, that Jesus entered the grave, not merely as a subject, but as an invader and conqueror. He stripped the king of terrors of his dominion, and, rising on the third day, triumphed openly as the "resurrection and the life, in whom whosoever believeth shall never die." The language of his resurrection was full of power; it confirmed the words of the prophet, "Thy dead men shall live, together with my dead body shall they arise. Awake, and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

But if these acts demonstrate the power of Jesus, and present him before our eyes as an object every way able to answer the dependence which we place on him for deliverance from the power of sin, how much more is the ground of this dependence strengthened by the declarations both in the Old and New Testaments, of his sufficiency for this work! Hear, how every doubt is obviated, and all despondency graciously reproved: "Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isa. xxxv. 4. "Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work is before him.—He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. xl. 10, 11. "He shall bring forth judgment unto truth," that is, shall make all his dependants finally to triumph over sin and Satan. "I have given thee," saith God the Father, "for a leader and commander of the people, to preach deliverance to the captives." By the prophet Malachi we are assured, "He shall sit as a refiner and purifier of silver, and purge them," that is, his faithful people, "as gold and silver, that they may offer unto the Lord an offering in righteousness." St. Peter confirms these glorious declarations by proclaiming to all the Jews, enslaved and abandoned to the practice of wickedness as they were, that God having raised up his Son Jesus, had sent him to bless them, by turning every one of them from their iniquities.

St. Paul teaches us, that the Lord Jesus Christ, in his character and capacity of Mediator, is invested with absolute dominion: that he reigns as a rightful conqueror over all his enemies; that he is a horn of salvation to those that trust in his name: that he sits on a throne of glory till all opposition to his people and himself cease, and is utterly de-

stroyed. For in this most encouraging light the exceeding greatness of his power to save is represented, when it is said, God hath "raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. i. 20-23.

Magnify then as you please, the number, and strength of temptations, the weakness of human nature, the power of confirmed ill habits, and the efforts of Satan; still, what are all these, even though united, before him "who gave himself to redeem us from all iniquity, and to purify to himself a peculiar people zealous of good works?" What, before him whose kingly office is to turn from darkness to light, and from the power of Satan unto God, and whose infinite bounty enriches the fallen soul with that holiness which makes it meet for heaven? Who, or what, are these spiritual tyrants, avarice or uncleanness, envy or malice, deceit or unbelief—by whom strengthened, and by whom abetted—that they should defy him who hath all power in heaven and in earth to save from sin?—Him from whose overflowing fulness all the angels in heaven, and all the saints whilst on earth, receive their sanctification, and the spotless purity they will share with him through all eternity? If one person, relying with humility and perseverance on the power of Jesus, should perish, unsecured, and in his sins; how would the promises of God concerning the kingly offices of his Son be true?—How could Jesus answer the character given of him in the record of God? One of these alternatives must therefore be maintained; either, that the character and office of Jesus are misrepresented in the Scriptures; or else, that whoever puts his trust in his power to save, shall have the victory over sin. The stubbornness of his will shall be brought to yield, his evil tempers shall be subdued, and he shall be preserved blameless in spirit, soul, and body.

What has been afforded is sufficient to prove, that we have all possible encouragement to trust in Jesus the Redeemer for wisdom, righteousness, and strength. The only knowledge concerning his character which is further necessary, is of his temper and disposition towards sinners; now, as is his majesty, so is his mercy: and he is as ready as he is able, to save to the uttermost all that come to God by him. On this head what stronger testimonies can the most jealous suspicion desire, than he has given to us.

What means his deep humiliation? his pleadings with careless and obstinate sinners by day, and his midnight importunities with his heavenly Father, for them? what mean his kind invitations?—"Ho! every one that thirsteth, let him come unto me and drink; whoever cometh to me, I will in no wise cast out!" What can be the design of these tender expressions, but to assure us of his willingness to receive with mercy those sinners, whatever they might have been in time past, who commit their souls unto him? What was it, tell me, if it was not fervent love, that made him so long endure a condition in all respects so amazingly opposite to his original glory; instead of hallelujahs from the sweet tongues of angels, to hear the blasphemous insults of men cast on himself and all his actions; instead of the perfection of joy, to endure such sufferings that his heart in the midst of his body was even like melting wax, through the intenseness of the anguish that was upon him; instead of adoration from myriads of ministering spirits, to bear

mockery and buffeting, the bloody scourge on his back, and on his face the nauseous spittle; instead of sitting on his throne, high and lifted up, with the whole host of heaven worshipping him, saying—"Holy, holy, holy is the Lord of hosts, heaven and earth are full of thy glory;" to hang upon a cross between two thieves, in the midst of insulting shouts and the frowns of eternal justice?

O! come hither, behold, and see if ever there was love like this! Come and hear the voice which he uttered in the height of all his sufferings, for his murderers: "Father, forgive them, for they know not what they do." Hear, and if you can, doubt; if it be possible, question his willingness to save those who depend upon him; *his* willingness, I say, who prayed even for his bitterest enemies.

In the last place: we may as firmly confide in the Lord Jesus Christ for eternal salvation as for present pardon, wisdom, righteousness, and strength. His dominion equally extends both over the world in which we dwell, and over that into which we enter after death: "Fear not," he says, "I am the first and the last, I am he that liveth, and was dead; and behold, I am alive for evermore, and have the keys of hades and of the grave." It is he who hath overcome him who had the power of death, that is the devil; and has made his triumphant entry before all, and for all who depend upon him! it is he who bids us trust in him, and not be afraid. Hear with what affection and endearment he comforts his apostles, and all who should ever possess like precious faith with them in his name: "I go and prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there you may be also." And in his prayer for the salvation of all who should believe in him, he saith, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me."

With what well-grounded comfort then, and with what abounding hope are you warranted to trust in the Redeemer, both in life and in death. And after having exercised continual faith in him, as a Saviour from the guilt, defilement, and strength of sin, from ignorance, and from all the enemies of your soul, how reasonably at the end of life may you copy the pattern of the first martyr to the Christian truth, and beholding by faith the object that was manifested to him, without a veil, say, with your expiring breath, "Lord Jesus, into thy hands I commend my spirit."

SUNDAY XV.—CHAP. XV.

THE DIVINITY OF THE HOLY GHOST.

The work of man's salvation is represented in Scripture as engaging the joint agency of the Father, the Son, and the Spirit. God the Father in infinite wisdom planned this amazing scheme, and provided himself a Lamb for a burnt-offering, a sacrifice to purge away sin. God the Son executed in his own person this plan, by submitting to be delivered for our offences, by rising again for our justification, and by interceding for us in heaven. God the Holy Ghost procures an effectual reception of this scheme of salvation, and sanctifies the soul for the everlasting happiness which he prepares it to enjoy.

Each of these persons, who thus co-operate in man's salvation, must of necessity be really God, because no one could execute any part of this grand scheme pertaining to the soul. Who, for instance, besides the supreme Lawgiver himself, could admit an innocent substitute to become surety for a crimi-

nal, and bear his curse? or who, beneath the dignity of God, could have merit sufficient, by suffering, to atone for offences against the majesty of heaven and earth? or to whom, besides God, doth the power greater than that of creation belong, of triumphing over our rebellious wills, and bringing them into captivity to the obedience of Christ?

Now, if the holy Scripture is full and clear in certifying the influence and interposition of each person in the blessed Trinity in the work of man's salvation; it must of necessity be the duty of a Christian to pay due attention to it, and to endeavor by devout meditation to impress upon his mind what God has revealed on this subject; revealed not at all to teach us *how* the Father, Son, and Spirit are three persons in one eternal Godhead, (for this it never attempts,) but to inform us of our obligations to the Father, the Son, and the Holy Ghost, and to teach us to live in such entire confidence in the mercy of God, and such devotedness to his service, as the knowledge of this most sublime and mysterious truth is designed to produce.

The Scripture character of God the Father has been already considered at large; and also that of God the Son, as he is proposed to us in his mediatorial office: it shall be our business therefore now to lay before you in one view, what the Scripture teaches of the *nature, person, and office* of the Holy Ghost. And may He himself, who is the Spirit of truth, give us to understand the things which belong to his glory.

First, With respect to the nature of the Holy Spirit, that he is God, the same in essence with the Father and the Son, is proved from Scripture in this plain and convincing manner.—All the properties of the Godhead are ascribed to him. Now by what is the distinct essence of any being determined, but by its properties? Thus he who possesses the properties peculiar to a man, is on that very account esteemed one; by consequence, he who possesses the perfections peculiar to God, must on that account be worshipped as God.

The Scripture then declares the Holy Ghost to be a *holy, eternal, infinite, almighty* Being. *Holy*, for in reference to his peculiar office of imparting holiness, and in the exclusion of all creatures, he is called "the Holy Spirit." Eph. iv. 30. *Eternal*, that is, existing before all ages no less than in them all; thus the blood of Jesus, we are told, was offered under his influence by the name of the "Eternal Spirit." A title this, which is never ascribed to any but God himself; for though angels have existed so many ages before our world, and will never cease to be, yet we no where read of an eternal angel.—*Infinite*, for he "searcheth all things, yea, the deep things of God." I Cor. ii. 15. *Almighty*, because at the creation of the world "the Spirit," we are assured, "moved upon the waters;" by his operation and influence on the chaos he formed it into order and beauty; and from his energy the world is as it were created anew day by day: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." Psalm civ. 30.

In the dispensations of grace also the almighty power of the Holy Ghost is no less conspicuous than in the sphere of nature. The humanity of the Lord Jesus was formed by his overshadowing with his influence the blessed Virgin. By him Jesus was sent to preach the gospel and discharge his ministry: by him carried into the wilderness, and anointed with the oil of gladness above all kings and priests that had been or ever should be. In a word, in all that Jesus did on earth as our Mediator, he was both appointed and supported, we are expressly taught, by the Holy Ghost. And can you require a more complete proof than this of the Godhead of the Holy Ghost? Jesus, as Mediator, "had a name

given him which is above every name;" to such a high degree above every other name, that all in earth and heaven must bow their knee before him; and yet, considered as Mediator, he is still inferior to the Holy Spirit, because he was consecrated and enabled by him to discharge that very office. But since nothing in earth or in heaven is in dignity above the Mediator, but God only, it plainly follows that the Holy Spirit must be God, of one and the same essence with the Father, as the Scripture teaches, and as the Christian church has ever believed.

The Holy Ghost does works proper to God; of this nature is the renovation and sanctification of the soul. Even the conversion of those most abandoned sinners at Corinth, in the time of St. Paul, is ascribed to this divine agent: "Such were some of you: but ye are washed, but ye are cleansed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor. vi. 8.

It was the Holy Ghost who endued the apostles with their miraculous powers, laid the foundation of the Christian church, and published its laws.—He separated Paul and Barnabas, and "appointed their mission," which is the prerogative of the supreme Director. A dispensation of such infinite moment belongs properly to God, and of all others, is apparently the least communicable to a creature. And in the consummation of all things the Spirit will work a work altogether divine, the master-piece of all he has done. It will be a full demonstration of his power, to a degree which can belong to none but God. He will bring back the bodies of the faithful from the dust, and clothe them with glory and immortality: for "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11.

Secondly, The Holy Spirit must be the same in essence with the Father and the Son, "because the honor and worship due only to the true God are given to him." This worship and glory, of which God declares himself to be jealous, and which he will not give to another, consists in swearing by him, and in making appeals to him, touching the sincerity of what we affirm: according to that command which God has himself given in this matter, "Thou shalt worship the Lord thy God, and swear by his name." It consists also in making him the only object of our faith, hope, and obedience: for, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. xvii. 5. God only is to be regarded as the fountain of benediction and grace; he alone is to be implored for the continuance of both; he is to be supremely obeyed as the only one whom we must fear to offend. The principal end of divine worship is thus to ascribe unto God the honor due unto his name. But we meet with instances in Holy Scripture where all these particular acts of adoration are paid to the Holy Ghost. Thus St. Paul swears by him, and appeals to him as a witness of the sincerity of his good will towards his brethren the Jews; "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Thus the Spirit is proposed as the object of our faith, hope, and obedience, equally with the Father and the Son. For when we are baptized into each of their names, what is the import of this devout dedication, but that we entirely surrender ourselves in faith and obedience to this sacred Trinity. He is implored also, together with the Father and the Son, as the fountain and author of all the blessings and graces of the gospel. The church of Christ, from the beginning, has ever concluded her public

and solemn worship of God with this prayer, "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all." We are commanded to dread offending him; we are assured, that whoever blasphemeth his honor is accounted guilty of a crime of the deepest dye: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the world to come." Matt. xii. 31, 32.

Thirdly, The same infinite glory which is ascribed to God, and the same self-abasement of men and angels which is exercised under a sense of his immediate presence, are ascribed also to the Holy Ghost, and exercised before his adorable presence; and therefore he must be God. Can you find any description of the glory of God more grand and striking than the vision of Isaiah, related in the sixth chapter? The prophet "saw the Lord," we are told, "sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. Then said I, Woe is me! for I am undone; because I am a man of unclean lips." I shall not here insist upon the repetition of the epithet *holy* three times, to prove that the angels were paying adoration to the Trinity in Unity; it sufficiently appears from the inspired declarations of the apostles. As to God the Father, none dispute that the worship might be justly addressed to him; with respect to the Son, our Lord directly avows that Isaiah spake these things when he saw *his* glory: that the Spirit was comprehended in this object of the adoration of heaven, is evident from hence; that the Lord of Hosts, which at this very time spake to him, is expressly declared by St. Paul, Acts xxviii. 25. to have been the Holy Spirit himself; "Well spake the Holy Ghost, by Esaias the prophet unto our fathers, Go unto this people and say, Hearing ye shall hear, and shall not understand." &c.

Fourthly, The Spirit is exalted above the rank of creatures; he must therefore be God, since there is no middle state betwixt the Creator and the creature. And that he is exalted above the rank of creatures is evident; because he is never spoken of or represented as a worshipper of God. The relation of all creatures to God, and their dependence upon him, are necessary obligations, binding them to do him homage. And the more excellent their endowments are, and the higher their obligations rise, the more prompt and active will they be in ascribing to God the honor due unto him. Accordingly the Scripture frequently represents the whole creation by a figure, and angels and men, in a proper sense, as employed in ceaseless praises and adorations of God. But whence comes it, if the Spirit also is a creature, that no mention is made of him by the sacred writers as a worshipper of God? Is it not strange, indeed, that these inspired men should have forgot that Spirit, which, if he is a creature, should have led this concert of praise, and been the principal person in it? Was it not highly needful to make mention of Him, in order to prevent error and idolatrous worship? The total silence therefore of the oracles of God on this important matter, is a strong evidence, that the prophets, the apostles, and Jesus Christ, considered not the Holy Ghost as a creature, but as God with the Father and the Son.

Fifthly, Lest it should be said, the Spirit "is no

more than a quality in God," which cannot subsist or be distinguished as a person in the Godhead, he has a name given to him, significant at once both of his essence and energy. The term Holy Spirit implies both that his essence is spiritual, and also that in the dispensation of grace it is his energy which produces holiness in the soul. Now as the spirit within a man, by which he observes his own thoughts, is not a quality, but something really distinct from his body and from his thoughts; so this Spirit which knows the thoughts of God, which even "searches the deep things of God," must be a person distinct from the Father, who is thus known by him.

He has all personal actions also ascribed to him; "He shall not speak of himself, but what he has heard that shall he speak;" He rejoices and is grieved; He approves and condemns; He convinces the world of sin, righteousness and judgment. And when Peter was still doubtful of the import of the heavenly vision which he had seen, "The Spirit said unto him, Behold, three men seek thee." Acts x. 19. But all these must pass for expressions without any signification, unless they are allowed to mark out the distinct personality of the Holy Ghost.

Thus it appears from this summary view of the Scripture evidence, that the Holy Ghost is possessed of the essential attributes of God, that he does the works proper to God; that he receives the honor due unto God alone: that he stands exalted above the rank of creatures. Shall it then be said, after all this proof, that he is not by nature God with the Father and the Son? By no means. These Scripture evidences, considered each apart, conclude forcibly for the glory and Godhead of the Holy Ghost, and, united together, admit of no reply, but such cavils as pride and infidelity are never at a loss to make against the plainest truths. They are fully sufficient to confirm our faith in the article of the glory and Godhead of the Holy Ghost. And as to those who will contradict and blaspheme, on account of the difficulties which occur in explaining this subject, it must be observed that all the peculiar doctrines of revelation, as well as this, become to such, matter of dispute first, and then are rejected because incomprehensible; till at length God's blessed system of truth, which none of the wise men of this world knew, is reduced to nothing more than those maxims of morality which the philosophers of old delivered without the help of revelation; and which the Deists now oppose to it, as a sufficient guide to duty and happiness. But whether this be rationally to interpret Scripture, or covertly to renounce all subjection to the book of God, judge ye!

SUNDAY XVI.—CHAP. XVI.

THE OFFICE OF THE HOLY SPIRIT.

It is not enough that our judgment should be fully informed concerning the personal glory and divinity of the Holy Ghost: a Christian must also know to what great purposes that infinite, almighty, eternal Spirit, exercises his office in the church of Christ; and in what way his influences are exerted. For unless we have a clear and distinct knowledge of this, we can never ascribe to the Holy Ghost the glory of his own work in our souls on the one hand; nor, on the other, be secured from dangerous delusion, and from mistaking some creature of a brain-sick imagination for the work of the Spirit of God. Both these evils will be happily prevented by firmly adhering to our infallible guide the Scripture; which is not more full in declaring the divinity of the Holy Ghost, than in determining pre-

cisely, the nature and the effects of his inestimable influence.

To him, we are taught, is intrusted the arduous work of managing the cause of God and Christ against a sinful world, and of making it triumphant over all opposition, in that measure which seems best to unerring wisdom. By the secret yet mighty energy of the Holy Ghost, the foundation of Christian religion is laid in the soul of the believer; by him maintained, and at length completed. The foundation of Christian religion, as the term imports, is a knowledge of the Lord Jesus Christ, and a sincere love to his person. Till this knowledge and this love possess your soul, though you may do many things which are commanded by God, and seem by profession a Christian, you still want the root of all acceptable obedience in your heart; according to that express declaration from Christ, "If any man serve me, him will my father honor." John xii. 26. which intimates that he will honor no one beside. But if you consider the account given in Scripture of the condition the world was in when the name of Jesus was first preached in it, or of the natural blindness of man in all ages to the truths of God, you will acknowledge that wherever the glory of Jesus is worthily apprehended and effectually imprinted, it must be owing to the interposition of the Holy Ghost, and his influence on the mind.

That true and worthy acceptations of the Redeemer, that lively and lasting impressions of his excellency, were owing to the Holy Ghost, when men were first called Christians, no one can doubt. At that time to entertain becoming thoughts and to feel suitable impressions of the Redeemer's glory, was directly contrary to the united force of inveterate prejudice, corrupt education, and every view of worldly interest. For the illustration of this point, suppose yourself an inhabitant either of Jerusalem or of Rome, at the time when Christ was first preached; when Pharisaism or Sadducism reigned throughout the one; and the most impure idolatry, propagated from age to age, triumphed in the other: suppose, that in this situation you had heard an apostle of the Lord call aloud upon you, commanding you in the name of God to confess the sinfulness of your sin, and to flee for refuge from deserved wrath to Jesus Christ; that this apostle, instead of concealing the meanness and weakness in which Jesus Christ lived, the shame and pain in which he died, told you that on his cross he made atonement for sin, bought you with the price of his blood, that you might live in subjection to him as your sovereign Lord; that he possessed irresistible power to save or to destroy, and unsearchable riches to reward and bless his faithful people; suppose that he concluded with a most solemn asseveration, that if you refused the call you heard, and was not united to this man Christ Jesus, as your only Saviour, you must feel indignation and wrath from God for evermore. Instantly upon such a declaration your hearts tell you, that in the circumstances above described, bitter and disdainful prejudice would have shown itself against the messenger.—The life of Jesus, infamous through innumerable slanders, his death ignominious, in your apprehension, to the last degree, would have made you treat the report as the most palpable lie ever forged to deceive. Accustomed from childhood to worship either false gods, or to trust the true God without a Mediator, a sacred horror must have chilled your blood upon hearing your idols blasphemed, or Jesus glorified as one with God; whilst every desire remaining in your soul, of esteem with men, of sinful pleasure, or of happiness from the world, must have inflamed your rage against a doctrine, which, if received, was sure, like a pestilential wind, to

blast them altogether.—To penetrate through such a cloud of darkness, what is the light of reason? to balance against such bitter prejudice, what the force of moral persuasion? To make such a sacrifice of wealth, of ease, of character, and become as it were the offscouring of all things, even to be deemed a curse upon the earth that bears you, what the power of human resolution? Yet all this sacrifice was understood and considered; it was a certain consequence evident before the eyes of all that joined themselves unto the Lord Jesus Christ; who, on account of the odium cast upon his name in every place where the gospel first came, is styled, "He whom the nation abhorreth."

Not only to counteract, but entirely to vanquish this deep rooted enmity against the Redeemer, the gospel is to be preached with the Holy Ghost sent down from heaven. The apostles first were to receive power, after that the Holy Ghost was come upon them. Thus armed, they were to be witnesses unto Jesus, that is, of the redemption that is in him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. This eternal and almighty Spirit, by imparting to them miraculous gifts, bore down the opposition of prejudice, of education, and of worldly interest; and exerting his gracious influence on the mind at the time he was appealing by miracles to the evidence of sense, he made the glory of the Lord appear with such transcendent brightness, that thousands were added to his church, and ready to suffer death for his name's sake.

Thus in an outward and visible manner the Holy Ghost fulfilled the Redeemer's promise, whilst he laid the foundation of true faith in the soul of every one that believed. In this manner he testified of Jesus: he glorified him. In this manner he improved the world of *sin*, in their contemptuous refusal to believe in Jesus as the only Saviour; of *righteousness* in the person and cause of Christ, since God had borne such testimony to him; of the excellency of that righteousness he accomplished, living and dying in obedience to the law of God; and of the necessity of it, as imputed to believers for their complete justification. He convinced the world of *judgment*, in giving them to behold with their own eyes, the throne of Satan cast down; his collusive oracles silenced, his temples deserted, abhorred, and thousands upon thousands of his miserable captives set at liberty.

This great effect must not be supposed to have been produced by the mere display of miracles to the senses: it evidently discovered a positive influence exercised upon the mind. This is exemplified in the prayer of the great apostle for the church at Ephesus. By the miracles wrought before them, they were so far impressed with a knowledge of the truth of the gospel, as highly to esteem the much despised, much persecuted name of its ever-blessed Author. Nevertheless, the apostle makes a clear distinction between this effect, flowing from the evidence of the miracles which were wrought in attestation of the gospel, and the internal gracious influence of the Holy Ghost on the mind. He prays therefore that God would grant unto them the grace of his Spirit, that "the eyes of their understanding being enlightened, they might know what was the hope of their calling, and what the riches of the glory of his inheritance

* The unlearned reader is to be informed, that all the primitive apologists for our most holy faith, take notice of the charge brought against the Christians, as the procuring cause of all the public calamities inflicted on the Pagans; and that these, in their blind and cruel superstition, thought they did their gods service by putting them to death.

in the saints, and the exceeding greatness of his power towards us that believe." This goes much deeper than the force of miracles alone could reach. It implies a transforming knowledge of those sublime truths which miracles alone can never produce, and a happy experience of the certainty of the words of truth from their vital operation within.

It is evident, then, that it was the power of the Holy Ghost which produced conviction and faith in the minds of those who heard the gospel preached by the apostles, and which laid the foundation of the primitive church. But it may be said, "There does not exist in the present day the same necessity for his agency. The circumstances of the Christian world are quite different. Now, instead of blasphemous insults offered to the name of Jesus, he is adored as God in the daily service of our established church. Instead of bitter prejudices of education being generally entertained against his death as a sacrifice for our sins, we are pledged by baptism in our earliest infancy to receive it as our dearest hope. Instead of suffering persecution from our relations, because we profess ourselves the disciples of Christ, we should give offence to them were we not to do so. This alteration in the state of the world has therefore removed the necessity which before existed for the agency of the Holy Ghost. We accordingly no longer see a single miracle wrought in confirmation of the truth of the gospel, now that its own establishment, the most convincing of all miracles, has taken place." Thus, because the extraordinary operations of the Holy Ghost have ceased, the necessity and efficacy of his influence at present is absolutely denied by some, and received with doubt and suspicion by many; and all that has been so plainly inculcated in Scripture of his teaching, his strength, and his comforts, has been injuriously restrained to former ages. A mistake this, destructive of all real religion: a mistake proceeding from an utter ignorance or impious disbelief of the natural blindness of man to the truths of God, and of his aversion to receive them with an obedient heart. For if the Scripture account of the blindness of the human understanding and the depravity of the heart is received, it must follow that man of himself cannot receive and come into subjection to the truth of God, though the rage of Jews and Gentiles were supposed to be entirely removed, and the truth of the gospel revelation were allowed. The natural man, the man who acts only upon the principles of natural reason, and seeks no illumination in his understanding from the Holy Ghost, "receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Cor. ii. 14, in their divine truth, excellence, and glory, they can be discovered by none who are not enlightened by the Spirit of God. It follows from this declaration, that a true knowledge of the Lord Jesus Christ, and of salvation by him, must be the production of the Holy Ghost as much at this very hour, as when the apostles first planted churches in the name of Jesus. The Holy Ghost must "take of the things which are Christ's," and, by his powerful effectual teaching, "show them unto us." Otherwise the Redeemer will never be exalted and extolled, nor receive any heartfelt adoration for all his kindness towards us. What was the work of the Holy Ghost immediately after our Lord's ascension, is still his work with every one that believes to the saving of his soul; the exhibition of the external miracles which accompanied it in old time, only excepted.

The proof of this assertion, so much questioned now, and so often vilified as enthusiasm, I shall endeavor to evince from that most instructive text on

this subject, which has been already considered in its primary sense, and as it related to the apostolic age.

"When the Comforter is come, he will reprove the world of sin, because they believe not on me." The sin of overlooking the Son of God, so as to exercise no dependence on him for righteousness and strength, is not perceived by man till renewed by the Holy Ghost, though he may acknowledge the truth of the Christian creed. Deceit and fraud, envy and malice, with the crimes destructive to society, are generally reprobated, and their evil is manifest. But the great sin of entertaining such thoughts of ourselves and of our own virtues, as do in fact render all the names of honor we give unto Christ merely titular: this sin, most injurious to the perfections of God, you never see in the catalogue which unenlightened man draws up against himself. He can approach the holy, the jealous God in prayer, without fear or suspicion of his displeasure, though he never committed his cause to the appointed Mediator, nor laid his sacrifice upon that altar, which alone can sanctify it in the sight of God.

To reprove for this sin in particular, is the work of the Holy Ghost. He it is who must open your eyes, if they are ever opened, to see your own sinfulness, and to loathe yourself before your Maker, for the mean thoughts, the grovelling apprehensions, which notwithstanding the declarations of the Bible, and your pretended belief of it, you have had concerning the Lord's Christ, the Rock of ages, the Beloved of the Father. It is by the Holy Ghost you must be enabled to say, with a firm reliance on him, that "Jesus Christ is Lord to the glory of God the Father." By his influence it is, that you will ever so behold the Saviour as to believe in your heart, and to confess with your mouth, "that if any man love him not, that man is anathema, maranatha," accused of God; and unless he repents of this great wickedness, sure to be condemned by the Lord when he cometh to judge the world. And when the sin of not depending on Jesus, and not honoring him as the Father is honored, is thus clearly perceived and heartily detested; it is not flesh and blood which have made this revelation, no; nor barely the written word of God; (for long after *that* was allowed by you to be the truth, no such effect followed,) but it is owing to the Spirit of truth, who has communicated to you this most precious knowledge.

Again, "When the Comforter is come," saith our Lord, "he shall reprove the world of righteousness, because I go to my Father." To be received into favor with God, by virtue of what another has done; and to confess that the life and death of Jesus are of such efficacy as to bring down blessing and salvation on every sincere dependent upon him for righteousness, is a mystery offensive to the haughty spirit of man in its natural state. Still, if left to ourselves, though the Bible is in our hands, though we profess a sacred regard for its dictates, we shall go about to establish our own righteousness; we shall stand upon our own personal worth before God, as the foundation of our eternal hopes. Under the accusations of conscience, we shall have recourse to our own frailty and the strength of temptation, as our advocates; to our repentance and amendment, as our propitiation. For so inveterately, through the corruption of our natures, are we prepossessed in favor of our own virtues, and even of our feeblest attempts to be virtuous, that we can be as confident, as if we were as holy as the law of God requires us to be.

It is the work of the Holy Ghost to reprove the world for this self-exalting lie: for this hateful overrating our poor tainted performances, our much

blemished obedience. The eternal Spirit only can overthrow such vain confidence, and can establish a persuasion in the mind directly opposite to it; namely, that "Jesus was delivered for our offences, and raised again for our justification;" that in consequence of this, we are always accepted, even after our highest possible advancement in holiness on earth, not for our own sake, but for the sake of Christ; and that his access to the Father, in the character of Mediator, is all our hope; that though unfeigned repentance, sincere love to God, and universal obedience to his commandments, are and must be our vouchers that we belong to Christ; yet, neither singly nor altogether do they make reconciliation for the least of our sins; that Jesus alone accomplished a work, impossible to any creature, too mighty even for angels to attempt, when he bled on the cross, and cried out, "It is finished."

But till the Holy Ghost convinces us of the necessity and glory of this righteousness, it is an offensive subject. Such exaltation of the Saviour's obedience and death will be construed into a disparagement of personal virtue. The search after the gift of justification unto eternal life, freely through the redemption that is in Jesus, will be deemed a contempt of good works. The Spirit of truth must exert his gracious influence to remove this natural blindness, and master this stubborn prejudice; and then, that merit which Jesus ever lives to plead before the Father for the church, purchased by his own blood, will be all your salvation and all your desire.

In one instance more, the text under consideration declares the work and influence of the Holy Ghost: "He shall reprove the world of judgment, because the prince of this world is judged;" that is, he shall convince men of the complete victory which Jesus has obtained over sin, the world, and Satan, in order to make all who believe in him happy partakers of the same.

Subjection to sin, although the vilest servitude and basest vassalage, is too often earnestly contended for. Every man in the world, it is said, has his foible; that is, in the language of politeness, some sin, or evil temper, that enslaves its unresisting victim. Like the dastardly unbelieving spies sent into the land of Canaan, men magnify to an enormous size the force of temptation, and the weakness of the flesh, forgetting the power of God, and then say, Who can stand before these?

The Holy Ghost, who is the grand agent for the glory of Christ, convinces us that we err in this matter, not considering the power of the Redeemer.—It is his office to assure the heart that "the prince of this world is judged," already dethroned, and vanquished by Jesus: to persuade us that the working of his Spirit, "which worketh mightily in them that believe," is infinitely stronger than the combined force of all outward opposition, and of all inward corruption: to demonstrate to us, that if we are doing what is forbidden, if we are enslaved by pride or discontent, intemperance or uncleanness, covetousness or envy, it is, because we will not in earnest seek deliverance from such hateful tyrants.

In this manner, as in the apostle's days, the Holy Ghost continually operates on the mind of every one that believes in Jesus now, as then; "A man cannot enter into the kingdom of grace except he be first born of water and of the Spirit."

And whilst the Holy Ghost testifies of Christ, and glorifies him in his person and undertakings, his influence, we must observe, is a thing quite distinct from those means by which it is conveyed; so that whatever proper convictions of the Redeemer's person and salvation are cordially received, it is not to the means, but to the Spirit working by them, that we must attribute the enlightening and renewing of

the mind. This important doctrine is repeated again and again in Scripture, and must therefore never be overlooked by us. Thus it is written of the degenerate idolatrous Israelites, "Hear ye indeed, but perceive not. Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isa. vi. 9, 10. Here is the outward call of the word, on the one hand, but on the other a refusal of the inward and spiritual grace, on account of their insupportable provocations. The alarming expressions, "Make the heart of this people fat, and their ears heavy, and shut their eyes," cannot possibly mean that God actually inspired Israel with contempt for his holy word, or disaffection towards it: but they mean that such hardness of heart and disaffection must always follow, where the Spirit of grace is withdrawn; because he alone opens the eyes of the understanding, and unstops the ears which are deaf to the words of God's book. In confirmation of the same truth, it is recorded, that God "opened the heart of Lydia, to attend to the things spoken by St. Paul." In this instance you very distinctly mark the inspired preacher on the one hand, declaring the whole counsel of God, and offering the knowledge of all that is externally needful to the conversion of the soul: and on the other you observe the God of all grace exercising his blessed and powerful influence, by which the apostle's discourse was successful, and attained the end for which it was delivered. And lest these declarations should be considered as extraordinary, St. Paul teaches us *generally* to distinguish between the means and instruments, and the grace of the Holy Spirit from whom all their beneficial effects proceed. He puts this interrogation; "Who then is Paul, and who is Apollos, but ministers, by whom ye believed as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase." 1 Cor. iii. 5, 6. Mark here: how totally distinct from each other are the means of grace, and the eternal Spirit to which they owe their efficacy. Of course we must allow that the foundation of the Christian religion is laid by the power of the Holy Ghost in every believer, and that his work and influence are at this hour as real and successful with the faithful, as they were when signs and wonders were done by him through the hands of the apostles.

From what has been offered, we may understand clearly the permanent work and internal operation of the Holy Ghost, and know whether we are the happy subjects of his influence ourselves, by considering what impressions the word of truth has made upon our minds.

But besides this, the Scripture teaches us to look upon the Holy Ghost, as the author of the sanctification, which is wrought in the hearts, and appears in the lives of believers; and that by this sanctification, his indwelling presence and effectual working may be known with the greatest certainty and preciseness. If you feel a sincere love to God for sending his Son into the world as the propitiation for sin, this love is no more the natural growth of your heart, or acquired simply by your own reflections and contemplations, than the beneficial grain which enriches our fields is spontaneously produced without seed or culture. "It is shed abroad in your heart by the Holy Ghost given unto you." If the effect of this love is joy, or that delightful sensation, which results from the consideration of great good obtained or expected from the God of your salvation; this sensation, in honor of its divine gracious Author, is called "joy in the Holy Ghost." If you possess an internal settled tranquillity, whilst God and eternal judgments are in your thoughts, through

Jesus Christ, "by whom you have received the atonement," in the place of that guilty uneasiness or stupid insensibility which you showed before, at the mention of such awful subjects; the marvellous change claims a divine parent, and is expressly declared to be the "fruit of the Spirit." If possessing in your heart the heavenly treasure of love, peace, and joy, you are patient under repeated injuries, gentle under exasperating provocations, kind according to your ability, meek so as to evidence the humble opinion you entertain of yourself, the good will you feel towards all men; this union of amiable tempers cometh from above. It is the image and superscription of one sanctified by the Spirit and expressly said to be "his fruit." There is not a duty we are called to perform, not an evil temper we are required to vanquish, but we are directed in Scripture to seek for the aid of the Spirit of God, that our endeavors may be crowned with success.—We are taught that he "helps our infirmities in prayer;" that on this account he is called the "Spirit of grace and supplication." We are commanded to "pray in the Holy Ghost:" which plainly implies, that as in prayer we must seek his sanctifying grace in order to do all other duties, so must we acknowledge and depend upon his assistance for the right discharge of the duty of prayer itself. This is plainly marked in the Scripture account of the acceptance of our holy duties. It teaches us, that all true Christians "have access to the Father through the Mediator by one Spirit." Eph. iii. 18. So in discharging the duties of praise, when Christians are exhorted to be much employed in the praises of God, they are exhorted to be "filled with the Holy Ghost." And this operative influence of the Holy Ghost is not spoken of merely as a privilege which God promises, but a duty which he requires. From whence it is evident, that without him all our services will want the very soul which should animate them, and be as a maimed sacrifice. In a word, it is to denote the never-ceasing influence and operation of the Holy Ghost on the hearts of all the faithful in Christ Jesus, that their life is expressed in these terms, a *being*, a *walking*, and *living in the Spirit*.

SUNDAY XVII.—CHAP. XVII.

THE PROPERTIES OF THE SPIRIT'S INFLUENCE.

WE have already discoursed upon the personality and nature of the Holy Spirit; we have also endeavored to learn from Scripture what purposes his influence is designed to effect. It remains now that we should explain, in order to prevent enthusiasm, the properties of his operation, and that we should also expose the impious, though too prevalent error, of denying the reality of his agency upon the hearts of them that believe.

First, then, This influence of the Holy Ghost is secret, discernible only by its fruits. The Spirit is not to be understood as using violence or constraint on man, but as acting in a way similar to what we observe in the established course of nature. Accordingly, the prophets, the apostles, and the Son of God, refer us to the growth of the vegetable world for the illustration of the Spirit's influence. As the juices of the earth are first received into the root, from whence they gradually ascend the trunk, and thence are diffused to the branches, producing blossoms and fruits to the admiration of every spectator, though the most penetrating eye cannot discern how—so it is with the agency of the Spirit.—The life of holiness in the soul of one born of the Spirit appears in his actions, discourse, desires, affections, and most secret thoughts. Every one that diligently observes him can perceive the excellent

fruits of this life; but the Author of it is invisible, and the method by which it has been produced and maintained is incomprehensible.

Secondly, Though the Spirit's influence is secret, silent, and not to be observed but by its fruits, it is not on that account less powerful in the effects produced. The new creature in Christ Jesus is born to conflict, toil, and labor. Born for fight and intended for victory; but not at present formed to enjoy so much as to act. A power, therefore, proportioned to the difficulties with which a Christian has to struggle, and to the enemies with whom he has to contend, must be continually supplied. And this is granted; "Whosoever is born of God overcometh the world;" the love of its pleasures cannot corrupt him, nor the fear of its frowns dismay him; he marches on in the strength of God, and will not be turned out of the path of his duty. But the influence by which such a victory is maintained, must be full of energy; and those who stand in this condition, must be "kept by the power of God through faith unto salvation."

Thirdly, The influence of the Holy Ghost is always exactly correspondent to the written word, and preserved and increased in the use of the means of grace. He makes no new revelations; but gives success and efficacy to what is already revealed.—He accomplishes no other change in the habits, sentiments, and feelings of the soul, than what the sacred oracles point out, and such as to unprejudiced reason must appear excellent and desirable. He works by means apt and suitable in themselves for the maintenance and increase of holiness, though his influence is entirely distinct in itself from those means. As the life of the body, though upheld by a divine power from moment to moment, is not maintained miraculously, but in the use of food, rest, and sleep: so the soul of the regenerate, that walks in the Spirit, and lives in the Spirit, "desires the sincere milk of the word, that he may grow thereby;" he prays and watches; and by the use of his enlightened sanctified reason, he avoids what would endanger his soul, and chooses that by which it can be profited.

Fourthly, The influence of the Holy Ghost "is various in the degrees of its communication and operation." All who are the blessed partakers of the Holy Ghost, not only differ from others who share the same privilege, but from themselves at different seasons, in the degree of benefit they receive. Some have much more light and joy, strength and vigor, than others; and there is often a quick succession of peace and trouble, of tranquillity and conflict. But this variety respecting those who are under the government of the same Spirit, is generally owing to the different degrees of watchfulness, diligence, and fidelity in the use of the talents already committed to their care. The Spirit, we are taught, is often grieved, and in a degree quenched by carelessness, neglect, and much more by a fall into some known sin. In such cases the paternal justice of God requires that proper rebukes should be given; that his children, feeling their own deadness and cheerless thoughts, may be more vigilant for the time to come, and avoid all undutiful deportment. For the same reason, in order to encourage and reward the zealous obedience of those who more carefully and faithfully adhere to God, studying to serve him with their whole hearts: the Father and Son will abundantly manifest their favor to them by the Holy Spirit, and come and make their abode with them.

We have now explained with sufficient copiousness the nature of the Holy Spirit's influence; it remains only that we should conclude this subject with a remark upon the impiety of the opinions but too fashionable in the present day, which vilify his

gracious operation as the chimera of a heated brain, and the reverie of enthusiasts. To cover the impiety of such opinions, it is common to urge the bold and shameless pretences of enthusiasts to the influence of the Holy Ghost, and to appeal to our ignorance of any such influence on our own minds. Arguments these as frivolous and vain, as the opinion they are urged to justify is impious in the sight of God. For what can possibly be conceived more weak than to ridicule and explode a doctrine merely because it has been abused to purposes totally opposite to its real tendency? If there is any force in this argument, we must renounce the use of reason, no less than the belief of the peculiar doctrines of Christianity. For what can be more hurtful to society, what more injurious to the honor of God and the well-being of man, than that licentiousness which many of the loudest declaimers upon the excellence of reason have recommended in her name? If the foolish jargon used by wild visionaries, who falsely lay claim to the Spirit's influence, to sanction their nonsense, cover their pride, or screen their villany or lewdness, will justify the total denial of any operation of the Spirit on the hearts of the faithful; then surely we must also allow that the execrable blasphemies uttered against God's most holy word, by those who pique themselves on being eminently rational, would vindicate the suppression of the exercise of the rational faculty; or at least would afford ground to represent it as mischievous in itself, and ever to be suspected. But does not every intelligent person in this case distinguish the use from the abuse of reason? Surely, then, reason, candor, and the authority of the Almighty, require you to judge in the same way concerning the work of the Spirit; and not to condemn the genuine offspring of the Holy Ghost, by confounding it with the base counterfeit that may in some points slightly resemble it. And whoever refuses diligently to examine by Scripture-marks and evidences, before he determines what is the work of the Spirit, it is plain that the corruption of his heart has filled him with enmity to the doctrine of the Spirit's influence; and therefore, with criminal rashness, he confounds things which are essentially different; the spirit of delusion with the Spirit of truth.

The other argument urged by many with an air of confidence against the influence of the Holy Ghost on the heart, is as frivolous; namely, "their ignorance of any such operation upon their own minds." "We experience," exclaim the careless and the proud, the gay and the voluptuous, "nothing of this kind; therefore argue as you please concerning it, we cannot believe it to be any thing more than the creature of imagination." But what palpable absurdity is this? In every other instance you would condemn it as weak reasoning. Were a man to tell you that he would never believe that there is in another any excellency superior to what he himself possesses, because he does not experience it, would you not think his stupidity too great to deserve an answer?—We do not esteem brutes capable of judging of the properties of man; nor one man, in some instances, more capable of judging of the perfections of another. Such as have exercised themselves with success in philosophical studies are conscious of pleasures in them, to which others are absolute strangers. Now, should a clown, in the grossness of his ignorance and the narrowness of his understanding, scoff at the mention of such pleasures, and be confident there was no reality in them, surely it would be accounted a piece of folly too gross to need a formal confutation. But the difference between the spiritual man, and the man who apprehends no more than what his own reason can teach him, is much greater than what subsists between the most illiterate peasant, and the most

renowned philosopher. The difference between those that are born after the Spirit, and those that are born only after the flesh, is described in Scripture by these strong terms; "a passing from a state of death to life; out of darkness into marvellous light;" it implies the exercise of the faculties and affections of the mind with esteem, frequency, and delight, on what before was neglected, despised, abhorred. For men therefore to say, We will not admit there is now any operation of the Holy Ghost on the soul, because we feel not his influence on our own, is to make their knowledge the measure of all reality, the folly and fallacy of which is obvious.—They may know indeed how the case is with themselves; that there is no such thing as the work of the Holy Ghost on their hearts; no enlightening of their understanding; no change in their own affections, no desire of nearer and still nearer approach to God, no thirsting after his presence, no heavenly joy and consolation in Christ Jesus. This all men, who are destitute of repentance and faith in Jesus, may with the greatest truth affirm of themselves, for the Scripture declares it of them. But positively and confidently to assert that this must be the case with all others likewise, is to reject the essential difference on earth between the heirs of salvation and the children of the wicked one. It is impudently to deny the work of the Spirit, and the life maintained by him; though in Scripture there is a clear, full, and distinct account of this work, and of the life produced in the soul by him, of its nature and operations, its pains and enjoyments, its declensions and improvements. To deny therefore the reality of these things, is to lie against the Holy Ghost, and to prove manifestly you have no share in him. It is to lie against him; because if there is no work and operation of the Holy Ghost, then the Scriptures which holy men of old wrote through his inspiration, and which gave a particular account of his continual presence and influence with the church, are no better than a fabulous tale. And it proves that you have no share in him, since you could not speak with malicious words against that divine Agent who impresses the truth of God on the heart, unless you were yourself, alas! "earthly, sensual, having not the Spirit."

SUNDAY XVIII.—CHAP. XVIII.

ON THE NATURE OF TRUE REPENTANCE.

It is a truth fully revealed in Scripture, that without repentance no one can enter into life. But too often it happens that those who are convinced of this, deceive themselves by calling something by the name of repentance, which bears only a superficial, worthless resemblance of it; and then flatter themselves with the vain imagination that this base counterfeit shall be entitled to the blessings promised to the divine original.

To compare therefore, and distinguish the true repentance from the false; to show why every one, ere he can be saved, must experience the change it implies, and to discover the way to attain it, is a point of great importance. It will tend, through the blessing of God, to discover prevailing errors which lie at the root of all careless and profane living, and to awaken every reader to self-examination on this important point.

First, then, let it be observed, that false repentance flows only from a sense of danger, and a fear of impending wrath.

When the conscience of a sinner is alarmed with a sense of his dreadful guilt and danger, it must of necessity loudly remonstrate against those sins which threaten him with eternal destruction: hence those frights and terrors which are frequently found

amongst men under apprehensions of death. At such times their sins, some grosser enormities especially, convince them to their face, and all their aggravations are remembered with bitterness; conscience draws up the indictment, and importunately urges the charge against them: the law passes the sentence, and condemns them without mercy. And what have they now in prospect but a fearful looking for of fiery indignation to consume them? Now with distress they cry out and howl upon their beds for the greatness of their sin! With amazement they expect the dreadful issue of their sinful practice. How ready are they now to make resolutions of beginning a humble, watchful, holy life! In this their terror, conscience, like a flaming sword, restrains them from their former course of impiety and sensuality.

But what is this repentance more than the fear of the worm that never dieth, and of the fire that never shall be quenched? Let but conscience be pacified, and the tempest of the troubled mind allayed, and this false penitent will return with the dog to his vomit again, till some new alarm revive his convictions of sin and danger, and with them the same process of repentance. Thus too many will sin and repent, and repent and sin all their lives.

In some instances, indeed, distress of conscience makes a deeper impression, and fixes such an abiding dread of particular gross sins, that there appears a visible reformation. Yet in this case the sinner's lust may only be dammed up by his fears; and, were the dam broken down, they would immediately run again in their former channel with renewed force. It is true, this terror is often a preparative to true repentance; but if it proceeds no further, it is still a fallacious sign of safety.

Here however it is necessary to observe, that though there may be much terror and external reformation without true repentance, yet it is somewhat to be thus far affected. The greater part of true penitents have been at first under similar distress, and perhaps begun out of mere selfishness to flee from the wrath to come. Instead therefore of construing what is said against false repentance, as if all was lost because your repentance is not yet of the right kind; let it work more reasonably, and excite you to prayer, that those terrors and checks which are in themselves no certain proofs of the sincerity of your repentance, may be perfected and issue in what undoubtedly are such proofs.

False repentance then flows *merely* from a sense of danger, and a fear of impending wrath. The character of true repentance is quite opposite. Here *sin itself* becomes the greatest burden and object of aversion; sorrow springs from an affecting humbling sense of the dishonor and injury the penitent feels he has done unto God; not only from a selfish concern for his own safety, but from a regard to God, to which he was before a stranger; from a conviction that his whole deportment and the ruling tempers of his heart have been evil and desperately wicked. The language of a true Scripture penitent is such as this: "I acknowledge my transgression, and my sin is ever before me; mine iniquities are gone over my head as an heavy burden; they are too heavy for me. Deliver me from all my transgressions, let not my sins have dominion over me. Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me. Be pleased, O Lord, to deliver me. O Lord, make haste to help me." The true penitent mourns on account of all his lusts, and hates them all; he is not willing that any should be spared, though they were dear as a right hand, or a right eye.

How great and apparent the difference between

being struck with fear, restrained by terrors, or driven from a course of sinning by the lashes of an awakened conscience.—Between this, I say, and loathing ourselves in our own sight for all our iniquities, vehemently desiring grace and strength to conquer and mortify corruption, and to be delivered from the tyrannous rule of sin! The former is merely the sordid fruit of self-love, which compels the soul to flee from danger; the latter, the exercise of a vital principle, which separates the soul from sin, and engages the whole man in a persevering opposition against it.

Secondly, False repentance dishonors God, by refusing, under all its distracting fears, to trust to his mercy. It is full of unbelief, though the gospel has provided a glorious relief for every guilty, ruined sinner, and opened a blessed door of hope even for those whose sins are red as scarlet; though pardon and salvation are freely offered to every one that is weary and heavy laden with the guilt and defilement of sin; though the blood of Christ is sufficient to cleanse from all sins, however circumstanced, however aggravated they may be: the false penitent, alas! sees no safety in this refuge. The law of God challenges his obedience, and condemns his disobedience; conscience concurs both with the precept and sentence of the law. To pacify conscience, to satisfy God's justice, and to lay a foundation of future hope, he has recourse to resolutions, to promises, to attempts of new and better obedience, to penances, and to variety of self-righteous schemes. The defect of his endeavors and attainments creates new terrors; these terrors excite new endeavors; and thus the false penitent goes on, notwithstanding the greatness of his sorrow and the pain of his conviction, seeking righteousness by his own works, and afraid to trust in the mercy of God through the blood of his Son. He may, it is true, have some sort of feeble regard to Christ, so as to use his name in his prayers for pardon, though he dare not depend upon the merits of his blood, and upon the love of God manifested in him, for the remission of his sins. Yet even this regard itself is built upon the secret hope that his reformation and performances will come in aid to purchase the favor of God, which he cannot confide in as freely promised, for Christ's sake, to every humbled sinner. It is in effect a disparagement of the Redeemer, as if he knew not how to have compassion on him till he has recommended by some attainments in holiness.

Now take a view of true repentance, and you will find the character of it to be directly opposite to that mentioned above. The true penitent approaches God with a deep impression of his guilt, and of his just desert of eternal rejection; but then he comes before a mercy-seat, though he acknowledges that if God should mark iniquity, he could not stand before him; he remembers, "that with God there is forgiveness that he may be feared;" and that, "with him there is plenteous redemption."—He looks to the blood of Christ as alone efficacious to cleanse his soul, and take away the curse due to his numerous and aggravated sins; and from this, he takes encouragement to mourn before God, expressing himself in the Psalmist's language: "Wash me thoroughly from my wickedness, and cleanse me from my sin; purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow." This is the prayer which both encourages his cries for mercy, and embitters to him all his sins; that it is which makes him loathe them all, and long for deliverance from them.

"Is God infinitely merciful and ready to forgive," saith the true penitent, "and have I teen so basely ungrateful as to sin against such astonishing goodness, to affront and abuse such mercy and love?—Is sin so hateful to God that he punished it in the

person of his dear Son, when he made him an atonement for sin? How vile and abominable then must I appear in the eyes of his holiness and justice, who am nothing but defilement and guilt? Has the blessed Saviour suffered the Father's wrath for my sins? Have *they* nailed him to the cross, and doomed him to the agonies of an accursed death; and shall I *yet* be reconciled to my lusts? Have I dishonored God so much already, loaded his dear Son with so many horrible indignities, and brought such a weight of guilt upon myself! and is it not now high time to divorce my most beloved lusts, those great enemies to God and my own soul?"

Here you must perceive the great difference and even contrariety, between a guilty fleeing from God, like that of Adam after his fall; and an humbling, self-condemning approach to God's pardoning mercy, like the prodigal's, when returned to his much injured father;—between slavish and proud endeavors to atone for your sins, and make your peace with God by your own righteousness: and repairing only to the blood of Christ to cleanse you from all sin;—between mourning for your guilt and danger, and mourning for your sins as the basest injury to God and Christ, to mercy and love manifested in the most endearing manner; in a word, between attempting a new life by the strength of your own resolutions and endeavors, and looking only to the mercy of our Lord Jesus Christ for grace and strength, as well as for pardon and freedom from condemnation.

Thirdly, In false repentance there still remains an aversion to God and his holy law; but in true repentance there is a love for both. The distress and terror which awakened sinners feel, arise from dreadful apprehensions of God and his justice; they know that they have greatly provoked him—they are afraid of his wrath, and therefore want some covert: they might before, perhaps, have had some pleasing apprehensions of God, while they considered him as altogether mercy, and so long as they could hope for pardon, and yet live in their sins; but now they have some idea of his holiness and justice, he appears an infinite enemy. They are consulting therefore some way to be at peace with him, because they are afraid the controversy will issue in their destruction. Upon this account they resolve on new obedience, from the same motives that influence slaves to obey their severe tyrannical masters, though the rule of their obedience is directly contrary to the inclinations of their minds. Were the penalty of the law taken away, their aversion to it would quickly appear. They would soon again embrace their beloved lusts with the same pleasure and delight as formerly. Is not the truth of this assertion frequently, alas! exemplified in those who wear off their convictions and reformations together, and, notwithstanding their appearances of religion, discover the alienation of their hearts from God and his law, and show themselves (as the apostle expresses it) "enemies in their minds by their wicked works."

The true penitent, on the contrary, sees an admirable beauty and excellency in a life of holiness, and therefore strives for higher attainments in it.—He is sensible how much he has transgressed the law of God, and how very far he is departed from the purity and holiness of the divine nature: this is the burden of his soul; hence it is that he walks in heaviness: he mourns, not because the law is so strict, or the penalty so severe, for he esteems the law to be holy, and "the commandment holy, just, and good;" but he mourns, that though the "law is spiritual, he is carnal, sold under sin;" he mourns that his nature is so contrary to God, that his practice has been so opposite to his will, and that he makes no better progress in mortifying the deeds of

the flesh, and in regulating his affections by the word of God. The true penitent is breathing with the same earnestness after sanctification, as after deliverance from the wrath revealed from heaven against all unrighteousness; he does not want to have the law bend to his corruptions, but to have his heart and life fully subjected to the law of God: there is nothing he so much desires, besides an interest in Christ and the favor of God, as a freedom from sin, a proficiency in faith and holiness, a life of communion and fellowship with God. "What a corrupted evil heart (he says) have I!—so estranged from the holy nature of God and his righteous law! what a most guilty wretch have I been, who have walked so contrary to the glorious God, who have trampled upon his excellent perfections, and have made so near an approach to the practice and spirit of a devil! Create a clean heart, O God, and renew a right spirit within me; purify this sink of pollution, and sanctify these depraved affections of my soul. O that my ways were made so direct, that I might keep thy statutes! O let me not wander from thy commandments, but deal bountifully with thy servant, that I may live and keep thy word."

Such as these are the desires of every true penitent: and from hence you may plainly discover the great difference between him and a false one. The one looks upon God with dread, terror, and aversion; the other mourns his distance from him, and earnestly desires to be transformed into his likeness; the one still loves his sins in his heart, though he mourns there is a law to punish them; the other hates all his sins without reserve, and is weary under the burden of them, because they are contrary to God and his holy law: the obedience of the one is by mere constraint; the imperfections of the other are matter of continual humiliation, that makes him aspire after great degrees of grace and holiness; the one can find no inward and abiding complacency in the service of God; the other accounts it his happiness, and thinks no joy equal to that of pure obedience.

SUNDAY XIX.—CHAP. XIX.

THE NATURE OF TRUE REPENTANCE FURTHER EXPLAINED.

TRUE repentance being the foundation of all Christian piety, it is a matter of great importance that we should be thoroughly instructed in its nature.—We have endeavored therefore to make you fully acquainted with it by contrasting it to that false repentance which is principally liable to be confounded with it. *False* repentance, we have observed, is excited only by terror: *true*, is the effect of a just sense of the evil of sin, and a love to the blessed God. *False* repentance is full of unbelief: *true*, is animated with confidence by a Saviour's promises, and inspired with gratitude to him. *False* repentance is consistent with an aversion to God and his law, while the *true* sees an infinite beauty in holiness, and loves the commandments of God. Thus in their origin and nature they differ essentially from each other, nor shall we perceive a difference less striking if we attend to the progress and effects of each.

I. False repentance wears off with the alarming convictions which gave occasion to it; but true repentance is permanent. We have many sad instances of persons who appear for a season under the greatest remorse for their sins; yet all these impressions are soon effaced, and they return to the same course of impiety or sensuality, which, they confess, produced so much distress and terror.—They declare to the world that their good resolu-

tions were but as a morning cloud, or as an early dew. Besides these, there are many of another character, who quiet their consciences and speak peace to their souls, from their having been in distress and terror for their sins, from their reformation of some grosser immoralities, and from a formal course of duty. They have repented, they think, and therefore conclude themselves at peace with God, and seem to have no great care and concern either about their former impieties, or their daily transgressions. They conclude themselves in a converted state, and are therefore lukewarm and secure. Many of these may think, and perhaps speak loudly of a spiritual life, and be even elated with joyful apprehensions of their safe state; whilst, alas! they have no apprehensions of their sins, no mourning after pardon, no humiliation under remaining and manifold corruptions, imperfect duties, and renewed provocations against God. There are many also, it might still further be added, who, while under the stings of an awakened conscience, will be driven to maintain a diligent watch over their hearts and lives, to be afraid of every sin, to be careful to attend to every known duty, and even to be serious and earnest in the performance of it. Now by this their supposed progress in religion, they gradually escape from the terrors of the law, and then their watchfulness and tenderness of conscience are forgotten. They attend their duties in a careless manner, with a trifling remiss frame of soul, whilst the all-important realities of an eternal world are but little in their minds, and all their religion is reduced to a mere cold formality. They still maintain the form, but are unconcerned about the power of godliness. In some such manner false repentance leaves the soul destitute of that entire change and renovation, without which no man shall see the Lord.

On the other hand, true repentance is a lasting principle of humble self-abasing mourning for sin, and abhorrence of all remaining corruption. A true penitent does not forget his past sins, and grow unconcerned about them as soon as he obtains peace in his conscience and a comfortable hope that he is reconciled to God; on the contrary, the clearer the evidence he obtains of the divine favor, the more does he loathe, abhor, and condemn himself for his sins; the more aggravated and enormous do they appear to him. He not only continues to abhor himself on account of his past guilt and defilement, but he finds daily cause to renew his repentance before God: he observes so much deadness, formality, and hypocrisy mixing themselves with his holy duties; such frequent revolts of a carnal, worldly, unbelieving spirit; so much difficulty in obtaining a perfect mastery over the sin which easily besets him, that he cannot "but groan, being burdened." Repentance, therefore, is his daily continued exercise, till mortality is swallowed up of life; he will not cease to repent till he ceases to carry about with him so many imperfections and failings: and *that* will not be till he departs from this fallen world. "Have I hope (says he) that God has pardoned my sins?—What an instance of mercy is this! How adorable is that marvellous grace which has plucked such a brand out of the fire! And am I still so cold, so formal, and lifeless, doing so little for him who has done so much for me! Ah, vile sinful heart! Ah, base ingratitude, to such amazing goodness! O that I could obtain more victory over my corruptions; that I could render more thankfulness for such mercies as I have received; and possess a frame of mind more spiritual and heavenly! How long have I been mourning over my infirmities, and must I *yet* have cause to mourn over the same defects? How often designing, and pursuing a closer communion with God: but what a poor progress do

I yet make, save in desires and endeavors! How would the iniquities of my best duties separate betwixt God and my soul for ever, had I not the Redeemer's merits to plead! What need have I every day to have this polluted soul washed in the blood of Christ, and to repair to the glorious Advocate with the Father, for the benefit of his intercession? Not a step can I take in my spiritual progress, without fresh supplies from the fountain of grace and strength! and yet how often am I provoking him to withdraw his influences, in whom is all my hope and confidence! O wretched man that I am, who shall deliver me from the body of this death!"

Thus, the true penitent, in his highest attainments of holiness, comfort, and joy, will find cause to be deeply humbled before God, and to make earnest application for fresh pardon and new supplies of strengthening and quickening grace. The difference therefore betwixt these two sorts of penitents is very apparent; it is as great as that between the running of water in the paths after a violent shower, and the streams which flow from a living fountain. A false repentance has grief of mind and humiliation only for great and glaring offences; or, till it supposes pardon for them obtained. True repentance is a continued war against all the defilements of sin, till death sounds the retreat.

Again; False repentance does at most produce only a partial reformation, but true repentance is a total change of heart, and universal turning from sin to God. As some particular or more gross iniquity generally excites that distress and terror which is the life of false repentance, so a reformation with respect to those sins, too frequently wears off the impression, and gives rest to the troubled conscience without any further change. Or at best, there will be some darling lust retained, some right hand or right eye spared. If the false penitent is afraid of sins of commission, he will still live in the omission or careless performance of known duty, and feel no guilt. Or if he is very zealous for the duties respecting the immediate worship of God, he will live in strife, injustice, and uncharitableness towards men. If he shows some activity in contending earnestly for the truth of the gospel, he will still have his heart and affections glued to the world, and pursue it as the object of his chief desire and delight. If he should make conscience of opposing all open actual sins, yet he little regards the sins of his heart; silent envy, secret pride, self-preference, unbelief, or some such heart-defiling sins. To finish his character; whatever progress he may seem to make in religion, his heart is still estranged from the power of godliness, and, like the Laodiceans, he is neither hot nor cold.

If we proceed to take a view of the character of a true penitent, it is directly contrary to this. He finds indeed (as has been observed) continual occasion to lament the great imperfections of his heart and life, and accordingly seeks renewed pardon in the blood of Christ. But though he has not already attained, neither is already perfect, yet he is pressing towards perfection. He is watching and striving against all his corruptions, and laboring after further conformity to God in all holy conversation and godliness. He does not renounce one lust and retain another; or satisfy himself with devotional duties, whilst he undervalues scrupulous honesty and unfeigned benevolence; he cannot rest till this is his rejoicing, even the "testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, he has his conversation in the world." All the workings of his mind, as well as his external conduct, fall under his cognizance and inspection, and his daily exercise and desire are to approve himself unto him who knows his thoughts afar off. His

reformation extends not only to the devotion of the church, but to that of his family and closet; not only to his conversation, but to his tempers and affections, and to the duties of every relation he sustains among men. His repentance brings forth its meet fruits, heavenly-mindedness, humility, meekness, charity, patience, forgiveness of injuries, self-denial; and is accompanied with all other graces of the blessed Spirit.

"It is the desire of my soul (saith the true penitent) to refrain my feet from every evil way, and walk within my house with a perfect heart. I know I have to do with a God that trieth the heart, and hath pleasure in uprightness, I would therefore set the Lord always before me. I know that my heart is deceitful above all things and desperately wicked, for which I am humbled in mine own eyes; but yet my desire is before the Lord, and my groaning is not hid from him. I can truly say, that I hate vain thoughts, but God's law do I love. O that God would give me understanding, that I may keep his law, and observe it with my whole heart. I would serve God without any reserve, for I esteem his precepts concerning all things to be right, and I have inclined my heart to keep his statutes always even unto the end."

Once more, False repentance basely yields to the fear of man; whilst true repentance is full of boldness and courage for God. Thousands, in obedience to the calls and warnings they have received, begin seemingly to repent; but, loving the praise of men, and not being able to endure the contempt and ridicule of the hypocritical and profane for their attachment to God, turn aside from the holy commandment. Their own family, the persons with whom they are connected or on whom they depend, must at all hazards be respected and pleased. No sinful ways therefore must be condemned with abhorrence, that may risk the favor of those who can do them so much service or injury in the world.

The true penitent, on the contrary, will carefully avoid every temptation to past offences, and every occasion that might endanger a relapse. He will not dissemble; he will not conform so far to the world as to be found where temptation appears in its most inviting forms; and where the studied end of the assembly or amusement is such as diverts the thoughts from God and eternity. In like manner, for conscience sake, he will forego temporal advantages, and break through the ties even of sweetest friendship and of nearest kindred, rather than be drawn back by either, into his former neglect and contempt of duty. He will walk circumspectly with a godly jealousy over all things and persons connected with him, lest any of them should prove a snare or a hindrance to him in the way to eternal life, now opened before his eyes. It is his steadfast purpose, lose or suffer what he may, to wage eternal war with the prevailing errors and favorite sins that abound in the world, and to say to all the insinuating advocates for them, "Depart from me, ye wicked, I will keep the commandments of my God."

In short, in these important particulars lie the difference between false and true repentance. The former is only an external reformation, destitute of all the graces of the blessed Spirit: the latter, a change of the heart, will, and affections, as well as of the outward conversation; a change which is attended with all the fruits and graces of the Spirit of God. False repentance aims at just so much of religion, as will keep the mind easy, and calm the awakened conscience; true repentance aims ever to walk before God in a humble, watchful, believing frame of soul. The former will obey the law and command of God just as far as the world will permit without persecution or reproach; the latter

with an invincible regard to the glory of God, is content to go through evil report, and good report, content with the approbation of God, let men think or say what they please.

SUNDAY XX.—CHAP. XX.

THE UNIVERSAL OBLIGATIONS OF REPENTANCE, AND DIRECTIONS TO ATTAIN IT.

If the word of God were received with that degree of deference which is so justly due to it, there would be no necessity for stating more than the simple declaration of Scripture which requires *all* men to repent, in order to show the universal obligation of true repentance. But alas! it is too common to form our judgment of duty from the general practice of a careless world, or from hasty and erroneous conceptions of the nature of virtue, rather than from the oracles of truth. In direct contradiction to the Scripture declarations, it has been a prevailing opinion, that those alone need repentance whose abominations every eye can see; whose lewdness or drunkenness, dishonesty or profaneness, are open and excessive. Ignorant of the natural depravity and apostasy of the whole human race from God, or proudly prejudiced against this doctrine, they of course suppose much evil must actually be practised, before a total change of heart and life can become absolutely necessary.

To speak more particularly: a young gentleman, who has been sober and dutiful to his parents, well esteemed abroad, and commended at home, kept by the influence of his station from the temptation of doing what is accounted base before men, is apt so to over-rate his own sober conduct, as to suppose he has no occasion for any godly sorrow or trouble of mind in the view of his own transgressions. He is apt to conclude that you degrade his character by calling him to the exercise of serious repentance.

In the same manner, a young lady, born to inherit wealth, educated to be affable and polite, to love peace and harmony, cannot be guilty of anything the world calls sinful without doing violence to all the restraints of modesty, decency, and character. Of consequence, self-pleasing thoughts of her own innocence and goodness hold firm possession of her mind. She cannot believe that it is necessary for a person of her good character to feel shame and sorrow for sin, and a broken contrite heart, or to seek after any such change as Scriptural repentance means.

But notwithstanding the attempts of many celebrated and learned advocates for the innocence of such amiable characters, the Scripture, which must prevail at last, and be found the only true standard of what is excellent,—the Scripture has concluded all under sin. It is therefore a most certain truth, that sober, decent, and dutiful as you may be in the eyes of parents, relations, or friends, yet if you are ignorant of any divine change, and a stranger to those inward effectual workings which constitute Scripture repentance, you are far from being in a state of innocence or safety; a charge of great guilt remains in full force against you; a charge which makes repentance as absolutely needful for you, as if your iniquities were of a more glaring kind. This charge shall now be made good.

Let it then be supposed, that you are a young person altogether decent, and in the eyes of the world lovely in your whole deportment; let it be supposed that not a relation or a friend sees any thing in you to be amended; yet consider, O much-admired youth, how your heart is affected

towards Him, who made, preserves, and blesses you; from whose bounty you have received all those endowments, the cultivation of which makes you the agreeable person you are. Do you fear and do you love him! Do you make conscience of employing your time, your talents, your influence, as he has commanded you to do? Are you afraid of conformity to the manners and tempers of the world, and jealous of friendship with it as enmity against God? Do you hear his word with reverence, and in the solemn time of prayer labor to check every impertinent vain thought? Are you restrained in your conversation by his law, from giving into that fashionable way of discourse, which at once indulges and strengthens pride, sensuality, or covetousness? Are you desirous to live in subjection to God, and careful to inform yourself what he would have you to do? Is your dependence continually on the Lord Jesus Christ for righteousness and strength?

If conscience witnesses against you that you are a stranger to such intentions and tempers (and thus it does witness, unless you have truly repented,) then however admired, however in reality more serious and sober than those of your early age, certainly your whole life has been sin and provocation, perpetually repeated; because it has been entirely led under the power of a depraved mind. Your study and aim have been above every thing to please yourself and to please men, whilst the holy will of God and his honor have scarce had any place in your thoughts. In the midst of all the decent regard you have been paying to every one about you, God has cause to complain that he only has been treated by you with dissimulation and neglect, if not with scorn. But now, if the fact really is so, that you have dissembled with God, neglected and despised him; is it not a vain plea against the necessity of repentance, to say that you are innocent of the common vices of youth, and have an unblemished character? For is not this charge of sinfulness in your behaviour towards the most high God, sufficiently comprehensive both in the eye of reason and Scripture to prove the necessity of your feeling deep humiliation and self-abhorrence?—Does it not make an entire renovation of mind absolutely needful? or can any one be absurd enough to suppose the guilt of withholding all esteem, desire, and affection from God, is in a manner cancelled by an amiable deportment to brothers or sisters, relations or friends? If a sense of your obligations to God as your Creator, Redeemer, and Sanctifier, has no share in directing your pursuits and modelling your tempers, the difference with respect to God must be of very little account whether your reigning self-love be gratified in a way more reputable amongst men, rather than in one which would expose you as well to shame here as to the wrath of God. In one case as well as the other there is no sense of God, no practice of your duty towards him, and therefore unless true repentance takes place, you still remain an apostate creature, involved in all the capital guilt and misery of the fall; you remain a creature setting up your own will above the law of God, consequently, if you die under the power of such a spirit you must perish for ever.

Equally vain and frivolous is it, (though so deplorably frequent,) for men to confide in the fidelity and justice with which they trade, or in the general benevolence of their character, as if this was to supersede in their case the necessity of repentance. For you may detest every species of dishonesty and villany, of cruel and oppressive deportment, whilst pride and self-sufficiency reign undisturbed in your soul; whilst every temper by which due homage is paid to God, is a stranger to your heart. Honesty

and benevolence, upon whatever principle they are exercised, are sure to be applauded by selfish men, yet must these dispositions be the offspring of an humble heart, before they can find acceptance with God. "Though I give all my goods to the poor," unless this love of my neighbor springs from love to God, (which before true repentance can have no place in my heart,) "it profiteth me nothing;" it will not be found a virtue, when "weighed in the balance of the sanctuary." So far, indeed, is the practice of social duties from rendering godly sorrow, humiliation for sin, and absolute dependence upon the blood of Christ unnecessary, that the haughty profane imagination of its doing so, as much needs mercy to pardon it, as the grossest act of injustice towards men; since it proves the whole head and heart, which could give place to such a thought, utterly depraved.

You have now been instructed in the nature of true repentance, and the indispensable necessity there is that every fallen creature should experience that entire change of judgment, practice, and affections, which true repentance implies: I would flatter myself, therefore, that your conscience is now in some degree awakened; I would flatter myself that you have an earnest desire to be informed "what course you must take to be brought into a state of true repentance;" if this is your desire, instead of multiplying directions, it will suffice to press you to observe the few following.

First, Frequently read the Scripture with seriousness and unfeigned submission to it, as the method prescribed by God himself for your recovery; and let your thoughts dwell on what immediately respects your own case, that is, the nature and workings of true repentance. The fifty-first Psalm will unfold to you the heart of the penitent contrite David; and the fifteenth chapter of St. Luke, the affecting return of a sinner in your own condition to his much injured father. The same inward and entire change of heart is described at large in the fifth chapter of the Ephesians, and in the sixth also to the 17th verse. Upon these and similar portions of Scripture you must carefully meditate. Whilst thus employed, you are in the way to receive some enlivening communications, to find desires after God spring up in your soul; to feel the working of those very dispositions towards him, which, as you have learned from his own word, denote true repentance.

Secondly, Consider the corruption of your nature, and the many sins you have actually committed. Only commune with your own heart, and you will immediately find your inclinations strongly bent to many things, which your conscience tells you ought not to be done; and that you have a great aversion to other things, which are in themselves excellent, and ought to be done by you; you will observe a miserable confusion and inconsistency in your thoughts, a perverseness in your will, and a prevailing sensuality in your affections.

The fruit of this universal depravity you must also carefully observe, as it has appeared in the multitude of your transgressions. Think on the several places you have lived in, and what in each of these your sins have been; take an account of your offences against those with whom you have dealt in a way of trade, conversed with intimacy and friendship, or those on whom you should have had compassion and exercised the most tender love: mark those sins which have arisen from your outward circumstances; and, above all, reflect deeply on what is, strictly speaking, your own iniquity; the sin to which you are most enslaved, whether passion, envy, unclean desire, pride and self-conceit, lying, the love of money or of esteem; take notice in how many instances it has broken out, so

as to leave uneasy impressions on your mind, and yet has been again and again repeated: after this, think how often you have stifled convictions: how often turned away from the offers of grace and calls to repentance; think of your sins against a Redeemer; reflect how long you have willingly lived in ignorance of his undertaking, have disregarded his obedience, though the righteousness of God, and his sacrifice, though that of the Son of God: think of the despite you have done against the Holy Spirit, resisting his motions, and excusing yourself from a compliance with his secret suggestions. And then at the end of all, reckon up the several aggravations of your sin, the judgments and afflictions, the mercies and deliverances, the counsels and reproofs, the light and knowledge, the vows and promises against which you have sinned.

Thirdly, You must pray to the God of all grace, to give you repentance unto life. Naturally you suppose you have it in your own power to repent just when you please; at least you suppose the alarming circumstances of sickness and approaching death will of themselves induce you to repent. But this is a vain and proud opinion, which experience daily proclaims to be without foundation, and which the Bible exposes as false to every attentive reader, by calling repentance "the gift of God." For to produce in the heart an abiding sense and detestation of our own vileness, with confidence in the pardoning mercy of God through Christ, with a zeal for his glory expressing itself in newness of life, (which alone is what the Bible means by repentance,) to produce a change of this nature belongeth only to the effectual working of God's Holy Spirit. Self-love and pride, with all their force, withstand the charge of sinfulness: every natural inclination of the soul rises up in arms, and opposes with all its might true humiliation. At the same time it is impossible, without divine light and supernatural teaching, to discover any such loveliness in a just and sin hating God, or in a faithful obedience to his law, as to create abhorrence of sinful lusts, too long cherished and indulged as the sources of gratification and pleasure. Therefore it is from the grace of God alone, the fountain of every good and perfect gift, that you must receive repentance unto life. It is your part as a reasonable and immortal creature, to hear the command of God to repent; and as a helpless sinner, insufficient to every good work, to pray for his almighty Spirit, that you may be obedient to it. It is your part meekly to confess your own inability to glorify God by true repentance, and to beg of him, in whose hands are the hearts of all men, that you may be turned to him, seeing and bewailing the sin of your nature as well as of your practice, of your heart as well as of your life, and desiring grace to approve yourself to God in newness of spirit a sincere penitent.

SUNDAY XXI.—CHAP. XXI.

THE DISPOSITIONS OF A CHRISTIAN TOWARDS GOD.

As God is altogether lovely in himself, and in his benefits towards us inexpressibly great, so nothing can be more evident than that he ought to reign in our affections without a rival. But to yield this most rightful worship to his Creator, man is naturally averse: and it is owing only to the peculiar doctrines of the gospel, enforced by the power of the Holy Spirit, that the Christian renounces his natural disaffection to his Creator, and glorifies him as God.

"The grace of God," saith the Scripture, "which bringeth salvation, hath appeared to all men:" not merely enjoining them by the force of a command,

but "teaching them," that is, by the communication of divine knowledge, "to deny ungodliness and worldly lusts;" to loathe the very thought of insulting any more their adorable Benefactor by rebellion, or of dishonoring him by neglect. The doctrines of grace, like an affectionate tutor, form men to obedience; and when clearly manifested to the understanding and cordially embraced, they make every duty we owe to our Creator appear both rational and easy. They give us a heart, a hand, and sufficient ability to exercise ourselves unto universal godliness.

Having, therefore, already explained and established those doctrines of grace, which constitute the divine knowledge peculiar and essential to a Christian, I now proceed to a particular delineation of that most excellent practice by which he differs from the enslaved multitude of unbelieving sinners; that practice which he esteems his bounden duty, and by which he shows forth the praises of his God and Saviour, who hath called him out of darkness into his marvellous light.

We begin with those various dispositions towards the ever-blessed God, of which the habitual exercise is to be found in the heart of every real Christian.

1. The first disposition of this kind is fear. This is one of those great springs of action by which rational creatures are influenced. It is of the highest importance, therefore, to have this affection exercised upon some just object, so that the mind may, on the one hand, be armed against vain terrors, and, on the other, be duly impressed by those things which ought to be dreaded. In this excellent manner the affection of fear is regulated in the Christian's breast. Temporal evils of every kind he discerns to be nothing more than instruments in the hand of God, wholly subserving his pleasure, and unable to affect man's most important interest.—Therefore, he sanctifies the Lord God in his heart, and regards as his fear and his dread, him who is too wise to be deceived, too just to be biassed, too mighty to be resisted, and too majestic to be contemplated without reverence and self-abasement. Very different is his fear of the Most High from the terror of a slave, that uneasy feeling, which causes the object of it to be considered with pain. His is the fear of a rational creature towards its all-perfect Creator, of a servant towards a tender master, of a child towards its wise and merciful father; therefore, in the same proportion as he increases in the knowledge of God, he increases also in the fear of him. And so inseparable is such a temper of mind towards God, where his attributes are known, that the bright inhabitants of heaven express themselves as if they could not suppose it possible there should be a reasonable being void of such a disposition; for they say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, O King of saints! who shall not fear thee, O Lord, and glorify thy name, for thou art holy?"

A Christian fears the Lord, so as to stand in awe: he can neither be bribed nor intimidated willfully to sin against him. But as he is encompassed with infirmities, snares, and temptations, so he finds it necessary at some seasons, to the end of his life, to repel solicitations to evil by reflecting upon the severity of God's vengeance on impenitent sinners, and meditating upon the wrath of God revealed from heaven, against all ungodliness and unrighteousness of men. In this fear of the Lord is safety; and the longer he lives under its influence, the more it becomes a generous filial fear.

2. This fear, therefore, does not hinder, but promote the exercise of another disposition towards God, which is most conspicuous in every real

Christian, namely, a readiness to obey God without reserve. He beholds his Maker's absolute dominion over him founded in his very being. Every faculty of his soul, and every member of his body, is a witness of his Maker's righteous claim to his life and to his labors: when he requires them to be employed in his service, he does but appoint the use of what is his own absolute property. Ever conscious of this, he resolutely regards the authority of God in a world which despises it: he uniformly persists in obedience to him; though his natural corruptions, his worldly interest, and the prevailing customs of the world should oppose it. In his judgment, the command of God alone constitutes a practice reasonable and necessary. He wants no higher authority to confirm it; nor can any objections from selfish considerations induce him to evade its force, or prevaricate concerning the obligation of the command. He makes his prayer unto the God of his life, to teach him his statutes; to set his heart at liberty from every evil bias, that he may run the way of his commandments. He says unto God, "I am thine, O, save me, for I have sought thy commandments." And when, through surprise, he has been drawn aside, shame, sorrow, and indignation succeed his transgression, and he becomes more humble, and more vigilant also, against future temptations.

3. Gratitude to God is also a distinguishing part of the Christian disposition. Where there is any degree of honesty and generosity of mind, there will necessarily be a desire also of testifying a due sense of favors received; an eagerness to embrace the first opportunity of convincing our Friend and Benefactor, that we feel our obligations. In the case of benefits and favors conferred by man upon man, all acknowledge the duty of this grateful return, and all are ready to brand with ignominy the ingrate who repays with ill-will or neglect his liberal patron. But, alas! where the obligation is the greatest possible, it is often the least felt, and men scruple not to treat with neglect the Supreme Benefactor of the human race. From this detestable crime the real Christian alone stands exempted. He perceives cogent and continual reasons for gratitude to God, and is impressed by them. He is deeply sensible of the bounty of his Maker in all the providences relating both to his body and to his soul. Food and raiment, health and strength, he day by day receives as undeserved instances of the loving kindness of his God; and all these common blessings keep alive a glow of gratitude to God within him. But much more is he excited to thankfulness upon considering the mercies relating to his eternal interest. He freely acknowledges that God might have justly cut him off whilst he was living in rebellion against his law; or have left him to continue under that dreadful hardness and blindness of heart, which so long had power over him. Instead of this he can say, "He hath opened my eyes and changed my heart; conquered the stubbornness of my own will, and given me an unfeigned desire to be conformed to his; made me a member of Christ; persuaded me by his Spirit of the truth and absolute necessity of redemption by the Son of God. I am able, in some degree, to comprehend with all saints the length and breadth, the height and depth of the love of Christ. I have a distinct view of that long train of reproaches, miseries, and torments, which my salvation cost the Lord of life and glory. I behold, on the one hand, the fathomless abyss of woe from which he has rescued me; on the other, the eternal glory he has promised for my inheritance. Whilst I meditate upon all these things, and grow more and more intimately acquainted with their truth, I feel upon my mind an increasing conviction that the

Lord hath dealt bountifully with me. I am glad to confess that no slave can be so absolutely the property of his master, as I am of God; nor any pensioner, though supported by the most rich and undeserved bounty, so strongly engaged to gratitude, as I am to glorify God both with my body and with my soul, which are his."

That such is the continual language of a Christian, is evident from the apostle's declaration.—When he is showing the powerful motive which influenced him and all the followers of the Lamb to such eminent zeal in his service, he says, "The love of Christ constraineth us;" with a pleasing force it bears down all opposition before it, like a mighty torrent, and carries forth our souls in all the effusions of an ingenuous gratitude and thankfulness towards God.

4. Another eminent part of the Christian disposition is affiance in God. The sin of unbelief, though so often upbraided in Scripture, so dishonorable to God, and so hurtful to ourselves, is still the sin which naturally prevails in all men: and even the Christian is sometimes assaulted and greatly perplexed by it. But though he must confess that, in seasons of great difficulty and danger, he is sometimes afraid; he can say, with equal truth, "Yet will I put my trust in God." He can and does habitually pay to his Maker that most acceptable homage of placing his supreme confidence in him. He, and he alone, can do this: because he not only knows in general that great is the Lord, and great is his power, yea and his wisdom is infinite; but he has positive and express promises of grace, mercy, and peace, made to him. For as true repentance, humiliation, and faith in Jesus, have taken possession of his heart, and are habitually exercised by him, so when he looks into the holy volume, he sees God always described as full of compassion, and abundant in mercy and truth to all repenting and believing sinners. The sight of this constantly invigorates his hope and increases his confidence.

Besides he is persuaded that God has given his dear Son not only as a pledge of his affection towards sinners, but as a sin-offering for them. On the merit of this sacrifice he builds his confidence: he fixes his dependence, where alone it ought to be, on the God of his salvation. "God hath promised," saith he, "to bring every one to glory, who receives his only-begotten Son, and trusts to his arm. He hath confirmed this promise even by an oath; he hath engaged himself by a covenant, ratified by the blood his Son. This Son, now as Mediator and High-priest of his church, appears perpetually before the throne of glory for all who come to God by him; he makes effectual intercession for the relief of their wants, and for the gift of all things which can edify, comfort, and make them meet for heaven."—Filled with this knowledge, and emboldened by it, he trusts in the Lord, and supports himself upon his God. "Though it would be presumption," he saith, "and enthusiasm in me to expect to receive from God what he has no where promised, or what he has promised, in a way different from what he has prescribed, yet whilst I am living by faith in the Son of God, and testifying my unfeigned subjection to him as my sovereign Lord, I cannot but rejoice in the thought that God is faithful, who has given us exceeding great and precious promises, and that he is able to do exceedingly above all that I can ask or think."

And as the Christian first exercises trust in God, encouraged by the revelation he has made of himself in the gospel, and the promises he has freely given, which none besides himself receive with sincerity: so upon every advance he makes in knowledge and grace, the grounds of his affiance in God

grow clearer and stronger. His own happy experience confirms the truth of every promise which at first engaged his dependence. The truth of the word of the Lord is by a vast variety of temptations and enemies tried to the uttermost, that it may be made manifest whether there is any deceit in it: but the experiment, though ever so often repeated, always confirms its value. He beholds his vile affections weakened and mortified, the violence of his enemies restrained, the pleasures and hopes of his spiritual life all exactly corresponding with the account given in the holy word of God. Therefore, from this complete evidence of its truth, he sees that it is good for him to hold fast by God, and to put his trust in the Lord God. And though whilst he remains in this fallen world, and has the principle of corruption in his heart, he may often find evil propensities and the workings of unbelief; yet he is grieved, ashamed, and confounded at their appearance; he complains of himself unto God; he cries, Lord, increase my faith, deliver me from an evil heart of unbelief. And thus he is enabled with boldness to say, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength, and my song, he also is become my salvation."

But what completes the Christian's trust in God, even under the most afflictive visitations, is the promise from himself repeated upon various occasions, to this effect, "That all things shall work together for good to them that love God." Rom. viii. 28. His afflictions therefore he believes are so far from being the scourge of an enemy, or the wound of a cruel one; so far from coming by chance, or upon a design of vengeance, that they are sent with a view to his welfare. It is for our profit that God afflicts, to make us partakers of his holiness. A lively persuasion of this truth prevents the cross from galling, though it does not remove it; it gives to every suffering a kindly and friendly appearance. "Thou, O God, of very faithfulness hast caused me to be troubled; It is the cup which my Father hath given me, shall I not drink it?"

5. It is a distinguishing part of the Christian's temper in "all things to give glory to God." We give glory to another, when, with high esteem and cordial regard, we declare the excellences he possesses. The Christian constantly endeavors in this manner to glorify God; to convince all who observe his deportment, that he looks upon the goodness, wisdom, holiness, and sovereign dominion of God in such an amiable light, as cheerfully to employ all his powers and faculties in his service. The false motives, the spurious principles which give birth to so many fair appearances and seemingly good works, have no rule in his heart. He is not restrained from evil, through the fear of shame or of loss; nor is it the love of praise or self-applause which excites him to do well; it is a sense of duty towards his Maker, and a regard to his command. He offers all his social virtues and all his religious performances unto God, with a predominant desire that his glorious majesty may receive more and more homage and service from himself and all around him. The utility of actions is the only point regarded by the world; they care not from what principle they flow, provided good accrues from them to society. But the Christian knows that God sees not as man sees; that he regards chiefly the disposition of mind from whence our actions arise, and above every thing the respect they have to himself. "God hath commanded me," saith he, "'to do whatever I do, heartily as unto the Lord, and not as unto men.'" When I am discharged therefore, and fulfilling the duties of my particular relation in life as a servant or master, a

husband or a son, a tradesman or a magistrate, it is my unfeigned desire that all may perceive me to act conscientiously, because I 'esteem all God's precepts concerning all things to be right,' and am persuaded he has given us a law in these respects, which ought not to be broken. It is this holy aim, I know, can alone consecrate my conduct, make it truly religious, and therefore good and acceptable in the sight of God our Saviour."

6. Inseparable from this design in the Christian to give glory to God, is a studious concern to approve himself sincere before him, by the purity of his heart. He has a much nobler and higher aim than the hypocrite or the mere moralist. They both can be satisfied with a freedom from gross offences, and think God's authority sufficiently regarded, if the practice of all outward wickedness is carefully avoided. The work and labor of a Christian, on the contrary, is all within; to prevent the deadly fruit of sin in the branches, by opposing or mortifying it in the root. Though he cannot totally suppress the pruriency of evil thoughts, nor eradicate the perception of bad impressions from outward objects or inward corruptions, he is alarmed at their intrusion; and with such an emotion as a sovereign feels at the first appearances of rebellion in his kingdom, he cries unto God to rise to his succor, and immediately to expel his enemies.—What was at first an involuntary motion in his mind, (sad indication of his evil nature!) he will not suffer to grow more exceeding sinful by cherishing it, or by being at peace with it. For this he regards as a plain mark of remaining love for sin, though motives of selfish fear or convenience restrain from the commission of it.

To illustrate this excellent disposition still more distinctly, the Christian in youth and health, does much more than avoid the brothel or the harlot.—He is offended at wanton jesting and filthy talking; he loathes the pictures a corrupt imagination would be painting before him, and resists the impure lustings of his heart. In business and merchandise he does more than renounce the bag of deceitful weights and the frauds of villany; he renounces the love of money, as one who is indeed a stranger upon earth, and adopted into the family of God. In his behavior towards his competitors and his enemies, he does not content himself with abstaining from vilifying them by slander, or assaulting them with railing. He condemns and watches against silent envy, secret animosity, and injurious surmises. He appears vindictive and malicious in his own eyes, whenever he detects himself listening with pleasure to others who are speaking evil of his foes, though the charge is founded on truth. He bewails so plain a proof of the power of irregular self-love and uncharitableness in his heart. To mention no more instances, the Christian is not satisfied in refraining from speaking vainly and proudly of his own accomplishments and advantages (this good sense will check, and good manners teach to be irksome to others,) but he maintains an obstinate conflict with self-admiration and self-complacency in his own breast; not desisting till he has put these grand enemies to the glory of God and his grace to flight before him. In each of these, and many other instances, he ascribes unto God the honor due unto his name, as the Lord of conscience, as the God "who searcheth the heart, and trieth the reins, and requireth truth in the inward parts." He "sets the Lord always before him;" and this is the purport of his constant desire, observed by the omniscient Judge: "Search me, O God, and know my heart; try me, and know my thoughts: see if there be any wicked way in me, and lead me in the way everlasting." Psal. cxxxix. 23, 24.

SUNDAY XXII.—CHAP. XXII.

THE SAME SUBJECT CONTINUED.

TRUE religion has the honor and glory of God for its object. It brings back man to his allegiance to his Creator; it implants in his mind every holy and generous disposition which tends to glorify God.—Thus we have seen that it teaches him to regard God as his fear and dread; it requires a cheerful and universal obedience to his authority; it inspires him with gratitude, animates him with confidence towards his Creator, induces him always to aim at the promotion of his glory, and leads him to cultivate a purity of motive in all his actions. Such are the dispositions, as they respect God, which it is the business of Christianity to form in man. Besides these, there are also others equally excellent, which it is my design at present to set before you; in all which you will discover the same supreme regard to the Creator, and ascription of that honor and glory which so justly belong to him.

7. Care to imitate God in what he is the proper object of imitation, form a principal feature in the Christian's disposition. He prays and labors to have transcribed on his own heart, and to express in his life, the holiness and righteousness of God; his forbearance, mercy, and communicative goodness.—And in order to behold these attributes where they shine with the greatest clearness and the most transforming efficacy, he contemplates them living and breathing in the Lord Jesus Christ, who in this, as well as every other sense, "is the brightness of his Father's glory and the express image of his person." Upon this all-perfect pattern he steadfastly fixes his eye, as a painter upon a portrait, when copying from an invaluable original. He labors with carefulness and persevering attention, to bring himself to a more near and striking likeness of his God and Saviour. It is the work of his life to advance in this resemblance; strongly excited to it by the incomparable excellency of the life and character of Jesus. For he beholds all its parts exhibiting to his view a mind unpolliuted with any defilement, though inhabiting an earthly tabernacle; a mind adorned with the most lovely tempers; full of all goodness, righteousness, and truth; not judging by the sight of the eye, or charmed with what is most grateful to the voluptuous ear; full of pity towards a wretched sinful world, compassionate to its calamities, unprovoked by its sharpest injuries, and bent upon doing the greatest good, though suffering for it the most cruel treatment.

In such a character there is every thing which demands veneration; and it is not possible constantly to behold, as the real Christian does, this fair beauty of the Lord, without desiring to possess a measure of the same excellences.

The imitation of the life of Jesus has been enjoined by his own command, to which the Christian pays the most cordial submission: "Ye call me Master and Lord: and ye say well: for so I am.—If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you." John xiii. 13—15. The force of this injunction makes all contrariety of temper to the mind that was in Jesus Christ appear to the apprehension of the true believer, though found in himself, deformed and criminal. This opens his eyes to see the glaring delusion of being called after the name of Christ without "walking even as he walked;" without "purifying himself even as Christ is pure;" that is, without being endued with such a conformity to the image of the Son of God, as includes the whole chain of those graces which shone in him; and implies an abhorrence, not of one kind of evil only, or of another, but of the whole body of sin. Hence he is in truth an imitator of his

Lord, inasmuch as every excellent temper, which without measure dwelt in him, has its real, though limited and imperfect influence, over all the living members of his church; it is a declaration descriptive of all real Christians: "We all beholding in the person of the Lord Jesus Christ, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of our God." 2 Cor. iii. 18.

The desire of imitating the life and tempers of Jesus is strengthened exceedingly by the love the Christian bears towards him. We imperceptibly imitate the manners of those we admire; without any studied design on our part, we resemble those who have gained our affections through the greatness of their generosity, and who justify our regard by the greatness of their excellence. It is so between man and man, though the richest favors conferred below are small in value, and the most consummate human characters but the shadow of perfection. How strongly then must the Christian's heart, which is exercised daily in fixing his attention on the riches of his Saviour's love, and the unspeakable kindness expressed in the work of redemption, be excited to imitate so divine a character, the character of him who is his hope, his life, his peace, his God, and his all!

8. The disposition of a Christian stands also distinguished in a very eminent degree, from the spirit of the world, by the affectionate love he bears for God, and the supreme delight and joy he receives from the knowledge of him. Man, sunk into bodily appetites, lifts not up the heavy eye of his mind to God, nor understands that he can be to the faithful soul a richer fund of present comfort and happiness than wealth, grandeur, sensual gratification, or books of learning prove to their several devoted admirers. Hence all expressions of fervent love to God, though free from enthusiastic flights, fall under the censure of the world. They assert that they are nothing but fictitious representations, or if any warmth of affection is really felt, it is to be mechanically accounted for. It is owing to the temperature of the body, to a free circulation of the blood, or the powers of a warm imagination. The Christian, on the contrary, loves the invisible God with as much sincerity of affection as the covetous love their possessions, or the sensualist the joys of voluptuousness.

He loves God as that blessed Being who is infinitely glorious in himself, in whom all excellences meet together, and who possesses them all without the possibility of ever suffering them to be impaired or sullied. Enlightened by the Scriptures and the Holy Ghost, he beholds such goodness in God, as disparages whatever bears its name amongst creatures. Almighty power, and unerring wisdom, unblemished truth, spotless holiness, and tender mercies; every thing adapted to raise the admiration of an intelligent being, he perceives in God. His glory illuminates him in the works of creation and of providence, and manifests itself in the redemption of sinners by Jesus Christ in its strongest light. From these views he is excited to love God, and he expresses that love by discovering high and exalted thoughts of him; by reflecting with pleasure on his perfections as they appear in the works of nature, the wonders of grace, or the prospects of glory.—This love of God for his own perfections, though not ordinarily discerned in the Christian at the first, yet as he grows in knowledge and faith becomes indisputably evident. It is discovered, even whilst he is in doubt about his own interest in God: because he will yet esteem and value him, be careful to commend his precepts, be faithful in his service, and speak good of his name.

Besides the incomparable excellency of God, a Christian has also other motives to love him. For

the more completely an object is suited to produce to us benefit and advantage, so much the more will our hearts be united to it, and feel a proportionate affection towards it. Accordingly, the Christian loves God as his chief good. "God alone," saith he, "can be a heart-satisfying portion to me. In his favor is my life, whilst all beneath or beside him is replete with vanity and disappointment, too mean, and too transient, fully to satisfy even one appetite; but God is all-sufficient: 'Whom have I in heaven but thee? and there is none upon earth that I can desire besides thee?'"

This love to God expresses itself by frequent longings that he may share in his pardoning mercy, and be happy for ever in his acceptance. For *this* he is content to part with all: the love of God is to him above every thing. He can say with David, "I entreated thy favor with my whole heart; Lord, lift thou up the light of thy countenance upon me." He cannot be tranquil, while a cloud obscures his Father's face. The apprehension of his displeasure is most grievous to him; nor can he be satisfied till God is reconciled. He cries with vehemence like David, "Cast me not away from thy presence, and take not thy Holy Spirit from me; restore unto me the joy of thy salvation, and uphold me with thy free Spirit." He discovers also the sincerity of his love to God by a delight in him, no less than by desires after him. His soul is at rest whilst he can call God, *his* God. In such a view he rejoices in the divine favor more than he would in calling the whole world his own. It animates him in the highest degree, to think that God is his portion. And so truly does he rejoice in God, and delight in him with sincere affection, as to be satisfied under all the troubles to which he can be exposed. Amidst shame and reproach he can support and solace himself in the thought that God knows his innocence, and approves of him. In necessities, distresses, and afflictions, it is his strongest consolation that in this state the Lord knoweth his path, and that "when he is tried, he shall come forth as gold." Even in the most perilous and dismaying circumstances, when the judgments of an incensed God are spreading consternation over whole countries, the Christian in his love to God still finds a spring to cheer and refresh his soul, to which none but himself have access. "God is my refuge and strength," saith he, "a very present help in trouble. Therefore will I not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." For in the midst of all this fiery indignation issuing forth against his adversaries, he still beholds God in Christ Jesus reconciled to him and to every humble sinner.

Such as these were the glorious expressions of love to God even before the Lord Jesus Christ had ascended up on high, "leading captivity captive;" it cannot therefore reasonably be supposed that the more explicit knowledge of salvation which we enjoy should not be more than equal to such a blessed effect. If the inspired Habakkuk could find such love to God in his heart as to say, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive fail, and the fields yield no meat; the flocks be cut off from the fold, and there be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation;" if a man of like passions with ourselves could so love God as to find comfort in him amidst the horrors of universal death; certainly we may conclude that now, since the Messenger of the covenant, the Day-spring from on high, hath visited the church, the love which a real Christian bears to his God will enable his soul to feel at least as high delight

and exultation in his favor. And though, alas! few are observed in our own day to love God in a degree so fervent and intense as this, yet the endeavor and desire of all who are Christians in sincerity is to do so. And they discover a principle of love the very same as this in kind, by their opposing the first tendencies in themselves to complain, though in a season of great tribulation; by rebuking themselves for the defectiveness of their delight in God, saying, "Why are thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him for the help of his countenance." Ps. xlii. 5.—Whether therefore the Christian be weak or strong, still it is apparent that he delights himself in the Lord. When he rejoices and triumphs in the midst of outward troubles, his delight in God blazes with vigor and brightness. And when it is his grief and heavy burden that he cannot act thus, this is still as true an expression of love to God, struggling in a sore conflict under the weight of oppression. For was it not the very joy of his heart to be glad in the Lord, and in every thing to give thanks, he could not possibly feel any pain on account of his dejection or want of joy in God in the time of tribulation. Such delight in God, even in the midst of prosperity, is a thing unintelligible to the world, and the utmost they can conceive attainable by man, is to bear distressing troubles with calmness. Therefore the very desire of a Christian to be strengthened "with all might," according to God's glorious power, "unto all patience and long-suffering with joyfulness," that is, to bear afflictions with holy triumph, in consideration of what God is to him and has done for him, is a demonstration that he delights in God.

9. It is an eminent part of the disposition of a Christian towards God, to engage with diligence and pleasure in all the various exercises of devotion, and the use of the means of grace. Men have naturally a strong aversion to confession of sin, to prayer and praise, to hearing and reading God's word, and to receive the holy sacrament. They engage in these duties only from custom, or are dragged to them merely to pacify conscience.—These duties are therefore performed in a manner, which denotes the performance to be irksome.—Hence in a few minutes' vain repetition each morning or evening, and in an attendance at church on Sundays, is generally comprised all the devotion of the natural man; in which he is conscious of no more pleasure than a child feels when repeating by rote words of which he understands not the meaning. Or should there be more outward practice of devotion than this, it is from the popish notion that religious duties have in them an atoning virtue, and constitute a man holy, when punctually performed.

How different the temper of a Christian!—he lives in the constant exercise of a devout spirit. His recollection of the sinfulness of his past life, of that hateful period when "all the imaginations of the thoughts of his heart were only evil continually;" when self was his god, and God was nothing to him but a name; his consciousness of blindness and depravity, still too much remaining, render it a relief to his soul to pour out before God complaints against himself. As he increases in the knowledge of God and his own duty, the more strong are his desires to prostrate himself before the greatness of eternal Excellency, and to be filled with holy shame and confusion at his own sin and defilement.—Sometimes he finds the springs of ingenuous sorrow opened within, and tastes a most solid satisfaction in giving glory to the holiness of God and his law. And when his affections are not thus influenced, he still engages diligently in the confession of his sin, as a mean of beholding more clearly his

enormity and guilt, and of being impressed with a more steadfast hatred of it. With pleasure also he addresses his prayer to the "Father of lights, from whom every good and perfect gift cometh," for divine grace to be imparted to him, because he is fully persuaded that the strength and the increase of grace must be maintained by God, and not by himself. Human virtues and social qualities will grow, he sees, in nature's garden; but alliance in God, spiritual obedience, delight in him, and all the tempers becoming a creature and a sinner, must be the workmanship of God by his Spirit, which is given only to them that ask it. Therefore as natural hunger and thirst seek their proper gratifications, and the desire of every living soul is always turned towards that which it apprehends as its chiefest good; so it is his hunger and thirst to receive out of the fulness there is in Christ, grace for grace. So far therefore from thinking prayer a burden, or performing it merely as a duty at particular times and seasons, the Christian may be said to pray without ceasing. All places, as well as his closet and his church, are witnesses of the fellowship he maintains in this manner with an invisible God. If his sleep depart from him, he is awake to the sublime sensations of prayer and devotion.—"With my soul, O God," saith he, "have I desired thee in the night, yea with my spirit within me will I seek thee early."

From the same love to God springs a real joy to praise and extol him. "It becometh well the just," saith he, "to be thankful. Praise the Lord, O my soul, and all that is within me, praise his holy name. For he hath delivered my soul from death, mine eyes from tears, and my feet from falling.—My mouth shall therefore be filled as it were with marrow and fatness, while I am praising thee with joyful lips. This spiritual banquet shall prove as delicious to my mind as the feast of the epicure does to his palate, when he is swallowing the richest dainties which luxury can procure."

And from the same love which the Christian bears to his God and Saviour, every thing which belongs to God, his word, his institutions, and assemblies, will be objects of his pleasure and delight. "Has God," saith he, "written a book of knowledge and grace for the use of man, and shall I not be glad to read and hear the interesting contents of it? Shall I not converse most frequently with those divine notices of himself which God hath sent us from heaven? Yes, my delight is placed on this book of God; 'O! how I love thy law! it is my meditation all the day.'"

Has the glorious God appointed a method of worship, and required men to assemble in multitudes to address his divine Majesty? "I love," saith the real Christian, "the habitation of thine house, and the place where thine honor dwelleth; one day in thy courts is better than a thousand."

Has God appointed pastors and teachers for the work of the ministry, for the perfecting his saints, for the edifying his body the church, and promised to bless and succeed their faithful discourses, and to be with them always to the end of the world?—"It is with raised expectations and steady attention," says the Christian, "that I will hear the ministers of the Lord and look through the infirmities of the speaker to the appointment and promise of the God of all grace, who has seen fit to choose men to be instruments and ministers of grace to men, their hearers. And has he, who was dead for my sins, and is alive again and liveth for evermore, left with his church the memorial of his abundant goodness and bleeding love, commanding his people to feast upon it, that his sacrifice might grow more precious in their eyes? I will, with solemn joy and gratitude, join the faithful company who eat of that bread

and drink of that cup, as a public testimony that every blessing I have received of God, and every benefit I hope for, does and will descend upon me only through the atoning death of Jesus Christ the righteous."

And though it must be confessed, that it is not in the Christian's power to be always full of delight in holy duties; though he has too often cause to bemoan the want of a more devout and spiritual frame of mind when he is using the means of grace; yet the godly disposition of his soul suffers no such change. God is still the constant object of his reverence and trust, of his gratitude and love; and therefore whether the pleasures of devotion in the most solemn acts of it, are more or less, he is still punctual in them: he grows not weary of them, though he does more and more of the body of sin which proves so heavy an incumbrance when he would have his soul full of fervent adoration of God.

10. *Humility* is another peculiar and most distinguishing part of the disposition of a Christian.—By his humility, is not meant his entertaining a worse opinion of himself or abasing himself lower than he really ought to do; but his living under a constant sense and acknowledgment of his own weakness, corruption, and sin, in the sight of God. All beside himself dissemble, and offend God in this matter. For though some confess their own weakness, they magnify their attainments, and overrate what they own to be the gift of God, because it belongs to themselves. They will not allow that after all they have done, and all they have received, their plea must still be this, "God be merciful to me a sinner." The Christian has learned better the poverty and sin of fallen man, even in his best estate. As the man who improves in learning, sees more of his own ignorance when he has made a considerable progress, than when he first began, so the Christian, the more he advances in the illumination of his mind, and in a clear view of the extent of his duty towards God, becomes more sensible of defects which had hitherto escaped his notice, and is humbled for them. "The commandment of God," he exclaims, "requires in every the minutest instance, that I do nothing forbidden by it, nor leave undone in heart or life, any one thing which it enjoins; that I should ever exercise a perfect regularity of affection and desire, and ever maintain a perfect rectitude of temper and of thought."—Having his eye fixed upon this purity, and acknowledging that God ought in this manner to be obeyed by every intelligent being, he clearly discerns his own innumerable failings, and his inherent depravity appears without a covering. Therefore, when in his deportment he is, in the eyes of men, unblameable and unproveable, and adorns the doctrine of God his Saviour in all things, it is still the sentiment of his heart, living and dying, that he has cause to implore forgiveness for his trespasses against God—crying out before him, "Behold, I am vile; enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified."

Thus is the Christian preserved humble by his knowledge of the law; and no less so by the knowledge of the gospel. "Have my sins," he cries, "rendered me so abominable in the eyes of God, that it would reflect dishonor upon his Majesty to receive my prayers, or admit me to any share in his pardoning mercy upon a less consideration than the death and intercession of his own Son for me; and can I in this state regard myself as any thing better than a guilty sinner? Shall I presume upon my own holiness, as perfectly free from spots and defilement, when I am not permitted so much as to ask a pardon, without imploring mediation of the Redeemer, that I may be heard?" Thus deeply

laid is the foundation of Christian humility; a grace above all others, the very antidote to the first-born sin of man, and to every delusion of Satan. By this the Christian is made meet for that world where God is all in all; where the most exalted spirits maintain a perpetual sense of infinite distance from God and abase themselves before him continually, in the midst of all the transporting manifestations of glory they enjoy. "The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne."—Rev. iv. 10.

These several particulars present those excellent tempers respecting God which rule and govern every real Christian. Now if you, who have heard this description, live destitute of any one of these dispositions towards God your Creator, Redeemer, and Sanctifier, here enumerated, you assume a character, in calling yourself a Christian, to which you have no Scriptural title. It is true these several dispositions are possessed in very different degrees by the several members of Christ's body, glowing in some with brighter lustre, in others with less, as one star differeth from another star in glory; yet the joint influence of them all is as essential to the very being of a real Christian, as the union of the soul and body is to the constitution of every individual man. And with as much propriety and truth may a lifeless corpse be called a member of society, as the soul which is void of any of these dispositions, be numbered amongst the members of the church of Christ. For what more monstrous can be conceived, than a Christian who has no fear of God; a Christian who pays no absolute submission to his authority; a Christian who is ungrateful, unbelieving, and altogether selfish; a Christian without love to God and Christ, without piety, without humility; take away one of these dispositions, and you deprive the soul of that which is a part of its spiritual life, and without which it must expire.

Examine, therefore, and prove yourself, whether you belong to Christ. "If a man say he hath faith, and hath not works," that is, the tempers by which only the influence and the power of faith can be discerned, "can that faith save him?" You may add or admit what you please in the character of one you choose to call a Christian; you may make him only a person devoted by a baptismal dedication to God; or one who gives his assent to this truth, that Jesus is the Son of God, the Christ that should come into the world; or one who worships among Christians;—but the only genuine standard of a Christian is the written word of God. Now this speaks aloud to men at all times, and in all ages: it makes no difference: it allows of no abatement: it affirms in the most positive manner, and affirms it in a variety of different expressions, that "they that are Christ's have crucified the flesh, with the affections and lusts." Gal. v. 24. That "if any man be in Christ Jesus, he is a new creature;" his heart, once profane, now pays a supreme regard to God; is willing to obey and submit to him in every thing; seeks his honor and approbation; loves him in Christ Jesus, and delights continually in nearer and nearer approaches to him.

This, this only is the genuine character of a Christian, even were it not to be found in one of a million, nor in one of a nation. To delude yourself with notions and fancies, however popular, however supported by the great and learned, that you shall partake of the benefits of Christ in the eternal world, without being thus conformed to his precepts and example in this, is to make Christianity deservedly the jest of infidels, the scorn of all who can distinguish what is really excellent from a pompous useless profession. As you love therefore

the salvation of your own soul; as you would not be found a hypocrite in the day when the secrets of all hearts shall be disclosed; as you would not be the cause of infidels blaspheming that worthy name whereby you are called; O! take good heed to yourself, and see that for your own part you are found a worshipper of God in spirit and in truth; see that the most exact observer of your manners and tempers shall be forced, if he judge with candor, to confess that the name of God is great in your eyes, and his glory all your aim.

SUNDAY XXIII.—CHAP. XXIII.

THE TEMPERS OF A CHRISTIAN TOWARDS HIS FELLOW-CREATURES—SINCERITY—JUSTICE.

The Scripture teaches us that God has made all things for himself. Yet notwithstanding the supreme regard which the Lord Almighty ever bears to his own glory, he is so far from requiring any sort of homage from us which is detrimental to the interests of society, that it is impossible to please God, without exercising every benevolent temper towards man: for no parent ever more affectionately studied the happiness of his own offspring, or delighted in their harmony, than the Father of the spirits of all flesh delights in seeing us obey his great command, of loving one another without dissimulation.

And were the divine commands in this respect universally obeyed, the church of Christ would be a perfect picture of the heavenly world, one perpetual intercourse of brotherly kindness. It is, alas! too notorious, that few in comparison of professed believers have ever been subject to this law of love. Nevertheless, it is the noble peculiarity of a Christian to be found in the constant practice of those tempers which every man living would have others exercise towards himself; and to stand as much distinguished by the excellency of his deportment towards his fellow-creatures, as he does by his faith, devotion, and zeal towards God.

I shall therefore now make it my business to delineate those several lovely tempers by means of which the Christian proves an invaluable blessing to society. And with respect to each temper, I shall point out the Scriptural motives which excite and maintain its exercise.

May the God of Christians make this representation of their duty towards men effectual to convince every reader; that if he has at heart the welfare of society, it can only be promoted to the utmost, where the faith of the Lord Jesus Christ is sincerely embraced.

I. In delineating the tempers of a Christian towards his fellow-creatures I shall begin with that eminent one SINCERITY. As a Christian then, you will esteem it your duty, constantly to speak the truth, according to the information you have received, in all the affairs and occurrences of life.—You will lay a charge upon your conscience to give no commendations where you think they are not due; nor to flatter any as possessed of excellences which you see not in them; nor to speak as if you regarded them with peculiar respect, when you only design by this means to pay your court, to please the vanity of the human heart, or to deceive. For though in the commerce of the world, and amongst the refinements of the polite, this is valued as an accomplishment, it is, in fact, a horrid perversion of language, a piece of dissimulation which Christian simplicity abhors. And as sincerity will be conspicuous in all your conversation with respect to persons and things, so the same excellent temper will display its

influence with respect to all your promises and engagements. When you have bound yourself by a promise to do any good office, or confer any benefit, the right of the thing promised hath, in the court of conscience and before the God of truth, passed over from you to the person receiving the promise; wherefore you have, without his leave, no more power to recall or reverse it, than if you had given him a legal bond. Consequently you will esteem yourself obliged to stand to the performance of your word, though it may be much to your own prejudice. And this in every instance where you have made a promise, unless some conditions were specified which have not been fulfilled, or something afterwards has come to light, which annuls its obligation. Above all, you will show an inviolable attachment to sincerity when your testimony is required in a court of judicature, and in decision of matters of right. Here, divesting yourself of affection on the one hand, and prejudice on the other, you will explain the true state of the case, and represent every thing without disguise, as it has fallen under your notice.

In these several important particulars, and in all similar to them, you will pay a conscientious regard to sincerity. Your motives also will be distinct from those of the mere moralist, and infinitely more cogent. He may be an advocate for truth and sincerity, and would have all men practise it, because it is the cement of society, and the only foundation of mutual confidence. Feeble motives, alas! when opposed to the natural selfishness of man and to those violent temptations which assault the poor, indigent, and dependent, to obtain money and serve their private interest.

The consideration of the character of the great and glorious God, is, on the contrary, your encouragement and support, O Christian! in the exercise of this temper. He is himself the God of truth, and it is, you know, what he commands, and what he delights in. "These are the things that ye shall do," saith he, "Speak ye every man truth to his neighbor." Zech. viii. 16. The want of sincerity he stigmatizes with reproach, and threatens every false tongue with eternal woe. In the character which your God gives of an heir of heaven, you are assured that he is one "that hateth lying," Prov. xiii. 5. that "speaketh the truth in his heart," Ps. xv. 2. "Lying lips," you read, "are an abomination to the Lord." Prov. xii. 22. A mark, that men "are of their father the devil and the lusts of their father they will do," John viii. 44. and that "whosoever loveth and maketh a lie, shall be cast into the lake which burneth with fire and brimstone." Rev. xxi. 8.

In you, therefore, these motives will unite their force, namely, a desire to please God, and to dwell for ever in his presence, and a fear of despising his high and amiable authority, of incurring his severe displeasure, and the just punishment of everlasting misery. These motives will arm you so completely, that you can dread no evil sufficient to deter, nor meet with any bribe sufficient to allure you from the practice of sincerity. Add to this, that the Holy Ghost, which every true believer in Jesus Christ receives, is called the Spirit of truth; and his fruit is in all goodness, righteousness, and truth. It is impossible therefore to be a Christian, and at the same time to live under the dominion of a false and a deceitful tongue.

If your conscience therefore accuses you in this matter, O! cease to flatter yourself that you are in any degree righteous on account of all you may boast, or glory in beside. No; unless you abhor falsehood, and delight in sincerity and truth, be assured it is not making many prayers, it is not extolling the riches of free grace, or attempting to cover yourself with the robe of the Saviour's right-

eousness, that will either excuse or screen your abominable wickedness. On the contrary, if you can thus monstrously abuse the grace of God, it only proves that your idea of him is infinitely despicable; that you conceive of him, as if he could be pleased with what would even kindle your own resentment, with deceitful compliment and unmeaning adulation; as if he would regard words or speculative notions, whilst in the weighty matters of his law, you set at nought his counsel. No; sincerity and truth are the very essence of Christian practice; and if you are a believer, you will eminently possess these shining qualities.

II. It is the temper of a Christian constantly to act towards his fellow-creatures with justice.—Has the providence of God placed you in some public situation, investing you with the dignity of a magistrate, a senator, or a judge? you will vigorously oppose oppression, and punish the oppressor; you will be active to put salutary laws in execution, to establish tranquility, and promote peace; you will be mindful of God, the high ordainer of all civil government, to whom every one intrusted with the discharge of any part of it stands as strictly accountable as the steward to his master. What God so solemnly commands, will form your public character; "Thou shalt do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." Lev. xix. 15. "He that ruleth over men," like the Prince of Peace, to whom the words primarily refer, "must be just, ruling in the fear of God; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as the tender grass springeth out of the earth by clear shining after rain." 2 Sam. xxiii. 3, 4.

Have you riches in such abundance as to create a numerous set of dependants? you will exercise Christian justice towards them all; you will scorn to grasp after the utmost farthing your estate can produce, till your tenants, wedded as it were to the place of their nativity, groan beneath the load of rents unreasonably advanced; you will perceive an inexpressible degree of injustice also in the fashionable custom of owing large sums for your furniture, equipage, and dress, whilst your tradesmen are almost at their wits end to pay for the things you call *your own*; whilst they are daily tortured with the dilemma of bankruptcy, if they recover not their debts; or of ruin through the cruel resentment of their opulent creditors if they do.

Your rule is positive and express, "Owe no man any thing, but to love one another;" and the opposite practice, though punishable in the rich by no human law (except in extreme cases) is marked as the object of God's abhorrence, and the certain way to fall under the severity of his displeasure. "Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton." James v. 4, 5. The application of this Scripture, from the day-laborer to every person in trade, whose money is unreasonably withheld, will be obvious and effectual to you, who regard the reproofs of God in his holy word.

But are you occupied yourself in trade or merchandise, then the energy of your Christian principles will show themselves in a still stronger light. You will not suffer the love of money to bias or corrupt your conscience. You will take no advantage either of the ignorance or necessity of those with whom you traffic, by putting bad things into their hands for good, or by exacting an exorbitant price. You will neither take, nor use, nor detain

through force or fraud, what is your neighbor's property.

Now if any one should say, it is not possible to live so honestly in the present state of the world: that the righteous man, by dealing so conscientiously in the midst of those who have no conscience, would make himself a prey, and therefore must either leave his trade, or starve in it; I answer, that violent as the temptations, and plausible as the pleas are, to conform to general custom, in conniving at breaches of honesty, and in living upon the wages of iniquity; yet, the motives for you to be punctually just and righteous in all your dealings, if you have any title to the character of a Christian, must still preponderate. For (whatever is the case with others, who have never received the word of God in deed and in truth) you know how express and peremptory the command of your God is in this matter. You know that God, who indispensably requires you to be honest, leaves no foundation for the worldly infidel's excuses constantly urged to palliate cheating, *viz.* the necessity of being dishonest in order to prosper; for he pledges his own most sacred word for your provision, if you will deal uprightly. Thus saith the Lord, the most high God, governor of heaven and earth, "Thou shalt not have in thy bag divers weights, a great and a small;" that is, one to buy and another to sell with. "Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination to the Lord thy God." Deut. xxv. 13—16. You hear him expressing his abhorrence of the iniquity, so customary in trade, in the most alarming manner: "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure, that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof hath spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." Micah vi. 10—13.

Should it be supposed that regard for yourself and family will gain the ascendancy, and be prompting you to use common arts of fraud; I answer, that even this pressing temptation will be counteracted by the unalterable declarations of your God; "Woe unto him that buildeth his house with unrighteousness, and his chambers by wrong." Jer. xxii. 13. "Be not deceived: the unrighteous shall not inherit the kingdom of God." 1 Cor. vi. 9. Besides, the Lord that bought you with his own blood, and from whose grace you alone expect the gift of salvation, has commanded you to conform in your whole conduct to the following rule: "Therefore, all things whatsoever you would that men should do unto you, even so do unto them, for this is the law and the prophets."

Were you therefore, after these full instructions, which you receive as the irrevocable righteous decrees of the Almighty; were you to do any thing unjustly, you know you must renounce both the authority of God, and your interest in the redemption which is in Jesus. You know, that in the very day you determine to follow the evil customs of the world in this point, you must bid farewell to all solid peace of conscience, forfeit that delightful communion with God, which has been the sweetest enjoyment of your life, and give up the pleasing expectation of a blessed immortality, for remorse, for fear, or, what is worse, for a conscience fast feeling.

Comparing, therefore, things spiritual with things temporal, you will determine that honesty is always the best policy. And though you know that injustice and fraud hold such a large dominion over the world, that you may "run to and fro through the streets, and seek to find a man, if there be any that executeth judgment;" yet, unseduced and uncorrupted by the multitude of sinners, you will pity those who purchase gain at the expense of their integrity. Surely, you will say, "They have made their faces harder than a rock. Surely, they know not the way of the Lord, nor the judgment of their God." Jer. v. 3, 4.

Further, Do you preside in a family? you will then regard it as a grand branch of your Christian duty to give unto your servants that which is just and equal. You will not treat them with haughtiness, because of their dependent state: you will falsify no contract you have engaged in with them, nor withhold their wages which are due: you will make a conscience of not exacting from them harder labor than they are well able to perform. In case of slight misdemeanors, you will not provoke them with threatenings, nor gall them with words of abuse; nor when you observe them faithful in your service, be backward to give them suitable encouragement. Above all, you will abhor that custom which is an indelible reproach to a civilized, much less to a Christian country, of abandoning them in the time of their sickness, and through fear of paying for their cure, turning them out without money, without friends, when their condition loudly calls for medicine, for attendance, for compassion towards them.

The command of your God respecting the justice due from masters to their servants is most express, and the care he has taken to procure for them a benevolent regard from all who reverence his authority, is very remarkable. You hear him in their behalf, thus addressing you: "Thou shalt not oppress an hired servant that is poor and needy—lest he cry against thee to the Lord, and it be sin unto thee." Deut. xxiv. 14, 15. You are assured that the God of heaven and earth, like an impartial loving Father, equally resents the wrong done to any of his offspring; and with him is no respect of persons. The knowledge of this will lead you to regard your domestic dependants in a respectful light; it will lead you to repress the emotions of a selfish hasty spirit, as the faithful Job was wont to do: "If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;" that is, if in any matter of debate betwixt them and myself, I paid little regard to justice, condemning and accusing them when guiltless, or treating them with harshness because in my power; "What shall I then do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb?" Job xxxi. 13—15. Thus the awful thought that you have a Master in heaven, will regulate your deportment towards your fellow-creatures, over whom his providence has given you authority.

So essential to the character of a real Christian is this part of justice which is due from all masters to their servants, that whosoever lives in the violation of this duty, does but expose himself and the faith of Jesus to derision, by pretending regard for it. For what can be more contemptible, what more odious, than for a man pretending to be a follower of Jesus, who is a lion in his house, and frantic towards his servants? One of the most melancholy objects on earth is a passionate governor of a family, calling himself a believer, and valuing himself on his relation to Christ. All the servants who are connected with him, and all who observe his car-

riage towards them, will be led to despise and to revile that religion which they see joined with such loathsome hypocrisy. From regard, therefore, to the name and gospel of Jesus, that it may not through you be blasphemed, as well as from a sense of interest, and a love to the commands of your Saviour, you, O Christian! will give no occasion for your servants to complain of your unjust deportment towards them.

But if, instead of the place of authority and government, the all-wise God has fixed you in that of subjection, as a servant or an apprentice, you will faithfully follow the directions which the Scripture gives you for the exercise of justice in that condition of life. You will abhor the thought of wasting, embezzling or secreting to your own use any of your master's money, goods, or provisions. You will neither do this yourself, nor basely connive at others who are wicked enough to do it. You will not see things spoiled before your eyes; nor give away to tattlers and busy bodies what is not your own to give. You will not be idle and slothful, because those are absent who are to overlook you and force you to diligence. You will think it your duty to consult the interest of your master, and to make it in some sense your own.

The motives which influence you, if you have any title to be called a Christian, to do so much more in this respect than it is common to find other servants doing, are peculiar and mighty in operation. You will act thus from a principle of conscience, concerned to be approved by God in your behavior, and determined to do nothing knowingly and wilfully that is offensive to him, whether any besides himself are present to observe you or not. From a desire also to adorn and recommend to others that gospel of which you know the excellency, you will be uniform in the practice of honesty and justice. In this substantial manner you will evidence that your faith is more than a barren notion; by proving that it makes you worthy of all the confidence your master can place in you, and that it preserves you from falling into those lies or frauds so generally the practice of servants in almost every family. This conscientious honesty you will regard as one of the most substantial proofs that you know God. You will judge that your master must necessarily mock at your religion, and with justice too, however zealous you may seem, if he should find that you pilfer as others, and that you are not to be trusted when removed from his inspection.

Now, whatever opposition and hatred you may incur by such conscientious deportment, you will patiently endure; assured that in doing your duty in this manner, and upon these principles, you shall receive from God the reward of an everlasting inheritance. And though the value of your services, or the things in which you discover your integrity, be little in the judgment of the world; you know they shall witness for you, that you were faithful and obedient; and, like the widow's mite, be as much in the sight of God as greater services. Since he, where there is a willing mind, accepteth according to what a man hath, and not according to what he hath not.

But lest such promises should not alone prove sufficient to animate you to the practice of justice, you know from the infallible word of God, that no fraud, however common, however slightly thought of, either in wasting your master's substance, or neglecting his business, much less in purloining his goods, if persisted in, will be overlooked; that "every one that doth wrong shall receive for the wrong that he doth," whether poor or rich, master or servant.

Another important instance, in which every real

Christian manifests his impartial love of justice, is by paying those customs which are by law enacted, and from thence become his earthly sovereign's right. This very thing is expressly mentioned and enjoined by the command of your God. You are to "give tribute to whom tribute, and custom to whom custom is due." Besides this most express command, you have the example of your Redeemer. When he had neither silver nor gold, he wrought a miracle that he might pay the tribute exacted of him and his poor disciple. He did this rather than seem to countenance the iniquity of defrauding the crown of its just revenues. You will therefore renounce the custom too common in trade, of attempting either to bribe the king's officers to betray their trust, or of deceiving their utmost vigilance. You will renounce such practices as utterly irreconcilable with any regard to Christian duty.

The last instance of justice which I shall insist on, is that of restitution to all whom you have wilfully injured, either in their souls or their bodies, their estate or reputation. Have you led any friend or acquaintance into error, or tempted them to sin? Have you solicited and obtained their compliance to some base and guilty practice? The first step you will necessarily take, when you yourself repent and believe in Jesus, will be to endeavor to recover from danger your companions in iniquity, and, as far as lieth in you, to make them sensible of the crimes in which you have shared, alas! so deeply with them. In case you have defrauded any one, you will (like Zaccheus upon his first receiving the Saviour) make what restitution you are able; esteeming it a baseness provoking in the sight of God and man, to live yourself in superfluities, whilst others are suffering loss through your former injustice. All evidences of the truth of your faith you must esteem utterly deceitful, if you can enjoy the spoils of which you have defrauded your neighbor.

Further, as a good name is rather to be chosen than great riches, if at any time, through private resentment or licentiousness of speech, you have been either the inventor or propagator of falsehood to the injury of your neighbor; you will think it a part of justice to make a particular retraction of the calumny you advanced, and openly acknowledge the particular aggravations which you have forged. For though it may be prejudicial to your own reputation thus to point out the truth; though it may make the world abate the esteem they at present have for you; this esteem belongs not to you, but to the person you have injured; and to him you must return it, though you expose yourself. For however mortifying this procedure may appear, it is absolutely necessary; and it is the only proof that you repent and abhor the falsehood and licentiousness of your tongue.

SUNDAY XXIV.—CHAP. XXIV.

THE SAME SUBJECT CONTINUED—MERCY—MEEKNESS.

OF *sincerity and justice*, as essentially requisite in the character of a Christian, we have already spoken. These virtues, when practised in the degree in which they have been here explained, are too often thought to comprehend all that can be required of man. It must, however, be remembered, that these are but the least considerable of the branches which spring from the root of faith in Christ. Where this root is fixed in the heart, such negative righteousness towards men will in no wise be deemed sufficient, nor will you rest satisfied with bare freedom from wilfully injuring, or deceiving any of your fellow-creatures; on the con-

trary, to the conscientious observance of truth and justice, you will add,

III. *The love and practice of MERCY.* Whenever the providence of God places the miserable before your eyes, as it did of old the wounded traveller before the priest and Levite, you will be moved to compassion. Their pains and diseases of body, their troubles and distresses of mind, their necessitous circumstances, their unjust sufferings from others, and even the miseries brought upon themselves by their own iniquity, will excite in you a fellow-feeling for them. So that if you have much, such objects will receive liberal relief from your bounty. After the example of Job, because actuated by the same spirit, you will become, in the distribution of your alms, eyes to the blind, feet to the lame, and a father to the afflicted poor. The blessing of him that was ready to perish will daily come upon you, and you will make the widow's heart to leap for joy.

But if you are not in circumstances to give plentifully, still the temper of your heart will be no less friendly and charitable than if you were.—Though poor, your bowels will yearn towards the distressed; and though you have neither bread of your own to bestow on the hungry, nor know where to make applications for their relief, there still remains one way in which your merciful disposition will evidence itself; a way pleasing to God, and profitable to men; you will make your intercession to the Father of all mercies and the God of all consolation, to put an end to their afflictions, or to support them under their pressure.

Further, you will exercise mercy, if you are a follower of the Lord Jesus Christ towards those, whom either the injuries they have done you, or the debts for which they stand answerable, have put in your power to punish. In such cases, where mercy to the wretched individual would not prove a barbarous lenity to the community in general, you will relax in your demands, and waive the rigorous execution of the law. More especially, and without exception, where the appointments of God's providence have disabled those indebted to you from answering your legal demands, you will abhor the thought of afflicting him whom God hath wounded. You will reject with indignation the worldly maxim of seeking some sort of satisfaction in lieu of your debt, by causing the man by whom you suffer to lie in a jail. For the same reason, you will in all cases where the innocent must suffer with the guilty, choose rather to be a sufferer in some degree yourself, than bring many, for the fault of one, into misery, by taking away the support of a whole family.

Besides these cases, there is one in which a Christian's merciful temper shines with the greatest lustre; I mean in tenderly regarding the spiritual miseries and dangers of the human race. It is, I confess, generous and noble to alleviate and remove the sufferings of the body, and to take a pleasure in doing good to them who are in adversity, by liberal gifts. Yet how limited, how partial, how transient are the benefits! What can ails avail to comfort, where every distemper of the mind still rages? Pride, envy, hatred, wrath, malice, strife and filthy lewdness in families, destroy all good, all enjoyment of comfort. You relieve the family day by day, but the husband abuses his wife, beats and terrifies his children; or the proud imperious wife vexes her husband, driving him into drunkenness as a refuge from her assaults; or the children, after the bad example they see at home, grow in wickedness as in stature, to do mischief and increase the guilt and wretchedness of the world by their evil tempers. In every station and walk of life, immortal souls are provoking their adorable Maker and Benefactor to jealousy; spurning at his counsel and

his salvation, and heaping up wrath against the day of wrath. These are the great objects which, louder than even widows or orphans, call for mercy, and the most active exertions of our pity. These things will awaken a lively pity in your heart, if you are a Christian in truth. You cannot without a tender sorrow, see immortal souls provoking the great God to jealousy, spurning the offers of his salvation, and heaping up wrath against the day of wrath. As you firmly believe all the realities of the invisible world, you must be much affected with such a melancholy spectacle; "I beheld," you will say, "the transgressors, and I was grieved because men kept not thy law."

And this compassion to the souls of men will inspire you with activity and zeal to save them from ruin. You will labor to turn sinners from the error of their ways, by private entreaties and winning persuasions, by faithful and strong declarations of their danger, where there is any opportunity of speaking, any ear to hear, or lucid interval of reflection in the wicked; by distributing heart-searching books, and by assisting those that are engaged in the important work of spreading the knowledge of the Lord.

If you ask, what is there peculiar to the real Christian, by which a disposition so extensively merciful is excited and maintained? I answer, the reverence he pays to the command of God, and the full persuasion he enjoys of the truth of his promises; but still more, the sense he has of his own redemption by Christ, and the agency of the Holy Ghost on his heart.

The command of God to be merciful, is most express and frequent; "If there be among you a poor man of one of thy brethren—thou shalt not harden thy heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him. Beware that thine eye be not evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him." Deut. xv. 7—10. In every description of the tempers God enjoins us to show to our fellow-creatures, mercy bears a very distinguished part. "He hath shown thee O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi. 8. In his estimate, pure and undefiled religion, as it respects our fellow-creatures, is to visit the widow and the fatherless in their affliction. No duty is more frequently urged than this; "Be ye therefore merciful, as your heavenly Father also is merciful." Luke vi. 36. "Be ye all of one mind, having compassion one of another." 1 Pet. iii. 8.

And as these commands of God prove the necessity of a merciful temper in all that are approved by him, so do his repeated promises invite and encourage the Christian to the practice of it. For though none of these promises imply any worth in a merciful temper where it subsists together with love to sin, or enmity to the cross of Christ; though they are not to be construed as if mercy would be rewarded independently of faith in the Redeemer: yet are they of great efficacy to remove the objections which are generally made by our worldly hearts against the exercise of love and bounty; since they so fully assure us, that all acts of beneficence which spring from faith, from love to God, and an obedient heart, are well-pleasing to him, and shall be honored through his grace with an immense reward. "Blessed are the merciful, for they shall obtain mercy." Matt. v. 7. "He which converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." James v. 20. "A new commandment I give

unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 34, 35. Add to this, that astonishing declaration of the Redeemer's regard to this excellent temper, even from his throne of judgment, and in the presence of the whole universe. He will then reward every exercise of mercy, as if it had been conferred immediately on himself; as if the afflictions it relieved had been sustained in his own person; as if he alone had received benefit and consolation from it; "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 40.

But still beyond the force even of these forcible precepts and promises, your own sense of redemption by the blood of the cross, will excite and maintain in you a readiness and delight in every kind of mercy. You remember your apostasy from God to have been such, by natural disposition, and to have been so confirmed by practice, that it would have been just had God destroyed you both body and soul in hell. But instead of this insupportable doom, you, O Christian! know that God, "commended his love towards us, in that whilst we were yet sinners, *Christ died for us*." An instance of mercy absolutely without a parallel, both in itself and in its beneficial efficacy to the church of God. This you know is the only foundation of your peace and hope; this is all your salvation, and all your desire. In consequence of your living under affecting views of such transcendent grace, by which you are reconciled to God and made his heir, the love of Christ will constrain you; with a pleasing energy it will urge you to all the various exercises of brotherly-kindness and charity. A delightful emotion of mind, resulting from these views, peculiar to the faithful, will lead you, even without an immediate regard either to the command or promises of God, to this practical conclusion, "Beloved, if God so loved us, we ought also to love one another." 1 John iv. 11.

Further; besides these awful commands, and these inviting promises, besides the warmth and strength of God's mercy towards men, manifested in the death of Jesus, the mighty influence also of the Holy Ghost is promised to dwell with the Christian. By his agency, through means of the motives offered in the written word, he is delivered from the unfeeling selfishness or the partial good-will natural to the human heart. For the fruit of that Spirit which distinguishes and infinitely ennobles every true believer in Jesus, is expressly affirmed to be love, and to be "in all goodness."

Fourthly, MECKNESS is an essential branch of the Christian temper. If you are a believer in Jesus, you will not hastily take offence, or yield to the suggestions of pride and self-love. A trivial injury, a reproachful word, a small indiscretion, or a casual loss, will not inflame your mind. Nay, supposing you are tried by some great provocation, you will watch over your own selfish spirit, with a godly jealousy; lest you should be hurried into passion by ill usage, or drawn by the misconduct of others to dishonor your holy profession, to bring guilt upon your own soul, and grieve the spirit of God. Even when you suffer such considerable injuries, that you have a right to seek redress, and ought not to sit down easy under them, you will still exercise meekness. You will first use every mild method to bring, if possible, your adversary to reason. You will be disposed to try arguments before punishment, conference before law, and private admonition before you proceed to make a public example. And, if at length your own security, or the common good compels you to seek relief

from the execution of public justice, even this will be done by you with calmness, without passionate exclamations, or bitter reflections upon your enemy.

Further, you must, as a real Christian, show the meekness of your spirit, by carefully avoiding just cause of offence to others. For this excellent grace does not more effectually support under provocations, than enable men to deny their own inclinations rather than give uneasiness. It will make you cautious, that neither your words nor actions carry with them any provocation. You will not be overbearing in company, nor positive and warm in asserting your own opinion and sense of things.—You will be civil and respectful to every one. Men generally know how to do all this where they think it necessary to serve their temporal interests: from better principles and from higher views you will make it the habitual exercise of your life towards every one.

And to mention no more instances in which your Christian meekness will eminently discover itself, you will show that you are under the government of this temper in the matter of religion. Instead of overflowing with the gall of bitterness against those who depart from the undoubted essentials of Christianity, you will endeavor their recovery by calmly producing the strongest arguments in demonstration of the truth; and by cordially praying they may have understanding and a sincere heart to perceive their force. You will abhor the thought of covering your private resentment with the venerable name of zeal for God's glory and for the good of man.—You will not think that contempt of your erring brother, or passion against him, can be justified by any means or on any account whatsoever. Therefore, though it is so common for those who call themselves Christians, to vent their rage against the adversaries of our most holy faith, you "in meekness" will instruct "those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. ii. 25.

Thus extensive is the grace of meekness, that eminent branch of the Christian temper, as it respects our fellow-creatures.

Now the peculiar motives which will excite and support its exercise in your heart, if you are a Christian, are such as the philosophers of old, and their unbelieving successors at this day know nothing of, though in both there has often been a resemblance of this amiable temper. You will not be meek, from a love of ease, which leads some to submit to the ill humors of others, rather than bear the trouble of contention, and by which they gain the credit of sweetness of temper, or from a proud disdain of appearing to be hurt by malice, or perverseness, which would imply a feebleness and weakness in your own mind: but you will be meek, because this is the will of God concerning you. He commands you to "be no brawlers, but gentle, showing all meekness unto all men." Tit. iii. 2. "To put off anger, wrath, hatred, variance, emulation, and strife: and to put on kindness, meekness, and long-suffering." Your Saviour, the foundation of all your hope and access to God with confidence, denounces a severe threatening against every sally of unbridled passion; "Whosoever," says he, "is angry with his brother without a cause," that is, through a selfish passionate spirit, "shall be in danger of the judgment," that is, shall fall under the anger of God; "and whosoever shall say to him, Raca," or thou worthless fellow, suffering himself to mock and deride others, shall be still more severely punished, "shall be in danger of the council; but whosoever shall say, Thou fool," that is, shall allow himself to be so far transported by his passion as to revile another, to represent him not

only as fit to be despised, but even to be abhorred, he shall meet with still sorer punishment, "he shall be in danger of hell-fire." So awful are the sanctions by which you, O Christian, are called upon to watch against every violation of meekness, and to look upon passion as one of the worst enemies to your soul. Besides the express and repeated command of God proving the absolute necessity of meekness, such honor is put upon this grace as must make it the ambition of every Christian to possess it; "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Prov. xvi. 32. The meek are pronounced blessed, and the inheritance of the good land, wherein dwelleth righteousness, is promised to them. Matt. v. 5. Meekness is distinguished as the principal ornament of a Christian, and honored above every encomium, as being of great price in the sight of God.

Added to all these motives there is one still more powerful, the astonishing meekness of that adorable person, the Author and Finisher of our salvation. The inspired writers always remind us of this great pattern, and fix our attention on the cross of Christ, when they would make us sensible of the hatefulness of an impetuous, quarrelsome, or angry temper. "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Christ suffered for us, leaving us an example, that we should follow his steps, who did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again; when he suffered he threatened not; who his own self bare our sins in his own body on the tree, that he might bring us to God." Eph. iv. 31, 32. He, your Lord and Master, was oppressed and afflicted, yet he opened not his mouth. I must go, therefore, you will say, and implore grace from God to imitate this perfect pattern; since it is written, "He that saith he abideth in him," that is, in Christ, "ought himself also to walk even as he walked." 1 John ii. 6.

A still more effectual mean than any yet named, which disposes every real Christian to the exercise of meekness, is what has passed in his own heart. Self-abasement and shame for sin are inseparable from repentance and true faith in Jesus Christ. A kind of knowledge this, which greatly subdues haughtiness of spirit; and by so doing makes it easy to pass by those provocations, which set the proud and self-admiring in a flame. As persons who have committed some enormous crime, when truly penitent, find no resentment of passion, whatever is said of them, or whatever is done to them; so to your heart when humbled for your sin before God, this thought will readily occur, under every provocation to wrath, "Of far worse treatment am I deserving, and of much severer trial of my patience."

This powerful inducement to suppress all sinful anger, and prevent every violation of the law of meekness, St. Paul urges in its full force. He founds his exhortations solely on the sinful state in which we are all by nature involved, as every true believer in Christ most clearly knows. "Put them in mind," says he, "to be gentle, showing all meekness unto all men. For we ourselves, also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." Titus iii. 2-3.

As you make a progress in the knowledge and practice of your religion, fresh evidences of your own corruption will discover themselves in your heart, and prove so many repeated admonitions to pray for and exercise meekness, knowing with what

rich forbearance God endures the multitude of your own failings. For though the dominion of sin is destroyed, the struggle between the flesh and the spirit still remains, and consequently sufficient matter for humbling yourself till mortality is swallowed up of life.

SUNDAY XXV.—CHAP. XXV.

THE SAME SUBJECT CONTINUED—CANDOR—FORGIVENESS
OF ENEMIES—HUMILITY.

IN delineating the character of a real Christian, as it respects the tempers he exercises towards his fellow-creatures, we have already described him as sincere and just in all his dealings, as merciful and kind towards all men, meek and patient under all provocations. But besides these, other graces are still requisite to complete his character. These I proceed to enumerate.

V. CANDOR is an essential branch of the Christian temper: it discovers itself by the charitable judgment which it passes on the actions, the characters, and the intentions of our fellow-creatures.

By their actions you are not to understand such as are plainly condemned in the word of God, and declared positively to expose men to the wrath of God: because so far is it from any act of charity to strengthen the drunkard or the fornicator, the fraudulent or liar, the covetous, the profane or the careless, by flattering them, or leaving them to flatter themselves that they shall escape for their wickedness, unless they become new creatures, that it is joining with their invisible adversary the devil, and giving him your aid to delude their souls till they are lost for ever. But besides the multitude of evil actions and tempers, distinguished in Scripture by the name of sins, which go before men to judgment, there is a considerable part of human conduct of a doubtful aspect. Now here is the peculiar province for the exercise of charitable judgment: and in this place, O Christian, you will esteem it your bounden duty, and make it your practice. You will watch over your tongue, to restrain it from condemning men without proofs, or merely upon the slight evidence of a single report. You will be careful to inform yourself of the particular circumstances connected with the action in question; and when no sufficient light appears to justify a peremptory verdict, you will conclude as candor and love direct. Thus in the numberless quarrels between near relations, and in contests about matters of property, it is common to hear violent accusations which have no foundation, and plausible misrepresentations of each other by both the parties concerned. In the midst of which very few can know any thing with certainty, and therefore all are bound to suspend their judgment, and receive no ill impressions from common fame.

With regard also to the characters of men, you will be charitable in your judgment. The commission of a single crime contrary to the tenor of the delinquent's life, you will never cruelly construe into an impeachment of his sincerity. You will not brand a man as an incorrigible villain ever after, because he was once guilty of a dishonest action towards yourself; or proclaim another to be a mere hypocrite in religion, because you have once detected him in some wicked practice. You will not immediately, as the manner of a vindictive man is, cry out, that all pretence of conscience in such is only cant, or profession of the fear of God only a snare to entrap the simple, or a cloak to cover iniquity. On the contrary, you will remember how often the violence of temptation, suited to your constitutional sin, has been too mighty for you, or

brought you to the very point of yielding. You will call to mind, that the best of men, those whom God himself has canonized as saints in glory, did not always persevere in the path of duty, without a blemish or a fall: they were overtaken with faults, though they soon abhorred themselves for them, and vanquished for the future their attempts. You will acknowledge it very possible for such frail creatures as men are, in their best state, to make a slip contrary to habitual practice and acknowledged duty.

Fair evidences therefore of repentance will demand in your opinion a favorable judgment of those who have dishonored their Christian profession; and lead you to conclude, that inward shame and secret sorrow for their fall, have exceeded all the open reproach, which, as backsliders, they have brought upon themselves and religion.

With regard to the intentions of men, as in most cases they can with certainty be known to God only, you will esteem it your bounden duty to impute no evil, where it is not manifest, nor dare to allow the injurious surmise that such and such things spring from a bad design, when you have no proof to ascertain the charge.

In these, and in many other similar points, you will exercise a charitable judgment, because the command of your God and Saviour is most plain that you should. "Judge not," (that is, in cases where you cannot have a competent knowledge, and where God's law is silent,) "that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. vii. 1, 2.

Your obedience to this command will appear most reasonable, and be made easy by the witness in your own heart. You are conscious how often you yourself when you have acted uprightly have been charged with evil intentions. Your own conduct has often been cruelly misconstrued, often condemned as being of quite another complexion than what you knew it to have been. You remember also how often you have done what you ought not, what you promised and vowed you would not: that many prayers, much watchfulness, and obstinate conflicts were scarcely sufficient to gain you an established victory over your own wickedness. You know that when you fell, the fall was instantly lamented; and though in fact wounded grievously, you rose to renew the combat, earnestly striving to obtain deliverance from the power of your adversary. Therefore, though you may be now a conqueror in the fight, you will feel for others in the situation in which you were once yourself; assured that men may really design the glory of God, and be in general influenced by good-will to their fellow-creatures, though they may sometimes be betrayed into a breach of duty.

Such sentiments, deeply impressed on your own heart, will form a habit of judging of your fellow-creatures with tenderness and mercy.

VI. It is a very distinguishing part of the temper of a real Christian, to *forgive and love his enemies*. Therefore, if you are entitled to the name you bear, your behavior under provocations will be quite opposite to the custom of the world, and the impulse of corrupt nature. Is your character basely vilified? you will refute the malicious slander, should it need an answer, without retaliating abuse for abuse, or blackening you defamers. Should your foes proceed from ill language to ill usage, you will still forgive; and prove the reality of your good-will towards them, by pitying them in their distress, by even serving them as occasion offers. And though in some cases the very grievous wrongs with which you may be oppressed, may justify and demand legal redress, your heart will burn with no animosity

against those, whose violence has forced you to this method of self-defence. And to advance still one step higher, were the case ever to happen that you should be left in the power of bloody persecutors, of the faith, who are determined, unless you will renounce it, to take away your life, yet even here, so sublime is the holiness flowing from Christian principles, you would feel a love of benevolence towards your persecutors. You would pray for them to that God, before whom it is equally dangerous and impious to dissemble. You would entreat him to give them repentance to the acknowledgment of the truth, that their sin may be pardoned, and the joy of heaven finally become their portion.

Thus complete is the nature, and thus wide the extent of the forgiveness and love which you will exercise, O Christian, towards your enemies.

The arguments which convince you of the reasonableness and absolute necessity of this temper, are, as they need to be, remarkably strong and impressive. Your knowledge of God in his government and redemption of the world, will lead you utterly to condemn and to oppose the first risings of malice, or of hatred even against your bitterest foes. For you are thoroughly sensible what manner of affronts and insults the great God daily receives.—You consider the condition of the persons who offer them, and the obligations they are under to him.—You remember the glory of the Most High, the ample means he has in his power instantly to avenge his injured name, and to destroy its daring adversaries in a moment.—At the same time you behold him slow to anger, full of long-suffering, and of great mercy; not willing that any should perish, but waiting for many months, nay, many years, in patient compassion towards them that hate him.

This adorable temper in the God of heaven, so conspicuous in his providential government of the world, shines still brighter to your mind in the plan of man's redemption. By serious meditation on this scheme, you will be led, O Christian, to reason thus with yourself; "Had God been provoked with his enemies, as I am so impatiently inclined to be with mine; had he been prone to resentment, or wanting in the riches of mercy, what had become of us all? of a world in arms against him? Had God loved those only who first loved him, or waited to give his inestimable blessing, till we sinners had made the first advance, where had been the means of grace? where the glad tidings of salvation?—God, on the contrary commended his love to us, 'in that when we were yet enemies Christ died for us.' How inexcusable then, how desperately wicked must it be in me, to want love for a fellow-servant, though a fellow-sinner, since God has had so much compassion on us all."

Further, the force of this argument in proof of the reasonableness of loving your enemies is still considerably more increased by your own experience, of God's grace and tender mercy to yourself.

You remember how long you lived in forgetfulness and in horrid contempt of God, as if you had been independent of him, or he unworthy of your notice; how long you were seeking your happiness in the pursuits of vanity, without inquiring, Where is God my Maker? You know he suffered you to survive all this insolence of affront to him. In the midst of it, his mercy was not estranged from you; he still protected, still provided for you; he preserved you from dying in a reprobate condition.—At length he crowned his goodness towards you, by giving you grace to see your sin and Saviour, by forgiving and forgetting all the evil you had done against him. This very long, this very gracious indulgence of your heavenly Father, manifests the hideous deformity of a vindictive spirit, and enables you to see how monstrous it must be in you to listen

to its dictates; or not to return love, whatever injuries you have received, when the God of glory both has dealt, and still continues to deal so graciously with you.

Therefore, though some violent provocations may suddenly kindle resentment, and prompt you to cherish the thought of returning evil for evil, soon the sensibility of God's patience and love towards yourself, will make the transient intention appear full of injustice and ingratitude to God, and totally unbecoming your guilty state before him. Thus the hell-engendered spark of revenge will quickly die away, and love instead of resentment reign within.

Besides these arguments, the full credit which you, O Christian, give to every Scripture declaration will dispose you to resist every rising sentiment of ill will against your enemies. You are assured by the Lord Jesus Christ himself, that no one who harbors the least degree of malice or hatred in his heart, can stand within the limits of mercy till that detestable spirit is subdued. So highly offensive is it to God, whenever found in such guilty sinful creatures as we are, that it renders us incapable even of praying, without increasing our sin; for the tongue which holds any correspondence with a heart envenomed by hatred, does but call for a curse, when it calls upon God in those words which Christ has taught us, "Forgive us our trespasses, as we forgive them that trespass against us:" the man who does not forgive his enemies, calls in these words for justice on himself instead of compassion. The petition dreadfully inverted, sounds thus in the ears of God, "Forgive *not* me my trespasses, as I do *not* forgive them that trespass against me." And if any man persist in hatred of his foes, God will answer him according to this true meaning of his prayer.

In such a forcible manner are you taught, O Christian, to forgive and love your enemies. And whilst these considerations prove to you beyond question both the reasonableness and the absolute necessity of the duty, the grace of God is promised to your prayer, that, what with man is impossible, may, through the Spirit's influence, be accomplished by you. For though injuries so affect, so irritate our selfish hearts, that it seems an impracticable task to attempt to extinguish animosity towards our foes, yet by the Holy Ghost there is given to every true believer in Christ, "a spirit of love, and of power, and of a sound mind;" so that, through Christ strengthening him, he can do all things.

VII. By continuing in the faith of Christ, and growing in his grace, you will at length obtain true humility, "preferring every one before yourself." This indeed is the crowning attainment of a real Christian. An attainment not barely surpassing what the world thinks requisite to form a complete character, but even appearing to the proud big with absurdity and contradiction. I shall show therefore in what sense, and on what account, you will prefer every one before yourself, if you are advanced in Christian holiness. You will do this, not because you know yourself to live in the indulgence of sin as much as others; for irresistible evidence compels you to believe the contrary. Neither does this preference which you give to every one before yourself, imply any denial of the real change wrought in your soul by the grace of God; much less does it suppose that you might as well have continued, like the world at large, in servitude to sin. Were it so understood, I should allow the objections made against this part of the Christian temper, by men of superficial virtue and predominant self-conceit.—Then indeed it might justly be said, "Is it possible to be so blind as not to perceive the vast difference there is in the characters of men? And if I am allowed to see it in regard of others, how can it be

wrong to acknowledge as much with regard to myself? What violence should I offer to my reason, to attempt to persuade myself that I am not to prefer myself to the children of disobedience; I who pay regard to God and to all his commandments?"

But let the case be properly stated, and then I trust there will appear very sufficient grounds for this humble estimation of yourself.

It is certain then, if you are much advanced in the knowledge and practice of the religion of Jesus, that you are sensible of much corruption in your heart; for to imagine otherwise, is the effect of pride reigning and blinding the eyes of the mind.—It is certain, also, that you are conscious of many instances of unfaithfulness to the grace you have received; that you have to bewail many known omissions, and much negligence in the service of God; and that you cannot but acknowledge your tempers to have been far short of that perfection which the Christian purity requires. At the same time, you clearly perceive what excellent advantages you have enjoyed, what mercies have been granted to you, demanding suitable returns of faith, love, and obedience. You remember the alarming calls, the affectionate warnings, which have made strong impressions on your heart; the answers which have been given to your prayers; the troubles, the dangers, the enemies from which you have been delivered; together with the peace, the comfort, and joy you have so often experienced, in communion with your God. In a word, you are fully convinced, that much, very much indeed, has been done for you, to make you a shining pattern of holiness. In this view, therefore, every appearance of insensibility towards God; every secret sinful disorder of your affections, which, with many who account themselves religious, passes for nothing, will wear a quite different aspect in your eye—it will afflict and abase you.

Things being thus circumstanced with the humbled and advanced Christian; I would now ask, Where is the palpable absurdity, where the fancied impossibility, that each person of this character should judge himself, all things considered, inferior to other men? or that he should believe there is no other person, who had he been blessed with equal helps and advantages, would not have so adorned his Christian profession as to surpass his attainments?

The whole difficulty of conceiving that this temper can actually subsist in the heart, arises from the self-conceit so general and abounding, which is puffed with the least shadow of supposed pre-eminence above others. This hateful disposition it is which makes men so apt to prefer themselves to others on account of their own goodness, without considering how much more favored they have been, and without comparing the progress they have made with the means of improvement they have enjoyed.

The advanced Christian is of a more humble and reasonable mind: he blushes at his manifold and great defects; he is ashamed for his faults in the remembrance of the rich grace of God bestowed upon him, and the consideration of the excellency of his majesty. He is too candid to think that others have been guilty in the same degree; the transition then is easy to prefer every one before himself.

Besides this inward testimony, which will lead you, if you are much advanced in the religion of Jesus, to this humble estimation of yourself, the command is positive; "In lowliness of mind, let each esteem others better than themselves." Phil. ii. 3. A command expressly enjoined, as the only effectual prevention of "vain glory." And that this admonition is not to be interpreted as relating to those only who walk worthy of their Christian profession, appears evidently from the parable

which our Saviour spake on purpose to expose the sin of valuing ourselves above any one. He sets before our eyes a Pharisee and a Publican.—The former is a man honest, strictly conscientious, and very devout. These his virtues he acknowledges to be the free gifts of God; and he only prefers himself on their account to the wicked and abandoned. One of them he mentions in his prayer, without any personal aversion, merely because he saw him in the temple, and thanks his God that he was not so wicked and base as this Publican. You know the judgment of God in this case. The Pharisee was left in his sins, highly offensive in the eye of his Maker, because he exalted himself above the Publican. "Because," says our Lord, "he trusted in himself that he was righteous, and despised others," that is, in comparison of himself.

A fuller proof you cannot desire of the necessity of entertaining the lowest opinion of yourself. This example therefore will lead you, O Christian, to understand, that all who prefer themselves to others, adopt, in fact, the sentiments of the Pharisee, tread in his steps, and must have done just as he did, had the same thing occurred to them. It will teach you, that as there were none in common repute more wicked than the Publicans; so there are none so wicked as to justify your placing yourself above them. Hence you will learn to be constantly on your guard against self-complacency as a dangerous though subtle enemy to your soul. You will repel its vile insinuations, to which you will find yourself exposed, whenever you hear of the faults or see the wickedness of others. You will be jealous lest pride should grow out of the consciousness of what God has done for you; and be afraid of nothing more than the vanity of your own mind; remembering that Truth itself has thrice proclaimed, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

From this true representation of the tempers of a Christian towards his fellow-creatures, it is evident, that he must prove an inestimable blessing to all in connection with him. For what a delightful union is found in his heart, of useful and excellent qualities! Who would not rejoice to have that man for his superior or relation, his neighbor or acquaintance, in whom sincerity and justice, mercy and meekness, candor and universal benevolence, shine with continued lustre? Who must not admire a man habitually exercising all these virtues, yet taking himself the lowest place; not counting himself to have apprehended, not soothing the vanity of his mind by the applause he receives, or by any comparison of himself with others; but doing this one thing, pressing forward, ashamed of his small progress. Such is not the ideal picture of what a Christian should be, but the practice of thousands who are living by faith in the Son of God, as their atoning sacrifice and the Lord their righteousness. In fact, every one who has a Scripture title to the character of a Christian, will thus walk in this world, and be thus zealous of good works.

SUNDAY XXVI.—CHAP. XXVI.

ON THE DUTY OF A CHRISTIAN IN A MARRIED STATE.

IN the last chapter we took a view of the real Christian exercising sincerity, justice, and mercy, meekness, candor, love, and humility, towards all his fellow-creatures. We now come to consider him discharging those peculiar duties which are incumbent upon him when engaged in the married state.

The mutual duty of Christian husbands and wives is fidelity and love: the separate duty, sup-

port and government, on the husband's part; on the wife's, assistance and obedience.

Fidelity to the marriage-bond is equally bound by the matrimonial covenant on both parties; because, in virtue of this union, they become each other's property. So that it is not possible for either to yield to the embraces of another without a crime punishable in every well-ordered society; without annulling the covenant of marriage; without justifying a divorce; without incurring the wrath of the righteous God, who hath said, "Whoremongers and adulterers he will judge."

In the eyes of all, therefore, who form their sentiments by the Scriptures, lewdness in the marriage-state is abhorred as the blackest villany. And so far must Christian husbands and wives be from injuring each other by defiling the marriage-bed, that they must be free from every thing in their air, dress, or discourse, which would encourage wanton desires. Whatever has this tendency, however polite and fashionable, they must shun as a hateful violation of the spirit of their marriage-contract.—In their judgment, it must be no sufficient observation of conjugal fidelity barely to be innocent of adulterous commerce: they must maintain a purity of heart undefiled by any lusting after others, and by any lascivious jesting, which discovers at least an appearance of it. Nothing less than this is necessary on the man's part, to keep his marriage-vow inviolate, and on the woman's, to show a chaste conversation. A duty equally incumbent on both: and for either to transgress here, is audaciously to rebel against the plain command of the Lord God Almighty, against his benevolent everlasting ordinance.

To fidelity must be added mutual tender love.—For love is the life of marriage; without which it differs as much from the comfortable society the gracious God intended to establish by it, as a state of servitude from one of freedom. When this union was first made in Paradise, it was immediately declared, that the bonds of marriage should prove stronger than the bonds of nature; so that a man should "forsake even his father and mother," from whom he instrumentally derived his being, "and cleave to his wife." Like the two pieces of wood which God commanded the prophet Ezekiel to join together, and they became one in his hand. Ezek. xxxvii. 17. So the marriage-tie was ordained as an including rind, to make of two persons one flesh. From this intimate union there ought ever to follow a constant circulation of all kind offices and endearments, just as the vital juices circulate through the natural body.

From hence it follows, that husbands and wives, though irreproachable even in their own consciences, in point of conjugal fidelity, are still greatly guilty if they live in indifference, or slight regard to each other. It is true, a failure in point of love does not, as adultery, break the marriage-bond, but it defeats one principal purpose of its institution.—For it was designed to unite the hearts of the married pair as much as their bodies; and to produce the delicious fruit of the most consummate friendship, from the pleasing combination of two persons, whose interests were by this means made invariably the same. But, instead of these advantages, want of love in either of the parties will pervert the state of marriage into the most grievous infelicity and burden of life.

For this reason, great stress is laid in God's holy word on this duty. Husbands and wives are not only commanded to preserve the bed undefiled, but to maintain also a most affectionate regard for each other. The precept indeed is immediately addressed to husbands, but the force of it must equally reach to both parties engaged in the nuptial union: "So

ought men to love their wives, as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the church." Eph. v. 28, 29. The quick feeling which every man has of the least injury done to his own body, the invincible aversion to every thing painful to it, the incessant desire of possessing it in health and comfort, form the image here used to represent the strength, the delicacy, and the perpetuity of conjugal affection. And as our bodies do not partake less of our care and love, on account of their weakness, deformity, or disease, or because they prove much more burdensome to us than others of a healthier habit, find theirs to be; so no disagreeable qualities, no perverse humors on either side, can justify the other party in withholding the tribute of love.—These faults indeed will make it more difficult to behave with proper tenderness and affection; but though severe trials of our faith and patience, they by no means vacate the obligations of the married state.

This truth is finely taught the husband in the conclusion of the precept, by directing him to copy the tender love of the Saviour towards his church in his own behavior to his wife. As if it had been said, "You yourself abundantly experience the care of the Lord Jesus Christ over you, and observe it exercised over your fellow-Christians; you see how he bears with your negligences and your infirmities, with how many things in themselves blameable, and to him peculiarly distasteful; yet he grows not cold to your welfare, nor rejects you from among his children. Show you therefore the same tenderness one towards another, as the whole church experiences from its head; and never think you are either of you at liberty to yield to moroseness, or to be void of love."

Further: Christian husbands and wives must not only be faithful to each other's bed, and cordially love each other's person, but their conjugal affection must be spiritual also both in its foundation and in its exercise.

It must not be built only on beauty; for this is one of the most fleeting things in nature, incapable, even while it lasts, of maintaining its enchanting power. Hence those who come together with rapture, enamored with each other's form, often grow cold, and soon become distasteful to one another.—At least there can be no security this will not sooner or later prove the melancholy event, when the cause of love is so superficial, so sensual.

But suppose that good sense, good manners, or the appearance of a temper formed for the dearest friendship, should engage the parties in a married union: even these amiable accomplishments, without divine grace, may leave them in great danger of estrangement from each other; for these excellences do not subdue either pride, or a love of independence, or of the world. Husbands and wives, therefore, who have no better foundation of their love than these charms, with which they were at first struck, by finding more restraint in the marriage-state than was expected, or less reality of amiable tempers, often in fact lose the love they had when they first came together; especially where the bitterness of misfortune produces a change in worldly circumstances. It is too frequent to see the well-bred, the sensible, the sweet-tempered husband or wife, changed by the loss of fortune, into a fretful, complaining, irksome companion. Indeed, the reason why this is not the case much oftener, is owing to the providence of God, which keeps men out of those trials they are not strong enough to bear.

The affection of Christian husbands and wives must be established upon a firmer basis. The husband must love his wife, not only for the charms of

her person, the sweetness of her manners, or even the affection he knows she bears him; but, above all, because their supreme Benefactor, the Lord of heaven and earth, hath said, "Husbands, love your wives." The Christian wife must also love her husband principally in obedience to the divine will; not on account of the superiority of his understanding, the applause he receives, the honor of his condition, or the cordiality of his affection towards herself. For if conjugal love is not secured by conscience towards God, a thousand various accidents may make that union miserable, which was happy before. Some sudden storm of contention may arise, violent enough to tear up natural affection by the roots. Some bitter expression may escape in the heat of passion, which shall eat in secret as a canker, and consume all enjoyments of the marriage-state.

Husbands and wives, on the contrary, in whose hearts the love and authority of God reign, will be united together by the common object of their highest adoration and all-sufficient happiness; they will find their affection, like the law of their God, which has bound them in so close an alliance, constant and unalterable.

And as the ground of affection between Christian husbands and wives must be spiritual, so must the various exercises of it too. To be solicitous to procure a comfortable provision for a wife; to abhor the thought of leaving her in distress or dependence, when diligence or frugality may prevent it, is common to every married man, who is not sunk beneath the level of humanity. In like manner, for the wife diligently and discreetly to manage her husband's family, cheerfully to join in every thing for their common good, attentively to study to make his life and home agreeable to him, is an expression of affection which may subsist in a heart altogether void of the least savor of Christianity. Mutual and earnest endeavors to be pleasing to each other are often found where the parties can see and hear each other do a thousand things in open defiance of God's authority; and where, instead of disapproving silence, and meek remonstrance on either side, they remain perfectly well satisfied with each other. A most perfidious kind of love is this, though every where prevalent; a sort of hideous confederacy against the cause of God and truth, in which they encourage and strengthen one another, and are the principal instruments of each other's everlasting condemnation.

In a manner totally different from this must the affection which Christian husbands and wives bear towards each other, show itself. They must be most concerned for each other's spiritual welfare; they must be kind and tender-hearted inspectors of each other's conduct, meekly pointing out errors, and with love admonishing for faults, which otherwise would have escaped notice. They must converse together of the power, the glory, the mightiness of God's kingdom, to kindle and increase their mutual love towards him. They must prompt each other to holy vigilance, and a frequent use of the means of grace; they must associate chiefly with that sort of company which tends to increase carefulness for the soul, faith in Jesus, love to God, and all the graces of a Christian life. As the nuptial union gives each of the parties much influence which may prove either greatly serviceable or terribly hurtful to each other's everlasting interests, they must look upon themselves as bound in conscience to use it all, against the corruptions of the heart, against pride, unbelief, and worldly lusts.

In this manner, with unspeakable advantage and delight, Christian husbands and wives prove the spiritual nature of their conjugal affection; and then they will be sure to find it equally constant in

youth and age, sickness and health, indigence and plenty, lasting as their abode together in this world, and redounding to their advancement in glory in that which is eternal.

Now real Christians are the only persons capable of dwelling together in the mutual exercise of such spiritual and permanent affection; because they alone confess their own innate depravity in the sight of God; and, under this humbling sense of themselves, use the means of grace aright. They alone are constant and persevering in prayer, for daily remission of each other's sins; for the Holy Ghost to help each other's infirmities, and to grant daily supplies of strength against occurring temptations.

These humble exercises of heart prove a fruitful source of mutual endearment. They deeply impress each party with a sense that they are connected by ties far more noble even than those of wedlock; that they are children of one heavenly Father, servants of one gracious Lord, members of one body, and heirs of one glorious kingdom. The lively knowledge of these inestimable privileges, and of a common interest in them, has power to unite, even at the first interview, those who were strangers to each other's persons. Judge then how much more effectual this knowledge, when increased and enlightened by daily prayer, must be to prevent coldness and alienation of love in those who are already united in fervent affection.

Again: it is satiety which often proves the bane of conjugal affection. The parties by long acquaintance grow insipid to each other: the husband grows more reserved, or the wife loses her vivacity; in either case disregard ensues. But the spiritual course in which believers in Jesus are engaged, prevents this satiety; the infinite grandeur of the objects of their common faith, the importance of their nuptial union with respect to them, joined to a mutual desire of obtaining salvation, will not suffer that stagnation to take place in the married state, in which otherwise it is so frequently found to settle.

Further; strife and contention first cool, and then destroy all conjugal affection. But the devout exercises in which the faithful in Christ Jesus are employed, are of great efficacy to prevent variance; or when in any measure it happens, to heal it. For when they appear before God, seeing and lamenting their own defects, renouncing themselves, and praying that their repeated offences may not be imputed to them, but remitted for the sake of Jesus, how easily will they find it to confess their own proneness to passion, to make merciful allowances for each other, and to divide the blame instead of imputing it wholly to one side, after the manner of pride and self-sufficiency! By these concessions the contention will end in mutual self-condemnation, and in earnest desire of greater vigilance against any disagreement in future.

Though the height and ardor therefore of natural love which usually precedes the nuptial union, and flourishes after it for a time, may wear off and subside, husbands and wives who are united in Christian knowledge and principles, may be certain that a solid tender affection will ever remain; an affection far more exalted, sufficient to produce all the happiness the marriage-state was intended to afford, and ripening more and more as they grow in grace and every divine attainment.

Besides mutual fidelity and love, which are branches of duty common to both parties in the married state, there are some also peculiar to the husband, others to the wife; and the conscientious discharge of these respectively, will be regarded as matter of strict duty by the faithful in Christ Jesus.

The peculiar province of the HUSBAND is to go-

vern. "For the husband is the head of the wife, even as Christ is the head of the church," Eph. v. 23. Therefore, when the husband ceases to preside, giving up without just reason the authority to the wife, he transgresses no less than an officer in an army would do who surrenders the honor of his command to the importunity and ambition of an inferior. But then, as the head hath no interest of its own distinct from the rest of the body, nor any advantage over the other parts (unless the care of directing and providing for them be deemed an advantage) so the husband hath no interest separate from his wife, nor any private advantage flowing from his superiority. For the authority intrusted with the husband by Almighty God is designed for the direction, the preservation, and well-being of the wife, and therefore can never be exercised by any husband, who fears God, but with this view, and to this excellent end; not with such arbitrary power as men rule their slaves, but with such a benign influence as the soul exerts towards the body, presiding over and governing it; for the command, in the Christian rule of conduct is, that "husbands dwell with their wives according to knowledge, giving honor unto the wife as unto the weaker vessel," 1 Pet. iii. 7. that is, making the superiority which God hath ordained and given them a reason, not of insolence and abuse, but of indulgent tenderness. So that the authority lodged in the husband, by being managed with propriety, instead of proving a galling yoke to the wife, shall be found a real source of greater ease and happiness to both.

Another peculiar branch of the husband's duty to his wife is to *provide* her with all things necessary, convenient, and comfortable according to his own rank and condition of life. He must express a pleasure in letting her share in all the advantages he possesses, and by evident marks of joy convince her that he is made happy by seeing her use, within the limits which God has prescribed, all the worldly accommodations he enjoys. And though conjugal affection renders any command to the husband to communicate in his joys with his wife less needful, it is still necessarily included in that sacred injunction, "So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it." Eph. v. 28, 29.

The peculiar duty of the Christian wife, and which for conscience towards God she will observe, is to give aid and comfort to her husband in the midst of his business and labor. The good management of a family is a thing quite different from making a provision for the support of it. The former, in general, depends chiefly on the wife; the latter is the husband's province. In this manner the labor of life is divided, and if either neglects their respective duty, much confusion may be expected, which it was one design of the nuptial union to prevent. A Christian wife, therefore, instead of affecting to be above the care of a family, as if she was made only to dress, visit, and be esteemed, like a statue or a picture, for her shape or face, will look well to the ways of her household, and eat not the bread of idleness. Thus will she give her husband a solid testimony of her regard to him, by being careful to see that the fruit of his labor, or his income, is not wasted through extravagance, or consumed for want of female inspection and order at home.

A second instance of duty peculiar to the wife, is obedience to the will of her husband. When Eve, the mother of the human race, sinned through a vain desire of knowledge, the most holy God was pleased to punish that vanity with a disappointment of the very end at which it aimed, by making that desire of pre-eminence a reason of her subjection.

It pleased God therefore to declare that from thenceforward her desires should be referred to the will of her husband, either to reject or comply with them in things lawful as he thought proper: "And thy desire shall be to thy husband, and he shall rule over thee." Gen. iii. 16.

It is therefore nothing less than an open resistance of the ordinance of God: it is nothing less than a proud self-exalting contempt of the word of God, in a wife to affect to rule or to refuse to submit to the authority of her husband. For this submission is ordained of God, even from the fall of man; and is confirmed again by the command of the inspired apostle, "As the church is subject to Christ," acknowledging his power, and submitting to his authority, though contrary to natural inclination, "so let the wives be to their own husbands, in every thing." Eph. v. 24. The plain meaning is, that in every instance, where the command of the husband does not interfere with duty to God, the wife is obliged to comply, and give up her own will without murmuring.

If it is urged, that the wife has frequently more understanding and ability to govern than the husband, and therefore on this account may think herself excused from paying obedience and living in subjection, the answer is obvious: she has liberty to use her superior wisdom in giving counsel, in producing such strong reasons as are proper to correct a mistaken judgment, and persuade a change of sentiment or conduct. But if the force of her persuasions prove ineffectual, subjection is her wisely appointed duty. Indeed, if more than the liberty to advise were allowed, on account of greater talents, it must follow, that authority is founded on the superiority of intellectual endowments; a notion big with confusion and ruin to society. For suppose a servant endued with more capacity and grace, too (as often is the case,) than his master, still how insolent, how insupportable would it appear, should this be urged as a reason for his refusing to be under a control, to which it was indisputably his duty to submit on another account; indisputably his duty, because, though allowed to be superior in understanding, he is inferior in station. To attempt therefore to gain the place of authority, or contend for it on account of gifts and parts, is to abuse them to the subverting that order which the sovereign Giver of them has himself established. The Christian rule is positive against such usurpation. It speaks thus: "Let the wife see that she reverence her husband," that is, in opposition to violent pride and selfishness of human nature, let her with carefulness watch her own heart, that she may not be found wanting in submission to him; for if she is, her deportment is most unbecoming a woman professing godliness. Let her look through her husband to God the author of the marriage union, and habitually call to mind the holy appointment so plainly made known in his word.

It is a case which too frequently happens, that one party is brought to the knowledge of God and Christ Jesus, whilst the other remains in natural unbelief and bitter prejudice against the power of godliness. Here much of the comfort of the nuptial union must be prevented: here, instead of animating and assisting each other in their best interests, the believing husband or wife will find a severe cross in the vain company, the foolish discourse, the favorite pleasures, and the low pursuits, in which only the unconverted party can delight. Yet in these trying circumstances, the power of Christian faith will display itself to great advantage. It will produce a persevering meekness, and patient waiting in love, if God peradventure shall give repentance to the acknowledgment of truth. It will excite to greater circumspection in adorning the

gospel, so that the mind disaffected to God and his great salvation may be won over even without the word. It will provoke to earnest intercession with God to crown his loving-kindness by making both one spirit in the Lord, who are already united by the marriage-tie.

SUNDAY XXVII.—CHAP. XXVII.

THE DUTY OF PARENTS TOWARDS THEIR CHILDREN.

THE nearest connection in life after the nuptial union, is that which subsists between *parents* and their *children*. From this connection arises various duties both of a temporal and spiritual kind, to the discharge of which every Christian will conscientiously attend.

I. It is a duty all parents owe their children to accustom them to a habit of industry, to inspire them with a contempt and abhorrence of idleness, as the great corrupter of the human mind and inlet to every vice. The poor must strongly insist upon their children's giving themselves diligently to work, not only as necessary to procure themselves bread, but as the means of preventing temptations to pilfering and theft, and keeping them from infamy and the gallows. The children of the rich and in no less need of being excited to industrious application of their time and talents. From their earliest years they should hear that neither wealth nor a large estate, not even nobility of birth, can preserve them from being despicable and noxious to society, if they take no pains to acquire what will improve the mind, and give them ability to perform their duty; that without love of employment suited to their station, like truant school-boys, they must seek men as idle as themselves for their companions; and, to kill time, must be eager in the pursuit of foolish and puerile amusements; and even be tempted to sink into meanness and the wickedness of a debauched life, merely to free themselves from the languor and misery of sloth. On the contrary, that by cultivating the love of study and fine writers, by being active and useful, by improving their advantages of station, they will never feel time a burden on their hands. They will always be doing good, and be honorable in their generation. These instructions, enforced by the example of the very conduct they inculcate, will work as a powerful antidote to the intoxicating pride which wealth and grandeur naturally inspire. Enforced, I say, by the example of the conduct they inculcate; for if the persons who give these instructions violate them, they can have no effect.—Children must necessarily believe that their parents judge that to be the way of happiness in which they see them continually walk, because they do it out of choice; and if they did not think it best, why should they choose it? As it would therefore appear cruel in parents to correct or reprove for tempers and practices their children learn from themselves, so it would be absurd to expect that precept or reproof should profit them, when the persons from whom they come, are not themselves acting under their influence.

II. It is the duty of parents to make a provision for their children, sufficient, if they can, to enable them, by honest industry, or some liberal profession, to support themselves, and be useful members of society. For what can be more contrary to the feelings of parental love, than, by idleness or extravagance, to expose their offspring to poverty, or to force them to settle in a station of life much beneath that in which they were born, a cause frequently of much vexation to them, and a bitter dis-

appointment which few are able to bear. But with regard to what may properly be called a provision, reason, not fashion, the word of God, not blind affection, must determine. When persons who were born to no estate, think it incumbent on them to amass wealth sufficient to raise their children above the need of any employment or profession, scanty must be their charities, and strong their love of money. And so far is opulence from being any real benefit to children, that (a few instances excepted) it proves a corrupter of their hearts, a pandering to their lusts, fixing them in habits of vanity, extravagance, and luxury.

III. But the duty which, above all others, is incumbent on parents, is to provide, as far as lies in them, for the spiritual and everlasting welfare of their offspring. And here let me request the most serious attention of every parent. I am at a loss for words strong enough to describe the importance of this duty. Parents ought to consider themselves as chiefly living for the proper discharge of it, and as in the most solemn manner accountable to God for their conduct herein. Let them attend to the many and strong obligations by which they are bound to the performance of it.

First, This is clearly the command of God: "These words," saith he "which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 7.—"He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments." Psal. lxxviii. 5—7. The New Testament enforces the same duty, and calls upon fathers to bring up their children "in the nurture and admonition of the Lord." Eph. vi. 4.

Secondly, This command of God is solemnly acknowledged by the covenant into which professing Christians enter their children. Almost as soon as they have received them from God, they vow, in the ordinance of baptism, to educate them in the service, and for the honor of their Maker and Redeemer. Or if they do not appear themselves as sponsors for their own children, they make choice of some particular friends who engage to see their children properly instructed. Unless therefore these parents are careful to do for their children what was then promised in their behalf, they turn the solemn religious rite, which claims God our Saviour for its Author, into an idle ceremony.

Thirdly, Natural affection should influence Christian parents to be sollicitous for the salvation of their children. That they know they have immortal souls is taken for granted; therefore if they neglect the cultivation and improvement of them, anxious only to heap up wealth, to provide them with temporal subsistence, this is but a brutish fondness, not a rational, much less a Christian kind of love. A rational, a Christian affection for children, must make parents reason thus about them:

"These tender plants, sprung from our own bodies, are endued with an immortal spirit: they possess a capacity of serving, loving, and enjoying the favor of the blessed God for ever. And if they do not serve, love, and enjoy him for ever, their production into being, instead of a blessing, will prove an insupportable curse. We, their parents, feel such love for them, as impels us to think no pains too great to provide for their present comfort,

But what avails it to secure them, were we able, from the evils of transient sickness, pain, and poverty, if woes of endless duration are to be their final portion? What avails the most ardent affection, which reaches only to the mortal part, if all that lieth in our power is not done, that after their passage through the present short-lived scene, they may enter into eternity in the favor of God?"

A small degree of natural affection, where there is persuasion of the certainty of another world, must excite such reasoning as this in the breasts of parents, and be followed with some correspondent care in the education of their offspring.

But those parents, who are in truth what they profess to be, Christians, have a clear view by faith of the realities of the invisible world. Of those realities they feel the unspeakable importance, and such is their love to God, that were it in their power to accomplish it there would not remain one rebel upon the face of the earth, one slave to sin. They are grieved to see any perishing, whilst Jesus, mighty to save, and merciful to pardon, stands ready with open arms to receive all who will come to him for life. With what greater force then must these principles and sentiments work in them towards their own offspring? How solicitous, how active must they be, to secure their spiritual welfare?

Fourthly, The aptitude of children to receive either good or bad impressions, which can scarcely be afterwards effaced, forms another powerful argument for instructing them with the utmost care in the knowledge of God. Should this noble opportunity to season their minds with excellent sentiments, and to furnish them with just notions be lost, all future methods of instruction or means of grace are likely to be without effect. For children very soon and very justly conclude, that whatever their parents inculcate with seriousness and frequency, must be worthy of their remembrance; and, on the contrary, that the things which they have never or very seldom taught them, must be of little or no advantage to their happiness. Hence young people who have never been instructed at home in the nature of the excellent majesty of the Lord our God; of our absolute dependence upon him, and of his unwearied mercy towards us, attend the public worship of his name with most offensive levity and profaneness of carriage. What mere babbling also must their secret prayers be (if they are directed to pray at all,) if they have never been instructed in the nature and qualities of sin, never been taught the worth of the soul, or the weakness and depravity of men, on which is founded the necessity of prayer and the aids of grace? What an invincible obstacle, humanly speaking, to the success of the preacher of the gospel, must be found in the hearts of young people, whose natural ignorance, pride, and unbelief, like poisonous plants, have been nourished by their parents' principles, or suffered to strengthen by their criminal neglect? Nay, even the calls of God in the voice of his providence, by the dear relations, by misfortunes, and afflictions in the family, are likely to lose their intended benefit, where no care has been taken to teach children, that these are monitors from God, to lead men to consider their ways and repent of their transgressions.

It is true (blessed be the free grace of God, and the power of his Spirit) that children who were utterly neglected, and even become depraved through their parents' neglect, have been and are brought daily to the knowledge of salvation by Christ. Nevertheless, it is certain that the abounding both of empty formality and open profaneness is in a great measure owing to parents neglecting their duty to their children, and by them it must be answered for. And this suggests another reason.

Fifthly, Which should engage parents to care for the salvation of their children. God takes particular notice of their behavior in this matter. Abraham, the father of the faithful and friend of God, stands greatly distinguished on this very account: "And the Lord said, Shall I hide from Abraham the thing which I do, seeing that Abraham shall surely become a great and a mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him." Other shining excellences in Abraham might have been mentioned: but the Lord God, you observe, selects and holds forth to our notice, as a peculiar excellency in which he delighted, and names it in conjunction with the inestimable promise of the Saviour, that Abraham would above all things regard the salvation of his children, and the honor of God in his family.

Sixthly, The state of children, exposed to the most alarming dangers, loudly calls upon parents to be solicitous for their salvation. Their case demands compassion, for they are wholly distempered. How much grief, anger, and vexation do you see them feel, even in their very childhood, from their natural stubbornness, passion, envy, pride, and selfishness? And do you not know what these disorders portend? What greater troubles, what severer conflicts, what more frequent vexations await them as their certain portion, unless the strength of these baleful passions are subdued? Are you not conscious what latent seeds of various lusts are to be found in their hearts, which will ripen by time, and occasion a terrible harvest of corruption, unless prevented by you? Can you think of this, and be negligent or dilatory in commending their case to the great Physician of souls, and teaching them how much they need and ought to seek for his power to heal them?

Were a parent to leave his child alone in paths beset with beasts of prey, and full of covert precipices, would not his scandalous negligence or wanton barbarity shock every humane heart? But do you act a better part, O parent, if you leave your child to walk through this world, filled with seducing objects, infested with a subtle watchful adversary, and lying in wickedness—to walk through such a world, without the light of faith, the defence of God, the influences of his Spirit; ignorant of the grounds of justice, truth, sobriety, chastity, and a Christian life; by what strength they are to be practised; why are they so absolutely required; and what the irreparable misery of violating these holy duties?—A young man or woman entering upon the stage of life, ignorant of these things, is like a child deserted by its unnatural parent in the howling wilderness, and is not more likely to escape destruction.

But should there be any parents so hardened in profaneness, as not to care what may become of their offspring hereafter, provided they escape poverty, and prosper in this world; let them know and hear once more, whether they will attend to the awful truth or no, that there is a day coming when they will see that their relation to their children was constituted for far higher purposes than to secure them advantages in this world, or to keep them from their misfortunes. Then how insupportable will it be to them to hear their own children calling out for justice on them, imputing their damnation, in a great measure, to their cruelty.—They kept the dreadful danger out of sight, they suffered their passions to rule, they joined in extolling pleasures, riches, honor, and power; but never exposed the mischief, infamy, and ruin, inseparable from obstinate disobedience to God. How insufferable the anguish, when children with bitter imprecations, will rage against their father and mother,

and curse the day in which they were born to them, born finally to aggravate their misery, by perishing together with them.

The united force therefore of these various obligations, and these heart-affecting considerations, must make all Christian parents active and solicitous above every thing to do what lies in their power, as instruments, to prepare their offspring to receive the truth of God to the saving of their souls, and to use those methods in which they may expect his grace to work with them, and give them the desired efficacy.

SUNDAY XXVIII.—CHAP. XXVIII.

ON THE METHOD OF INSTRUCTING CHILDREN.

THE duty of Christian parents to instruct their children in the knowledge of God and Christ has been laid before you. But as the condition and capacities of men are very different, it is accordingly the duty of some, and what God will undoubtedly require at their hands, to bestow much more pains in this matter, and to use a greater variety of methods with their children than others.

The poor will discharge their duty to their children by correcting them from their early childhood for lying, for pilfering, even in the smallest degree, for swearing, for quarrelling, and for every mark of a cruel disposition—by frequently declaring to them that it is a good and gracious God who gives their parents strength to provide food for their offspring: that he is their Maker, whose eye is ever over all, that he may give unto every one according to his doings, when he shall call the whole world before his tribunal: that this glorious God will ever bless, love, and comfort those that fear and love him, but punish with inconceivable pains all wicked and ungodly persons, who do the things and live in the tempers which he hates.

The poor who fear God themselves, have it further in their power to make their children pray morning and evening—to tell them that the Bible is the word of God, which they must believe and love; to carry them to church on the Lord's day, and to keep them from profaning it. And when these things are enforced by a good example, there is little doubt but the children of the poor will be greatly blessed, and generally speaking, tread in the steps of their godly and excellent parents. And where so much time must be employed in hard labor, and the understanding can be so little improved, this may justly, I apprehend, be deemed a conscientious discharge of their duty towards their children whilst they are young.

But when years have ripened the minds of their offspring, all that believe in Jesus, however poor, will delight to enlarge their instructions. They will tell them that their own guilty consciences never found peace, till they depended on the atoning blood of Jesus shed on the cross, and pleaded that alone for their pardon before God; that they obtained deliverance from their strongest sins only by praying for the power and presence of God's Spirit: that they have been kept in peace from worldly fears, and from anxiety for a subsistence, by casting all their care upon God reconciled to them in his dear Son.

In the middle ranks of life, where superior education has better qualified parents, and leisure has made them capable of taking more pains with their children, it is certainly their duty to go far beyond the poor in this important matter. They must therefore not only use the same care as the poor in all the things already mentioned, in instilling into them a

regard for truth, justice, and mercy; but study also the most probable methods of making divine knowledge pleasant to the souls of their children. A successful method of doing this, I apprehend, will be to watch the opportunities when outward things and particular providences will give efficacy to their religious instruction. Now this, by a proper attention, may be done by parents in so great a variety of instances, as to take in all the particular branches of divine knowledge, in which children should be established.

To explain myself at large: the first thing in which all children should be thoroughly instructed, is that God is good and gracious, and that the earth is full of his goodness. To give force to this truth, which you must be often inculcating upon your children, point out to them, in the spring, when the whole country is arrayed in all its beauty, what their eyes attest, the wide-extended bounty of God; tell them they are *his* clouds which drop fatness; that is *his* sun which imparts its genial warmth to make the ground fruitful; that *he* causeth the grass to grow for the cattle, and herb for the service of man, and bread to strengthen man's heart, and oil and wine to make him of a cheerful countenance; that could they see the bounty of God in its whole extent, they would see innumerable millions of creatures in heaven above, in earth beneath, and in the waters under the earth, sustained by his daily, his incessant communications of good. In autumn, when the fields stand thick with shocks of corn, and the trees bend under their load of fruit; amidst this delightful scene, draw aside the veil of ignorance, and fix their attention upon God, as the invisible yet only cause of all the plenty and beneficence before and around them. In winter you will have frequent opportunities of bringing the elements to bear witness to the glory of their Maker. In this dreary season of the year, when frost has made the earth as iron, and congealed the flowing streams into solid ice, lead your children to observe how passive the whole creation is in the hand of its eternal Maker. When the cold is so intense as to become in some degree distressing, and its continuance would prove hurtful, then observe to them how instantly he changes the scene; he bloweth with his wind, and the waters flow again. At another time, when the deep snow falls, and covers every object with its fleeces; teach them how suddenly at his word it totally disappears, having answered the purpose for which it was sent.

Pursuing the same method, when you have told your children of the power of God, and what a dreadful thing it is to have him their enemy, repeat the instruction just after his thunder has shaken your dwelling, and the arrows of his lightning have glared before their eyes; or just after the tempestuous wind has left in the neighborhood some traces of its fury. That is the time to assure them that fire and vapor, snow and hail, storm and tempest, wild and outrageous as they seem to us, move only as and where God appoints their course, with infinitely more exactness than the best disciplined troops obey the signals of their leader; and that though the earth should be moved, and the hills be carried into the midst of the sea, the Lord of hosts is with his obedient people, and is their refuge and trust.

Thus by pointing out to your children the invisible God as working in all these most sensible changes, and by furnishing their minds with those sublime Scriptures, in which he asserts his own immediate absolute dominion over all the elements of fire and water, earth, and air; you will make the creation a school of instruction to them. By this manner of teaching you will give a body and substance to the truth, which otherwise is too abstracted for their

clear apprehension. Lectures of this kind, repeated not too frequently (lest they should surfeit children, a thing greatly to be guarded against,) but at such intervals as these various appearances occur, will early form your children to adore their great Creator, and impress them with a sense of his presence and agency in every place. Thus, in the most rational manner, and in obedience to your Maker's command, you will talk of him, and his works, and truth, "when you go out, and when you come in, when you sit down, and when you rise up."

Another truth of the last importance, which young children are capable of being taught, is, that health and strength are the gifts of God. This you must frequently assure them is the truth. But to make this truth palpable to them, watch some opportunity, and regard it as the noblest employ, to carry them to the bed of a brother, a sister, or play-fellow, who is sick and in pain. Immediately after the visit, take them aside to tell them you waited for this opportunity to persuade them of the truth of what you have often taught them, that it is God "who maketh sick and maketh well;" that it is owing to his sovereign infinitely wise appointment, that some are on a bed of languishing, crying out through strong pain; others decked with health, and smiling with joy; and conclude with observing how thankful you are to God, that they are still preserved by him in strength. The very same instruction will come also with a still more powerful application, when brought to their remembrance upon their own feeling the blessing of ease after the smart of pain.

It is of great benefit early to teach your children also that life and death, as well as sickness and pain, are at the supreme disposal of God. The proper season to rivet this instruction, is when a servant, a friend, or neighbor known to your children, is just expired, and the awful report is brought to their ears. Then the circumstances of the deceased immediately before death, the medicines used, the help of physicians, the sorrows, sighs, and tears of friends and relations, are to be urged as sensible proofs that it is God that taketh away our breath in infancy, youth, or riper years, just as he sees fit, and that none can deliver out of his hand.

At the same time especially, you should be careful to instruct your children what is meant by the news just brought to their ears, *Such a one is dead*. Then assure them that to die is to pass out of a changing world into one unchangeable: that it is the removal of an immortal soul out of a corruptible body, to be happy or miserable in an extreme degree, according to the conduct pursued in this life; that to every proud, every wicked, every unbelieving man or woman, whether rich or poor, a king or a beggar, death is the beginning of endless sorrow; but to every one who has loved God, and lived and believed in the Lord Jesus Christ, death is the door to endless joys, and the perfection of glory.

And if it should please God ever to bring your own children into extreme danger of death, and yet restore them again to your arms, it would be a very criminal neglect in you to omit telling them, that you hung over their bed with tears, and felt for their pains, but could give them no ease; that you made your prayer to God, and by his power alone they were relieved and made whole. Suppose also, that either of you their parents has been recovered from the borders of the grave, and brought again with joy to see your offspring, that is the season to impress them with the truth, that God is the Lord of life and death; that it is he, who in tender mercy hath spared you still to be the guide of their youth.

All these methods of instruction should have been used, all these religious truths you ought to have inculcated upon your children before they have exceeded the age of twelve or fourteen. After this

period, generally speaking, they are capable of being reasoned with; capable of perceiving the force of all these capital arguments, upon which a godly and Christian life is supported against all opposition from without or within. Now their faculties are strong enough to receive those important doctrines, which before they were scarcely able to understand. The duty of parents therefore now requires them to proceed in inculcating Christian principles; in representing to them the excellency and absolute necessity of loving God, and delighting in his word and service; the sin of being peevish and discontented, passionate and proud, envious or revengeful, lewd, worldly, or covetous.

By this time your children will have committed so many faults, have been so often corrected, or rebuked sharply for them, and only restrained, contrary to natural inclination, from committing many more and greater, that you will have various striking proofs to convince them, that they are creatures corrupted in their nature, disaffected to the government and will of the glorious God, and full of vile propensities. Now show them the Scripture character of fallen man; produce that awful passage, "Yea also the heart of the sons of men is full of evil, and madness is in their heart while they live."—Ecc. ix. 3. And that parallel to it, "We all like sheep have gone astray, we have turned every one to his own way." Isa. liii. 6. In full confirmation that their depravity is such as is here set forth, you may tell them what pains, what correction, what restraints you have been using with them from their very infancy, on account of their faults, to conquer their evil tempers, and to inspire them with love to God and man; and then appeal to their consciences, whether they do not find contrary tempers still rising and getting the mastery within, though they dare not suffer them to break out? Whilst you are thus unanswerably proving their innate corruption, it is however your duty to do it with tender expressions of love, lest by seeming to upbraid, pride and prejudice should be excited.

The use you are immediately to make of this discovery, is to prove to them the great need of the Redeemer's interposition and merits. For, after having fixed a conviction upon their consciences, that they have often knowingly done what God has forbidden, what their own hearts condemned them for, and that they have even taken pleasure therein—after proving that complication of injustice, ingratitude, and rebellion, which has been in their conduct towards God, you may draw with great force this important conclusion, that it did not become him, by whom are all things, to pardon and receive into his favor such sinful creatures without an atonement; without some sufficient and everlasting demonstration of his infinite abhorrence of their sin, whilst he was showing an astonishing degree of love for their persons—that without shedding of blood there could be no remission; nor any other way for the wisdom, justice, and mercy of God to act harmoniously in the salvation of sinners but through Jesus Christ—and that it is upon account of what Jesus did and suffered, that they have been spared, and never yet punished, as their provocations deserved.

Now also is the time to bring to their mind the great doctrines which the Scriptures reveal; that the Redeemer, who was in the form of God, and thought it no robbery to be equal with God, took upon him the form of a servant, and died on a cross, to the end that all who believe in him might be pardoned, sanctified, and saved. From this it will be easy to observe farther to your children, that no morality, no religion (where the gospel is known,) can be acceptable to him, however applauded and extolled by men, but that which is ex-

ercised in an entire dependence upon Jesus Christ, which proceeds out of a believing, humble heart, and consists in a constant exercise of all those tempers towards the world, our fellow-creatures, and our God, which were in Christ Jesus.

One point more with respect to Scripture doctrines, which your children are now very capable of being taught, is, their weakness and inability to live up to what the law of God justly requires. You may observe to them how often they have been breaking their resolutions, acting against their convictions, sorry for doing amiss, wishing and striving in their own fancied power to make themselves better, yet still defeated, still only the more entangled, vexed, and guilty in their own eyes. Tell them that this must ever be the case if they ask not for the Spirit of God, if they place not their trust wholly in his power and influence; acquaint them that God, knowing our weakness, has promised this Spirit, and commanded us to implore his continual aid and guidance. Desire them to make the experiment for themselves; to have done with placing confidence in their vows, promises, and good resolutions; and to pray, as creatures without strength and utterly depraved, for the Spirit of God to work effectually in them; and conclude with assuring them, that in this very manner you yourselves make application for power to lead a Christian life. And that whatever conformity to the will of God they see in your own behavior towards themselves or others, is wholly owing, not to any goodness of yours, but to the grace of God which is in you.

The last method of instruction I shall mention, and of equal benefit with those already hinted, is to remark to your children, now capable of observation, the amiable behavior of real Christians. I suppose you to be acquainted with some who justify their title to this glorious appellation. Remark the tranquillity of their countenance, and the modesty of their conversation; observe how free they are from passion and positiveness, from ill-natured wit or ostentation; how far from despising those who want their advantages, either of education, birth, or riches: how careful to give no pain or uneasiness to any one. In farther commendation of true Christianity, it will be of peculiar benefit to let your children, when grown up, witness the behavior of sincere believers in the midst of their *severest trials*. If you are a Christian yourself in spirit and in truth, it is most probable you will know persons of the same character. When such are in affliction or tribulation of any kind, carry your children to hear for themselves the meek patient sufferers blessing God for all their afflictions: not fainting, not discouraged, but quietly enduring chastisement. Their discourse, their very countenance will edify. This will irresistibly convince them of the value and substance of the knowledge of Christ, and open their eyes to see that it is as much to be desired for present support and consolation in a trying hour, as to secure salvation in the eternal world. Then assure them that true faith in Jesus, showing itself in unfeigned subjection to his gospel, leads to all the same comfortable acquaintance with God, and cheerful submission to his holy will.

And if an opportunity could be found of bringing your son or daughter to the bed side of a departing saint, it will infinitely exceed the force of all instruction, to let them see with their own eyes, and hear with their own ears, the faithful servant of God speaking good of his name, declaring how true the Lord his strength is, proclaiming the peace of his own mind under the pains of an approaching dissolution, whilst he is looking for the mercy of God through our Lord Jesus Christ unto eternal life.

Persons of rank, or of easy fortunes; those also

of the ministerial and various other professions, with merchants, and tradesmen of substance, will possess opportunity and ability to use with their dear children these and many other methods of instruction of the same kind, before they arrive at man's estate. And if in their own hearts they infinitely prefer the favor of God before the praise of men, the happiness of eternity before the poor satisfaction of time—if they know there is no other way of salvation for their offspring, than that which is marked out by the Spirit of God in his word, then such attention to the everlasting welfare of their children will not be irksome, but delightful. Their reward, generally speaking, will be with them in their labors of love, and their hearts will be gladdened by seeing considerable impressions made upon their children.

But if, instead of this attention, custom and fashion are taken for the rule and measure of what you, O parents, are to account a sufficient care of your children's education: if hours upon hours from day to day are consumed in amusements, and mere sensual gratification, hurtful to yourselves and others; whilst your children hear from you no wholesome lectures, and see in you no prevailing concern for the honor of God and the salvation of their souls, your conduct is dreadful indeed; your regard to Scripture is worthless, whatever you profess, and your ignorance of the excellency of God and the only way of true happiness, as gross as that of an Indian savage. Examine therefore, and prove your Christian faith by your works. The care you take for the salvation of your offspring, or your neglect of them, is the surest test of what you esteem the supreme good, the favor of God or of the world.

I shall only add further on this head of the duty of Christian parents towards their children, that it is absolutely necessary that the pains to instruct should be accompanied by constant prayer to God in their behalf. Without his grace their best concerted efforts will be ineffectual, and all their counsels vain; for "it is God who giveth the increase." You may take as much pains as it is possible, to make your offspring Christians altogether; but still those who receive the Lord Jesus Christ, "are born not of blood, nor of flesh, nor of the will of man, but of God." Therefore you are the more earnestly, humbly, and incessantly to pray unto God to implant early in them his grace, and give power and success to your attempts, that as by them the inhabitants of the world are increased, an addition also may be made by their names to the church of the living God, and the inhabitants of heaven.

SUNDAY XXIX.—CHAP. XXIX.

THE DUTY OF CHILDREN, AND OF SERVANTS AND MASTERS.

HAVING considered the domestic duties of husbands and wives to each other, and of parents towards their children, it remains now that we complete those which concern a family, by stating such as relate to children, to servants, and to masters.

The duty of *children* towards their parents is,

1. To honor them by respectful language; by abstaining from every thing that may reasonably give them the least offence or disquiet. All young people who receive the Scripture as the rule of their behavior, will esteem it their duty to be exact and conscientious in this respect; because in the Scripture, God requires children to "honor their father and mother," promising his blessing to all who do so. This homage is expressly said to be "well pleasing unto the Lord." Col. iii. 20. The crime of disobedience to parents is marked as the just ob-

ject of the curse and judgments of God; for you read, that immediately after the prohibition of idolatry, a sin levelled directly against the glory of God himself, and after appointing all Israel to pronounce the idolater accursed, the very next offence, which at the same time is held forth as the object of universal execration, is the neglect of paying a dutiful regard to parents; "Cursed be he that setteth light by his father and mother, and all the people shall say, Amen." Deut. xxvii. 16. And in case any child did walk with stubbornness, and refuse to obey the voice of his father, or of his mother, after correction, it was the special appointment of the most high God, that his father and his mother should "lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they were to say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear." Deut. xxi. 18—21.

What strong conceptions of the great guilt of disobedience to parents, must this ordinance raise in the minds of all who regard the word of God! For though this civil and political law is not now executed upon rebellious children, it remains a sufficient proof of the detestation with which God regards the disobedience of children towards their parents.

2. It is the duty of children to conceal and extenuate the imperfections of their parents, so far as truth and justice will admit. This is but a small return for the great benefits which they have received; and if, instead of thus acting tenderly, they are guilty of exposing voluntarily either the sins or the indiscretions of their parents, they are very criminal in the sight of God. It was the sin of publishing and ridiculing, instead of covering his father's nakedness and shame, which brought down a signal judgment upon Ham.

3. It is the duty of children to requite their parents as far as lies in their power, for all the comforts and benefits by their means bestowed upon them. Ingratitude is the only sin which never found one single advocate: yet of all ingratitude, the negligence of children in supporting and comforting their parents, is by far the most black and abominable that can be practised by man towards man. For what care and expense, what solicitude and labor for the welfare of their offspring, are not parents usually wont cheerfully to bear? Now when, in the course of God's providence, parents stand in need of some returns of the same tender disposition towards themselves—when the infirmities of age, or the burdens of afflictions come upon them, what child, that is not without feeling, as well as without any tincture of Christianity, but must rejoice to be as helpful to them, now going out of the world, as his parents were to himself when he first came into it? This exercise of gratitude is marked in Scripture as the bounden duty of children towards their parents, and a neglect of it is considered not only as a renunciation of the gospel, whatever zealous professions of love to it may be pretended, but as a crime, which, even Pagans, void of the light and advantage of God's word, would abhor. "If any provide not for his own" (his own near relations, and especially his own aged parents,) "he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8.

The exact proportion indeed which a child ought to set apart for the discharge of this duty to his parents must be various, according to the condition of life. But if it be inadequate to the income of the child, God will regard it as a vile and despic-

ble offering. And this rule may always be observed, that if a person can be lavish in the pursuit of pleasure, and live in expensive splendor, whilst he is satisfied with assigning to his parents a strait and bare subsistence, a sense of duty is certainly not felt: and what is given, is given rather from fear of scandal, or from dread of remorse, than from love to God, or affection to his own parents.

4. The last duty I shall mention due from children to their parents is obedience; obedience in all cases which lie within the proper scope and influence of the authority of parents; where their commands do not lead their children to oppose what God has required, to do violence in matters of conscience to their own minds, or to transgress the laws of their country.

These are the duties which children are bound, from their relations to their parents, to observe.—And those children who obey the Scripture, will be found dutiful and affectionate and very observant of these things. Indeed, those parents who are neglected or despised by their children, may generally impute it to themselves. It is the effect and punishment of their own sin. They fostered, when they should have corrected, wicked tempers, in their children's earliest years: they shamefully sacrificed parental authority to a froward mind, and abjectly submitted to be governed by those over whom they were appointed governors, in the order of nature, and by the command of God. Excepting therefore a few cases, Christian parents, through the grace of God succeeding their endeavors, will reap as they have sown, and enjoy, even before they leave the world, the fruit of those cares and pains with which they studied to promote the salvation of their children, and will often die in the pleasing expectation of meeting them in endless glory.

There is still another domestic relation, namely, that which subsists between *masters* and *servants*. And a real Christian is furnished with ample directions and cogent motives to discharge his duty in either station with comfort to himself and those around him.

1. Servants who receive the word of God, must in the first place be faithful and honest, free themselves from deceit, and be incapable of suffering their masters to be injured in their sight. This has been observed in a preceding chapter, as part of their character as Christians. Besides this, they must obey their masters, without that surly sullen behaviour which renders their persons offensive, and their services disagreeable. It is ever a sure proof of prevailing pride, when subjection, though ever so reasonable, is galling. They must obey their masters in all things, provided that nothing is required oppressive or dishonest. A surly spirit in servants chiefly shows itself in families, where the wages given are comparatively small, and the servant is wanted not for show or luxury of living, but for usefulness and labor. It is in these instances therefore, especially, that the beneficial influence of Christian doctrine is to manifest itself in the behavior of servants. Christian servants will remember that their duty towards their master or mistress is not to be measured by the splendor of the family or the gains of the place, but by the order of God, who requires them "with good-will to do service, as to the Lord, and not to men." Eph. vi. 7.

2. It is the duty of servants patiently to bear reproach. The pride of human nature rises with eagerness in self-vindication, and is backward to own itself deserving of any blame. From this spirit servants are ever apt to impute the admonitions they receive to ill-nature or peevishness in their superiors: and if they bear without a visible contempt what is said, they look upon themselves at liberty to pay no more regard to it than is neces-

sary to keep their place, if it is a profitable one.—But no servant who receives the word of God can act in this unreasonable manner. It is expressly required of them to adorn the gospel of God our Saviour in all things: but if they show themselves deaf to just admonition, and hardened against reasonable remonstrances, they utterly disgrace their holy profession, and make their religious pretences contemptible. Besides, if they are not ready to acknowledge their faults, and will not patiently bear to be reproved for them, they must be void of humility, without which no man can possibly belong to Christ; since this is the direction particularly given to them in Scripture, "to be obedient unto their own masters, and to please them well in all things; not answering again." Tit. ii. 9.

And as servants who regard their Christian duty must be faithful and just to their masters, must obey them with cheerfulness, receive their reproofs with meekness, must be careful to amend what is faulty; so must *masters*, who are in subjection to Christ, conscientiously perform all parts of their duty towards their servants.

1. With respect to the justice, the mildness, the gentleness, and real good-will which masters must exercise towards their servants, these tempers were mentioned before, as necessary to every Christian. I shall speak now therefore only of those duties, which are peculiar to those who preside in families. The first of which is, "to be careful of the behavior of their servants." The head of every family is obliged to watch over those who are subject to his authority. We blame magistrates when they suffer irreligion and dissoluteness of manners among the people. And can a master of a family be guiltless, who connives at domestic irregularities, when with far less difficulty he can govern his little commonwealth? He ought therefore to look upon his servants, not as he does upon his cattle, merely considering the labor and service they can do, but as fellow-creatures capable of the knowledge of God, and as candidates equally with himself for his eternal kingdom. In this view it is his duty, and a part of a Christian benevolence, to suffer no immorality, nor any open violation of God's holy law in them—to oblige his servants to a regular attendance on the public worship of God on the Lord's day, and to insist on their not profaning it—to put books into their hands, written to awaken the conscience, and bring them to the knowledge of Christ,—and, if the nature of business does not in fact render it impracticable, to call the members of the household to join in the daily worship of God, who is the Fountain of all family mercies and blessings.

2. It is his duty also, to set a Christian example to servants; to be constant in worshipping God on his own day at church, and religiously to abstain in it from business and diversion—to convince them that he acts honestly, as in the sight of God, in all his dealings—to show them that he is innocent of those common yet presumptuous sins, of speaking loosely, swearing profanely, and living without any secret worship of your God. By this example, as far as means alone can be effectual, he will restrain from much evil, and prove a powerful monitor to stir up ignorant sinful creatures to seek after God; at least he will be pure from their blood, if they obstinately persist in their sin.

The last duty of masters which I shall mention is, to encourage and reward their servants for well-doing. Kind expressions quicken ingenious minds to diligence and attention; encouragement therefore ought to be given to servants on this principle. Further, when a servant hath laid out his whole time and strength in his master's service, and made it his study to consult his interest, the master is

bound, by the ties of justice and gratitude, where there is a sufficient fortune, to remember such a faithful servant in the decline of life. And the cases of sickness, or accidental loss of limbs in service, which disable from labor, and are sometimes even more calamitous than the infirmities of old age, call for equal compassion. A Christian master will consider how much others have lost by the dishonesty of those about them; how much trouble, anxiety, and vexation they have suffered, whilst he has committed, with composure and confidence, his affairs into the hands of a good and faithful servant, and has received no damage. How much of his comfort in this life has been owing to this material circumstance! Where then would be his Christian love, his generosity, or his humanity, if he did not take pleasure in showing kindness in return.

SUNDAY XXX.—CHAP. XXX.

ON SELF-DENIAL.—INTEMPERANCE.

FALSE teachers court the favor of men by preaching to them flattering doctrines; but Jesus, the true witness, abhors such base compliance with our corrupt passions. He places therefore in the very front, as it were, of his camp, before the eyes of every one assaying to enter into his service, this searching test of courage and fidelity: "Except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple."

No doubt then can be made, whether self-denial is the duty of a real Christian. But what the ground of this grace is, what the important particulars in which it is exercised, are points of very useful and necessary consideration. The more so, because superstition has long done every thing possible to make this doctrine utterly contemptible; and enthusiasm is ever ready to place self-denial in things absurd or frivolous, whilst the substantial matters, about which in reality it is concerned, are little regarded.

Each of these points therefore I purpose fully to discuss. Thus every duty respecting himself, which the Christian is obliged and enabled to discharge, will be sufficiently explained.

The origin of self-denial is to be traced to the corruption of our nature by the fall of Adam. For if there were no innate propensity in all his offspring to evil, we might then indeed have been warned not to debase our dignity by complying with iniquity. Supposing that we possessed an untainted excellence of nature, so far would the abstaining from sin be from deserving the name of self-denial, that it would be the highest self-gratification. In this case a total opposition to transgression of every kind would be perfectly undisturbed by any thing within of a contrary tendency. The native bent of the soul would then incline it, with all its power, and with the highest relish, to perform duty in its full extent. This we necessarily conceive to be the state with those angels, who are sent forth to minister to them that shall be the heirs of salvation, and who consequently must be witnesses of what passes in our world. For, to connect the idea of self-denial with their abstaining from the pollutions of which they are spectators, would be to destroy the very perfection of their state.

But the present condition of man is directly opposite to that of superior beings who never fell from God. A corrupt bias prevails in his heart, which, instead of appearing to him detestable, is loved and cherished: so loved, that to be deaf to its tender pleadings for indulgence, and to sacrifice it in obe-

dience to God, is compared by him, who knew what was in man, to cutting off a right hand and plucking out a right eye. For though happiness is, in fact, inseparable from a uniform subjection to the truth of God, yet our corruptions represent these as things distinct, and even incompatible. Hence men naturally fight against the prohibition of God for their favorite selfish enjoyments, as subjects for their native rights against a tyrant: nor can they ever submit to it without doing violence to their own depraved appetites.

This being our natural state, the Lord Jesus Christ assures us, in the most unreserved manner, that if ever we become partakers of his great salvation, we must not only oppose the prevalent wickedness of the world around us, but those very inclinations, too, which are interwoven with our present frame, and therefore may properly be called a part of ourselves.

Having thus briefly observed what is the *origin* of self-denial, I proceed to point out the particulars in which this grace is to be exercised. Now as the constitutional sin makes that an instance to some of great self-denial, which is scarcely any to others; as there are cases, also, where decency, reputation, and worldly interest, create and maintain a kind of self-denial; and other instances, in which only the power of Christian godliness is sufficient: I shall therefore begin with such instances of it as, generally speaking, are most easy to practice, and then ascend to those, in which the sincerity and eminence of Christian self-denial shines forth, and most redounds to the honor of God.

First, then, *temperance* with respect to our food, is not to be practised without self-denial. Few, indeed, find much difficulty in abstaining so far from this bodily indulgence as to escape the censure of gluttony or Epicurism; yet to be so abstemious with regard to the pleasures of the table, as not to infringe upon the grace of Christian temperance, calls for some mortification in most people, and in many for a great deal. Without practising this, we shall be often guilty of over-charging ourselves, so far at least with surfeiting, as to feel the desire after eternal blessings and the delight in them greatly abated, if not extinguished for a time. With a reputation for temperance, we may indulge at our table, till indolence takes full possession of us, till neither body nor mind are disposed for any rational, much less any spiritual employment. To the want of self-denial, in respect of this low appetite, is owing that strong uneasiness and vexation often discovered, though more frequently concealed, when the gratification of the palate in the parlor, is disappointed by ignorance or neglect in the kitchen; to this are owing the many sensual remarks made in conversation upon what deserves no more notice than the husks the swine devour. These things, so frequently occurring, are sufficient proofs, that there is need of self-denial even with respect to our food. Indeed, he that receives any other pleasure than what health and hunger will make the common provisions of his table afford, has already begun to yield to intemperance, and is a transgressor of his Christian duty. He is shamefully giving encouragement to an appetite which must exceedingly sensualize his soul, enlure it to bodily gratification, and of consequence render it averse to suffering in any degree for the sake of truth and conscience.—So that those who allow themselves to eat at large, and to have their thoughts dwell with delight on the luxury of the palate, are so far from taking heed, as Christians are required, to make no provision for the flesh, that they are evidently pampering it: so far from being temperate, as is absolutely necessary for all who run the race Christ has set before us, that they remain slaves to sensuality. None are

capable of relishing, much less of making a progress in any thing so spiritual and divine as Christianity, till, in the language of holy writ, "they put a knife to their throat," when dainties are set before them; that is, strike at the root of that carnal gratification which arises merely from the pleasure of feasting.

A second instance of self-denial included under the head of temperance is, the strictly avoiding any degree of *excess in drinking*. It is necessary to speak distinctly on this subject, because, to the reproach of our species, self-indulgence in this respect is commonly placed in the number only of venial infirmities, and amongst the slight misdemeanors, for which other good qualities will amply atone.—To prove therefore the absolute necessity of self-denial, with respect to excess in drinking, consider what provocation it bears! It is a waste of that plenty which God designed to supply the wants of mankind. Now what can you conceive more contrary to reason, to humanity, and to the providence of our common Father, than that one man should be inflaming his body with pernicious draughts even to excess, whilst another wants the very necessities of life! that one should be swallowing down his poisonous cups in riot, which, if properly applied, would prove a cordial to the languishing, and revive the health of those who are fainting for the want of it? Suppose you had several children settled in some distant province, some of them prosperous, and others, through unavoidable misfortune, in a destitute condition; suppose the former were void of all feeling, giving themselves up to rioting and excess, refusing to retrench in the least degree in order to relieve their necessitous brethren: what mingled grief and indignation would the report of this raise in your breast! Yet this is the very case in the eye of our common Father, whenever the man, who has riches, consumes upon the extravagant gratification of his base appetites, what might have been applied to the relief of the poor and needy. Even allowing the intemperate man to have the means, and, in the language of the world, liberty to live as he pleases, still his conduct is chargeable with inhumanity and cruelty to those who are in want before his eyes; or who are at least so near him, that if he was not wilfully deaf or blind, he must hear their groans and see their distress.

But when the man, who indulges in intemperance and drunkenness, is poor, or one whose business or income is but just enough, with frugality, to support himself and his family, his guilt is still more aggravated. For then, whilst he is gratifying himself, and rejoicing in his cups, he is breaking through the tenderest ties of nature. He is stripping his children of that which is necessary to defend them from the cold; he is snatching the bread from the mouth of his little ones, ready to famish for want of food; and making his wife suffer to extremity for his sensuality. Therefore, though his besotted companions may extol him for his honesty and good-nature, and some be so stupid as to call him no man's enemy but his own, he is, in the eye of truth and of God, a monster of cruelty and villany. The Father of us all can look down upon no one of his creatures more horribly rebelling against his benevolent laws, or more injurious to those who are miserable enough to be in close connection with him, than the drunkard.

Further: we owe much thankfulness to God for our reason. By this we become capable of knowing him in his word and works here, and of enjoying him for ever hereafter. We are happy in ourselves, and useful to others, just in proportion as our reason is improved, by the due exercise and cultivation of it, through the knowledge of Scripture, and the grace of God. We may, therefore,

safely say, that one of the sorest evils which can befall us in this world, is the loss of our reason.—What guilt then must be chargeable on every drunkard, who presumptuously, only for the poor pleasure of gratifying the lowest appetite of his nature, suspends the use and exercise of his reason? who reduces himself to such a state that he knows neither what he does, nor what he says? And as we are commanded to be always on our guard in our discourse, and warned of the account we must give of it to God, what can be a more audacious offence, than for a man to intoxicate himself till "his mouth poureth out foolishness;" till there is nothing so filthy or blasphemous, which he will not utter?

Besides, it is our duty to mortify all our depraved appetites, and to bring them into subjection to the law of God. What a total violation of this comprehensive obligation is it to strengthen, by intemperate drinking, every evil propensity, and inflame it to the utmost! Yet this is the certain effect of drinking to excess. It provokes to anger, passion, and quarrelling; it begets insolence, and increases pride; it not only often separates between the greatest friends, but hurries them into duels and transports of bloody revenge upon each other. Lustful passions it heats also beyond measure, and gives to lewd desire an unbridled rage.

Now so shameful a violence against reason, so provoking an abuse of plenty, so daring an act of rebellion against God, must, without repentance, certainly exclude every one guilty of it from any share in God's favor, as it demonstrates him to be void of any degree of his grace. Accordingly, we are taught, in different yet most alarming ways, the insupportable doom of drunkards, and of those who inflame themselves with wine. Drunkards are enumerated in the black catalogue of transgressors, who, the apostle solemnly declares to the Corinthians, "cannot inherit the kingdom of God." 1 Cor. vi. 10.—The dreadful end of self-indulgence in this respect is most emphatically described by our Saviour: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv. 48—51.

Not only the train of present evils which intemperance draws after it, but the wages of this shameful iniquity in the eternal world, are revealed in Scripture, to alarm the conscience, and give us full conviction of the sinfulness of this common sin.—So that either we must take heed, and beware of excess in drinking, or give up all reasonable hope of salvation and the favor of God. The thought of losing the favor of God, is worse than death to every one who truly believes the Scripture; every Christian, therefore, however he may naturally incline to drink freely, or be tempted to it by company, or allured to it by a hope of recommending himself to his worldly advantage, will guard against all these temptations, and persevere in an inviolable regard to that sobriety, upon which his safety so much depends.

SUNDAY XXXI.—CHAP. XXXI.

ON SELF-DENIAL WITH RESPECT TO IMPURITY.

MAN, in his fallen state, is so constituted, that there is not one natural passion, however useful and excellent it may be when properly regulated, which

does not become an occasion of sin, and require to be resisted and mortified. We have already seen how much this is the case with respect to the appetite for food and drink; the *natural love of the sexes* is another example of the same kind. This impulse, though necessary for the propagation of mankind, and useful in wedlock to several excellent ends, will prove in single persons, unless constantly restrained, a seducer of the soul into much sin, and the cause of the most extensive evil. It prompts some to the commission of secret uncleanness, and precipitates others into the open offence of fornication. At the instigation of this lust, what time, what parts, what influence, are daily prostituted to the shameful business of inveigling and debauching young women! Men of the finest sense and best education, for the poor perishing gratification of an hour, will be guilty of what is shocking to every mind that retains the least fear of God, or compassion for their fellow-creatures: guilty of bringing a heedless virgin to indelible shame, her parents to grief as torturing as it is undeserved and hopeless: guilty of offering the ruined object of their lust such an injury, as if done to a sister, a daughter, or any near relation of their own, they would revenge with the point of the sword. Instigated by lust, they will be accessory even in opening the way to adultery and all its train of mischiefs; for women seldom prove chaste after wedlock, who before it have fallen a prey to lewdness; accessory, as far as lies in their power, in filling the world with whores, at once its plague and scourge; creatures abandoned to every detestable practice, corrupters of youth, pushing them headlong into desperate courses, to pay for their infectious embraces.

These consequences in a greater, or less degree, certainly follow the indulgence of this bodily appetite, to which we are naturally prone. But bad as these consequences are, they compose only the smallest part of the evil produced by fornication.—No pen is able fully to unfold what the soul suffers from this sin. Where any sense of modesty or of duty prevails, it is instantly on the first commission punished with the secret stings and horrors of a guilty mind. By frequent repetition of the crime, all sense of religion is extinguished, and all intercourse with God ceases. Associations with those who are hardened in lewdness are sought after, as a refuge from conscience; till at length the secret offender against chastity contracts a brow of brass, and becomes an infamous pleader for the lust of concupiscence; till, in one word, his conscience is seared, the captive hugs his chains, and glories in his shame.

Add to this catalogue of dreadful evils, the bloody quarrels amongst the lewd, and the murders which they are led to commit; murder of children, yet unborn, loading the mind with guilt, and embittering life beyond conception; murder often of the new-born babe, which the law avenges by the infamous death of its sanguinary parent. Instead, therefore, of saying (as libertines impudently speak) where is the harm of taking a little pleasure out of the way, you will perceive, that thieves and robbers are harmless and honorable compared with the lewd. Injuries from these open foes, have very soon an end, in most instances are borne with ease, and may be redressed; they do not strike at our immortal interest. But the seducer of a female destroys her reputation, tears her away from her family and friends, banishes her from the society of virtuous women, entangles her in the bloom of her years in the snare which will soon drag her down to a condition below brutality, the condition of a prostitute. So that the very mention, or even remembrance of her name, shall afresh excite grief in her family and

relations, grief unassuaged by the least ray of hope in her death, or after-state.

There is indeed little reason to hope that young men will present to themselves such a view as this of the evil of fornication: but it is the inestimable benefit of Scripture, that it is presented to them there in the most striking manner, and by an authority that must not be trifled with. The rise and progress of lewdness, with all the various allurements that lead to it, are there contrasted with its fatal end. The lips of the harlot are painted dropping sweets like the "honey-comb, and her mouth smoother than oil;" but instantly to quench the least rising of a lustful thought, "her end," we are taught of God, "is bitter as wormwood, and sharp as a two-edged sword." Prov. v. 3, 4. The simple young man she invites with much fair speech, to take his fill of love till the morning: but immediately the treacherous offer is laid bare, and under the thin veil of one night's pleasure, an injured body with an upbraiding conscience is discovered pouring out that sad confession, "How have I hated instruction, and my heart despised reproof!"

To finish the testimony of God's abhorrence of the sin of fornication published in the Old Testament, let it be observed, that it was made a capital offence, by the sentence of his own law; and the most abominable of vices is itself included in the same prohibition with that of fornication; designing, I apprehend, to teach us to what horrid lengths lewdness, indulged, will lead, and to create a dread of that sin, which is forbidden together with one so infamous; "There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel." Deut. xxii. 21.

I have been full in producing the law of God in old time against the sin of fornication, in order to silence the ignorance of some who are foolish enough to wax bold in their lewdness, vaunting that there is only a passage or two in the New Testament positive in condemning their darling lust.

Indeed were it so, this would be sufficient; for till the New Testament is proved a forgery (which is impossible,) every injunction it contains claims an equal regard with any thing delivered before from God; since his declaration alone is such a sanction as stands in no need of any prior revelation to enforce it.

But instead of a passage or two only in the New Testament, as some pretend, absolutely condemning fornication, it is not possible to name a sin (that of contempt of Christ excepted) which is so generally mentioned in Scripture, or so constantly marked as the object of God's wrath. Not only our Redeemer and Judge ranks this with sins of the most malignant kind, and as a peculiar provocation of divine wrath, Matt. xv. 19. Mark xvii. 21. but his great apostle scarcely writes a single epistle without some alarming prohibition against it. In one place St. Paul beautifully opposes the benevolent gratification of our natural appetite in a lawful way, to the terrible condition of those who are engaged in lewd commerce; "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Heb. xiii. 4. In another, he not only affirms that adultery, fornication, lasciviousness, and uncleanness, "are the works of the flesh," the fruit of our corrupted nature; but, with remarkable vehemence, he presses us to lay it to heart as a most certain truth, that each of these sins is absolutely inconsistent with a state of salvation; "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. v. 21.

Such is the light and power accompanying the gospel, wherever duly received, that, in the judgment of the apostle, it should put an end to the very

being of this enormity within the pale of the Christian church: "Fornication and all uncleanness—let it not once be named among you, as becometh saints—for this ye know, that no whoremonger, nor unclean person—hath any inheritance in the kingdom of Christ and of God." Eph. v. 3, 5. And lest the plausible ways of talking in defence of lewdness, in which debauched men of parts are very expert, should stagger any weak believer, and seduce him to imagine that fornication may be practised with impunity, this awful caution is given: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them." Eph. v. 6, 7. The same doctrine is as strongly inculcated upon the Christians at Colosse, and those at Thessalonica, in the following ample manner: "This is the will of God, even your sanctification; that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, as the Gentiles which know not God; for God hath not called us to uncleanness, but unto holiness. He therefore that despiseth" (what is said of the evil and danger of fornication, and of the absolute necessity of purity,) "despiseth not man, but God."

St. John, taught by the inspiration of God, exposes no less clearly the greatness of the sin of fornication: for whoremongers, he declares are shut out of the gates of the heavenly city. Rev. xxii. 15.—Whoremongers have their part assigned them "in the lake which burneth with fire and brimstone: which is the second death." Rev. xxi. 8.

But of all the Scriptures written on purpose to inspire an horror of fornication, those animated interrogations to the believers at Corinth are most striking; "Know ye not that your bodies are the members of Christ?" Do you not profess to belong to him, and that he is your life-giving head? "Shall I then take the members of Christ, and make them the members of an harlot? God forbid." Would it not be monstrous to make such a vile use of them as to alienate them from his service, and, rendering them off as it were from him, to turn them into the members of a lewd woman, by committing whoredom with her? "What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" 1 Cor. vi. 19. Appropriated to God, you have no right to abuse your bodies by gratifying a brutal desire of pleasure. This is the worst kind of sacrilege: this the most dreadful of all profanations, the turning what is consecrated a temple for the living God into an habitation for the spirit of uncleanness.

Know therefore, that you must either become apostate from the Christian faith, renouncing every hope of finding mercy from God, or you must mortify your members which are upon the earth, fornication, uncleanness; and be fully persuaded, that this sin alone, supposing it were possible to subsist with the discharge of Christian duty in other respects, would drown the soul in perdition. For this fulness of persuasion of the evil and sinfulness of fornication is of great use to secure you in the early and most important season of life, from what is generally the first instance of premeditated rebellion against God; the first means of rivetting on the sinner that chain, which drags down its thousands and ten thousands to the prison of hell.

Further; wherever any end is proposed, or duty enjoined, the means necessary to maintain the one, and to perform the other, are tacitly included in the general precept; and whatever in itself renders the practice of the duty very precarious, is virtually forbidden where it can be avoided. Now from this

most evident principle, a Christian is obliged to carry his self-denial much farther than a mere abstinence from the gross acts of fornication or uncleanness; for this may be done when there is no chastity; nothing more than a prudential continency. A Christian must resolutely shun all representations to the eye, and every thing that by the medium of the senses can be offered to his mind, exciting impure desire, or defiling the imagination. Thus the chastity of Job is expressed by his making a covenant with his eyes, absolutely to check them from gazing on any inflaming object: and our Lord brands as the adultery of the heart, the "looking upon a woman to lust after her." In short, the same divine authority which condemns all gross lewdness, condemns every species and appearance of it also in word or thought.

Here then behold a noble province for Christian self-denial opens! here the spiritual warfare, in which every believer in Jesus is daily engaged, becomes most visible; most visible in opposing all the licensed honorable ways invented by the world, to gratify the lewdness of the heart. In the number of these licensed and honorable ways of cherishing defilement, are all wanton glances of the eye, that mirror of the mind, the singing soft and amorous songs, double-entendres, mixed dancings, reading novels, and above every thing, frequenting the play-house. For in this innocent amusement, as the world will have it called, in defiance of our holy faith, our reason and experience—in this innocent amusement, whatever can corrupt the mind is set off to the greatest advantage. Is there a lewd allusion, or stroke of impure wit? the air, the voice of the actor labor to give it the highest emphasis: while the greater part of the audience loudly applaud the entertainment. Nay, if by chance some piece should gain admittance on the stage, free from a filthy tincture, the house must still have their prurient humor graified by an epilogue, or a farce, full of innuendos; intimating that the happiness of the human race must stand or fall with those things they know naturally and as brute beasts.

Now to live in the world, and thus in direct opposition to its favorite taste, to preserve true chastity of mind, is a fruit of faith in Christ, and a part of self-denial indispensably required from all Christians.

SUNDAY XXXII.—CHAP. XXXII.

ON SELF-DENIAL, WITH RESPECT TO THE DESIRE OF WEALTH, THE INORDINATE AFFECTION FOR THINGS LAWFUL, AND THE LOVE OF PRAISE.

It is a remarkable proof of the corruption of human nature that all the passions which are natural to the human race, require to be restrained and mortified. If we look into the world, we do not find men in general so impressed by love to God, by delight in spiritual things, by ardent benevolence, that attention and caution are required lest those virtues should be carried to excess (if there could be excess in them,) and lest the business of this life should be neglected. As the bias lies on the other side, the danger is, lest Religion should be neglected; lest the love of the world and the lusts of the flesh should be cherished. Religion therefore supposes human nature to be corrupt. It is in fact nothing but a system of restraint upon man: it prevents his doing what he is strongly inclined to do, and requires him to do what else he would not think of performing. We have already seen how much self-denial is requisite with respect to the natural appetite for food, and the love of women; we now observe

thirdly, that corrupt self must be denied in its propensity to *covetousness*.

This propensity to love money it is the duty of a Christian to resist in its first workings: for it is entirely opposite to the temper of mind required in a Christian, and it is declared by Scripture to be ruinous to the soul wherever it prevails.

It is opposite to the temper of mind required in a Christian, for he is called to seek after a better, that is, a heavenly country, and to stand always ready for an immediate separation from all things visible. But the propensity to covetousness, unless denied, will, on the contrary, utterly benumb all feeling of futurity, suffering him to think of nothing with frequency or earnestness, but wealth and its present advantages. It will possess his mind with a strong delusion, that money is the chief good of man on earth; and utterly exclude all just apprehensions of the religion which cometh from God, whose characteristic is, that it overcometh all worldly lust.

The gospel makes the truth and substance of religion to be a firm trust in God, and a delight in him as our chief happiness. But Avarice says unto gold, "Thou art my confidence; thou art the god, whose presence brings with it the greatest blessing, and whose absence is the greatest curse." The gospel is given on purpose to raise our desires with increasing fervor towards God, to fix our affections with immovable steadfastness on things above, and to engage us in the constant pursuit of them with an ardor in some degree suited to their worth. The covetous person, by making wealth the object of his chief desire, has no warmth of affection left for God, he retains nothing more than the husk of heartless duties; he forms no idea of the blessedness of being with God in any other view than as a sort of refuge, when death comes, and riches can be no longer possessed.

And to mention no more instances of the contrariety of a covetous spirit to the state of a real believer; it hardens the heart towards our fellow-creatures, and either from a fear of lessening our treasure, or a desire of increasing it, will construe charity to be a low subordinate duty, and leave our neighbor, partaker of our own flesh, to struggle with sickness and with want, and to perish unassisted. Directly opposite to this selfish one is the disposition of a Christian: he is ready to give, and glad to distribute, putting on bowels of mercy, and feeling love unfeigned. He remembers with joy, that it is the will of God that those who are rich should give plentifully, as stewards and not proprietors of their wealth; that thus the great abundance of some may prove a supply to the want of others; that those who have much should have nothing over, and they that have nothing should feel no lack.

In this view, the contrariety of covetousness to the temper of a Christian, respecting either God or man, is most evident, and by consequence the duty of self-denial, in withstanding every motion we feel tending towards covetousness in our own breasts.

To enforce this self-denial, it is necessary to consider further the Scripture representation of covetousness, as a temper ruinous to the soul.

And here it is remarkable that the covetousness against which we are so earnestly warned in God's word, is not of the kind, generally deemed scandalous, but such as may govern the heart of a man, who is esteemed virtuous and excellent by the world. In the tenth Psalm, the covetous, whom the Lord is there said to abhor, are the very persons of whom the wicked speak well; which could never be the case, did their love of money make them either villanous in their practice, or miserably penurious in their temper; for men of this stamp none commend. The same thing is observable in that solemn caution given by our Redeemer; "Take

heed, and beware of covetousness." By which it is evident that he meant no more than a desire, springing from a rooted persuasion, that the comfort of life consists in abundance, to be rich: this was the covetousness our Lord condemns. And that his admonition might sink the deeper, he represents the workings of that avarice which he condemns in a case which passes every day before our eyes. It is this; a man grows rich in his business, not through fraud or extortion, but by the blessing of God upon his own labor and skill. As is usual, he is highly delighted with his success; he exults in the prospect of being master, in a few years, of an independent fortune! In the meantime he is determined to be frugal and diligent, till he takes his final leave of business, to enjoy all the sweets of ease and splendor. Luke xii. 19. Now, who, that are governed by the common maxims and principles of human nature, can see any thing to blame in this man's sentiment or conduct? Is it not what they applaud and imitate themselves? Yet this very man our Lord sets before our eyes as the picture of one engrossed by a covetous desire of the things of this world. This very man he represents as summoned, in the midst of all his golden hopes, to appear a guilty criminal at the bar of his Maker. Lo! this is the man whom our Lord exposes as a miserable wretch for all others to take warning by, and resist covetousness. "So," such a fool and such a sinner as this, "is he that layeth up treasure for himself," that is, every earthly-minded man, who seeks after wealth, as if it were the foundation of happiness; "and is not rich towards God;" rich in faith, hope, and holiness. Luke xiii. 21.

St. Paul, in perfect harmony with his Lord, forbids the desire of wealth as a criminal effect of avarice. "Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee." Heb. xiii. 5. And where, instead of this self-denied temper, a desire of increasing in wealth is cherished, there snares, defilement, and ruin, are declared to be the certain consequences. For, "they that will," the original signifies the simple desire, "be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. vi. 9, 10.

Now, however easy it may seem to despise that sordid spirit of avarice, which only meets with contempt from the world; the accumulation of riches by every dirty method, and, for fear of expense, the refusal afterward to make any use of them! yet to resist the workings of covetousness, according to the Scripture definition of that depraved disposition, must be confessed to be a most heroic instance of self-denial. For suppose men to be engaged in business, how strong are their natural fears of failing, and their desire to prosper! how dependent must they be at first on those who employ them! Consider the constant language of the world in calling wealth a blessing and a reward; its custom of treating men with respect, and paying court to them, exactly in proportion to their monied worth; weigh these things, and then say whether any thing can be more contrary to our natural selfishness, than to renounce all love of money? than to be quite satisfied with using constant industry and all our skill, which God commands us to do, in our trade or profession, and when that is done to cast all our care upon him, cheerfully leaving it to his own most wise and gracious will in what degree we shall grow rich, or whether ever at all; assured that if we dwell in the land and are doing good, by a uniform subjection to,

God's word, he will bring it to pass, that upon the whole our condition shall be appointed to us in richest mercy? What more difficult self-denial can be conceived, than to live in the temple of the god of riches (as this world may too justly be called,) hearing high and low, priests and people, all paying their adoration to this Mammon of unrighteousness, and yet remain uninfected by thirst for money? This can be obtained only by unintermitted discipline exercised over our own hearts, and by possession of the true riches in the knowledge of God and Christ.

If it should be said, Do you mean then to affirm, that it is wrong for any man to rise to a state of great wealth? The Scripture, I answer, condemns only the desire of riches and the passion for them, as defiling and sinful. Therefore, if whilst your whole heart is given to God, he is pleased to prosper whatever you take in hand, and to give you an abundant increase; then your wealth is evidently as much the gift of God, as if it came to you by legacy or inheritance.

Fourthly, Self must be denied also in the use and enjoyment even of *things lawful*. Intemperance, lewdness, and covetousness, are in every degree defiling and sinful: nothing can be urged in their defence by those who will reason justly, or who believe sincerely the word of God. But when we have subdued these corruptions of the heart, there still remains much exercise for self-denial with respect to the comforts and conveniences we possess. We must be careful to use them as not to abuse them.—We must keep our hearts disengaged from those temporal blessings which have no intrinsic worth, and which others, better than ourselves, often want. By this self-denial we shall receive all the benefit outward comforts were intended to confer on their possessors, without putting our peace in their power, in case the providence of God should deprive us of them. Now, considering how very uncertain all our outward comforts are, and how impossible to be absolutely secured to us for any time, to sit loose to wards them is certainly wise and necessary.

Amongst these lawful things in which self must be denied, our nearest and dearest relations are included. For though much love is due to them, and a tenderness of affection which will make our connection a source of true pleasure, still God alone must possess the supreme place in our hearts. But unless we are much upon our guard, and very jealous of ourselves, where we love as we ought, we shall soon love as we ought not. The affection which should be kept subordinate, will entrench upon what we owe to God, and render us by degrees cold towards him. What neither intemperance, nor lust, nor covetousness could effect, a passionate fondness for a husband, a wife, or a child will often produce. It will alienate the affections from God, by substituting an idol in his place; an idol which we shall more studiously seek to please, and be more fearful to offend, than our God: an idol, in whose precarious life all our happiness will centre, and whose death will prove a stroke too heavy to bear with Christian submission.

The danger of this inordinate affection is mentioned in Scripture, and self-denial in this instance is peculiarly enjoined. "If any man come to me, and hate not his father and mother, and wife and children," that is, so far as they would interfere with a supreme affection for Christ, and hinder faithfulness in his service; if he does not as much renounce all fondness for them, as if he had an actual hatred towards their persons, "he cannot be my disciple;" he cannot stand when brought to the fiery trial; and though that should never be the case, his heart cannot be whole with me. Luke xiv. 26.

The same doctrine of self-denial is inculcated by

St. Paul, and founded upon an abiding reason.—"Brethren," says he, "the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." 1 Cor. vii. 29—31. Short-lived as we are ourselves, and still shorter in duration as our best earthly comforts so often prove, we only act according to the truth of our condition, as well as in obedience to God, when we limit our affections towards them.—Thus we shall still be happy in a separation from them, no less than in their possession. God, who is without any variableness, will be our joy, and the failure of the cisterns too many hew out for themselves, will the more enhance to us the Fountain of living waters. To perceive the excellency of being thus disengaged from inordinate affection towards objects which it is not unlawful to regard with peculiar love; look upon the fond mother, stupid and dumb with grief, like Rachel, weeping for her children, and refusing to be comforted because they are not; observe the settled melancholy by which thousands are oppressed, through a separation from the husband or wife of their youth, with whom they promised themselves a length of joyous years. Behold all their happiness shivered in pieces, all intertered with the idol on which they doted! The whole creation is now become as the barren wilderness, and no prospect of ease before them, but in the gloomy thought of dying soon themselves.

Consider this afflicting scene occurring daily, and you will be compelled to own that no self-denial can be more reasonable or more necessary, than that of suppressing all inordinate affection towards those dear objects which may be torn in a moment from us: and which, when delighted in beyond measure, are sure to pierce us far more deeply with anguish by their loss, than they ever could repay our excessive love with joy by their presence.

Fifthly, Corrupt self must be denied in our love of the *praise of men*. It is evident, that unless something nobler than what earth can give, be the grand object of pursuit, the praise of men is as delightful to the mind as sounds exquisitely harmonious are to the ear, or the most delicious flavors to the taste.—The heathens avowed the love of praise to be the spring of all that gave a lustre to their names.—Thus Themistocles owned, that being pointed at in the public meetings, afforded him a pleasure which amply rewarded him for all the great exploits he had done for his country. And Tully is not ashamed to publish to the whole world his vanity, that he rose up in defence of Rome against her unnatural conspirators, not from a spirit of patriotism, but to erect to himself a monument of glory. The same principle gave birth to the austerities of the Pharisees, and to the duties of religion they performed; all their works they did to be seen of men. That in this respect human nature is always the same, is evident from the pain men feel whenever they meet with expressions of disgrace and scorn; how keenly do they pierce, how greatly provoke! It is evident also from the visible pleasure with which men generally listen to their own commendation, and incite every designing flatterer to offer them his incense.

Now this strong inordinate love of the praise of men, it is the duty of a Christian to deny. He must not suffer it to direct his actions. Were so false a principle to govern him, the judgment of the world would be his rule of life, in contempt of God his Maker and his Judge. He would judge of the extent of his duty, not from the plain command of God, but from what was reputable or otherwise. What will the world think of me? would be an alarming suggestion, fa-

tal to every purpose of living as a real Christian ; and the fear of an appearance of enthusiasm in abstaining from fashionable vices, would reconcile him to practices glaringly opposite to his duty.—Whatever knowledge and conviction of the truth he might have more than others, fondness for applause from men would compel him to hold the truth in unrighteousness, and to be worse, even in spite of his convictions, than the world, in order to enjoy its approbation.

Now these instructions come strongly in aid of a sense of duty, to love the praise of God, and to seek only that honor that cometh from him. They are of great efficacy to cool the heart, that would otherwise burn for reputation. And whilst Christians are only studying to be found approved of God, their "eye being" thus "single; their whole body," according to that gracious promise, Luke xi. 34. will be "full of light," of the light of truth, holiness, and comfort : in this they will enjoy more than a counterbalance to the loss of human praise, more than a recompense for all aspersions cast upon their understanding, choice, and conduct.

SUNDAY XXXIII.—CHAP. XXXIII.

ON SELF-DENIAL WITH RESPECT TO SHAME, OR LOSS
ON ACCOUNT OF RELIGION, PRIDE OF REASON, AND
SELF-RIGHTEOUSNESS.

WE have seen the necessity of exercising self-denial with respect to our sensual appetites, with respect also to the inclinations natural to man, for wealth, the comforts of life, and the praise of our fellow-creatures :—Religion, which teaches us the necessity of self-denial in general, is itself the occasion of opening to us a new scene for its exercise : it creates new duties, and requires self-denial in cases which do not come within the notice of the world in general. Thus the profession of a higher degree of religion than is common in the world, subjects us to a loss of reputation, to bear which, without being ashamed or hurt, will require no trifling exertion of self-denial. We all naturally follow the custom and fashion of the world around us, and though not fired with the love of fame, we still feel it grievous to be reproached as bigots, fools, or enthusiasts. When therefore we observe that our attachment to Scripture principles, in condemnation of corrupt practices and fashionable errors, will render us disagreeable and unfit for the company of the polite ; pride will begin strongly to urge us to dissemble, and not to appear more attached to religion than others : it will be swaying us to seem at least to approve what all the company approves, though we condemn it in our hearts.—Therefore,

Sixthly, *This evil shame*, in all its workings, must be denied ; because nothing can be more base, more encouraging to wickedness, or more destructive to our own souls.

Nothing can be more base than such a dastardly obsequiousness to the opinions of men ; since, besides the reigning cowardice it betrays, what a return is this for the inestimable blessing of the knowledge of the truth ? Was it for this end, do you think, that God gives to you the knowledge of his truth, to which others are strangers, only that you might show him the greater indignity, by preferring to his favor your reputation ? Was the light of life kindled within you, that you should industriously conceal it, choosing to appear dark in your understanding, rather than bear the censure or ridicule of those, who you well know are enemies to the light, only because their deeds are evil ? Were an officer to be found thus ashamed of his king or his service, how must he appear ? yet what

fidelity does he owe to his king, or what advantages does he receive in his service, worthy to be named with the benefits God pours out upon us ? Hence both gratitude and justice require us all, as far as we know the truth and our duty towards God, to avow religion, and not to be ashamed of being counted righteous over-much by those who neither have nor can bear more than the senseless form of godliness.

Seventhly, Self-denial must be exercised with respect to the *fear of suffering* for the sake of God and his truth. In the inferior ranks of life all persons are called, more or less, to this exercise, through their necessary dependence upon the rich. For when a person begins business, or enters upon his profession of law, physic, or divinity, how desirable is the favor of the great and opulent to him ! to have their smile, to be admitted a guest at their table, is deemed an honor ; and whilst their interest procures preferment, their custom brings the tradesman the largest return of gain. Hence a violent temptation arises, to be esteemed no more religious than is agreeable to the rich, or to their principal domestics, on whose favor so much depends. Are they therefore profane ? every dependent will be tempted to say, why should I appear a friend to godliness ? Are they lewd and intemperate ? why should I hurt my interest by refusing to join with them in excess of wine, or in lasciviousness, or by appearing to condemn such vile practices ? Should conscience remonstrate, self-interest will lead a man industriously to stifle every conviction, afraid of losing the best of his customers, or his only patron, by being offensively religious.

Every one knows how much the principal inhabitants in all places keep their inferiors in awe by the tie of worldly gain : and where their example is profane, they spread on every side a dreadful contagion.

In such a situation, Christian self-denial displays its energy. The believer will dare to show a conscientious regard to the law and truth of God in the view of his superiors, though sensible that his conduct will gall and irritate. Fear of poverty will not make him belie his better judgment, or deny his God in order to gain favor with men. And whilst discretion and humility, on one hand, set bounds to his advice or reproof, and direct him as to the time and manner of applying them, his fear and love of God, on the other, will certainly lead him to discover his true character, and his abhorrence of all iniquity.

The weight which eternal things have upon the believer's mind, the sting which he has often felt in his conscience for seeming to approve what God condemns, the express command to make a public profession of godliness, and the disinterested manner in which the Redeemer has suffered to purchase his everlasting salvation, all join their influence, and are of great force to enable him to risk the loss of all things, sooner than be ashamed of God and his word.

Eighthly, Self-denial must be exercised with respect to the *pride of reason*, in submitting without disputing to the written word of God. A kind of restraint this no less difficult for men of superior understanding to practise, than for the sensual to be chaste, or the covetous charitable. Yet in requiring such submission to his bare authority, God requires from us nothing unreasonable ; because the objects he reveals to us are both above human comprehension, and at present only revealed in part. "We preach," saith the apostle, "the wisdom of God in a mystery ;" and therefore the doctrines of Scripture must not be rejected, under a pretence that they contradict common sense. Instead of indulging, we must repel that insolent query, How

can these things be? For, as ignorant creatures, it is our duty, and as Christians, our profession, to rest satisfied with what God has declared to be the truth. When this declaration is once known, we are to shut our eyes against numberless difficulties relating to the truth, which human wit or human ignorance may start. This is our duty, though infinitely mortifying to the proud and arrogant. This is also rational; for how can any one reasonably deny that to be truth, if it involves no palpable contradiction, which hath this decisive evidence, that God in his revelation has declared it. And how can any one be sure that there is a real contradiction in things, which it is confessed he cannot thoroughly comprehend. Though reason therefore is of signal service in teaching us, to a certain degree, the knowledge of causes and effects; and, within its proper limits, not to be disparaged; yet, when it is puffed up with a false conceit of its own power, it must be mortified, no less than any other depraved part of our frame. Otherwise we shall soon think ourselves at liberty to disdain implicit faith even in God himself. Instead of proving doctrines to be unscriptural, it will lead us to urge their apparent absurdity as sufficient reason to reject them. Thus one part of revealed truth after another will be renounced: first the Trinity, then the doctrine of Christ's atonement, next our fall and natural corruption; till at length there will be nothing in the Bible allowed to be true, but what a pagan might subscribe, and a deist receive.

The absolute necessity of this submission of the understanding to the authority of God's revelation is most evident. A man cannot be a Christian without it; since all the doctrines which by way of distinction are called Christian, have confessedly great difficulties in them. From our fall in Adam, to the complete salvation of the soul by Christ at the last day, there is abundant room to cavil, if men choose to erect themselves into judges upon the counsel of God. A small degree of wit with much pride, will furnish endless matter for arraigning the Scripture in its account of the origin of our misery; in the character it gives of the Redeemer and his incarnation; in the way of receiving benefit from him; in the Spirit's influence on the heart; in the penalty denounced upon every degree of disobedience, and the punishment of the damned. These several important articles of our creed, which are the very soul of Christianity, must be received upon the mere credit of their voucher, the word of God.—And those who disdain to be persuaded by such evidence, do in fact give up the faith of Christ, though it may be convenient for them to retain the name of Christians, and to remain in the bosom of Christ's church.

Lastly, Self-denial must be exercised with respect to our opinion of our *own righteousness*; a severer instance of mortification to all than any yet mentioned. But it must be submitted to. Whatever our good qualities are, we must confess ourselves criminals before God, whose condemnation would be inevitable, should he execute justice instead of showing compassion towards us. How is it possible we can honor the sacrifice of Christ on the cross, as God would have it honored, if we imagine our goodness can absolve us from guilt? how can we flee for refuge to the Saviour, unless our hearts condemn us as lost without his merit? or how abide in this city of refuge unless we perceive ourselves exposed to the avenger of blood? how can we bow down in self-abasing gratitude to God, for imputing to us the righteousness of another, if we renounce not our own as utterly insufficient to answer for us? how place our full dependence on the Beloved of the Father for acceptance through him, unless we are conscious of the defilement of our corrupt na-

ture, cleaving to us to the very last moment of life on earth, and rendering us in ourselves unworthy of notice from God?

Upon all these accounts it is a necessary part of Christian self-denial to renounce all confidence in our own virtues and attainments, as if they could justify us in the sight of God, or bear the trial of his holy law. This kind of self-denial, directly opposite to every earth-born system of religion, is of the essence of the religion of Jesus. And though this very humbling estimation of our moral excellence be most difficult to attain, yet Scripture, both by example and doctrine, strongly urges it upon us.—Thus Job, in the bitterness of self-reproach, cries out, "Behold, I am vile, I abhor myself. Upon inquiry into the character of this complainer against himself, we learn that he had no equal in goodness upon the whole earth, even in the judgment of the Omniscient; but the fault which he here bewailed, and the guilt that extorted this confession, was too high an opinion of his own character; he had said, "I am clean without transgression, I am innocent; neither is there iniquity in me." Job xxxiii. 9. For thus overrating his spiritual attainments Job abhors himself. And who, after Job, that receives the Scripture record, shall think himself less sullied in his character, or less defective in point of practical holiness, than this illustrious servant of God?

What Job was in old time, St. Paul appears to have been under the New Testament. For who in labors or in sufferings for the glory of God and the good of man; who in purity of heart, and extensive usefulness, was to be compared to him? Yet so far was this most distinguished saint from confiding in his own goodness as a fit object of the divine complacency, that he mentions both what he had attained in moral and religious obedience, and what he had suffered for Christ's sake, on purpose that he might pour contempt upon it all; that he might call it "loss and dung" in comparison of being found in Christ, "not having his own righteousness, which is of the law," that is, not trusting in his own personal obedience for justification before God, "but having that righteousness which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9.

What these and others of the most excellent of the earth, by their own confession, declare in discouragement of human righteousness, as a title to justification before God, or as a ground of self-conceit, is confirmed by many places of Scripture.—Thus the poor and needy are represented as the only objects of the Redeemer's grace. Psal. lxxii. 13. whilst the good and virtuous in their own sight, "are scattered in the proud imaginations of their hearts, and sent empty away." Luke i. 51. Lowliness of mind is described as the only temper becoming our Christian profession; whilst the haughtiness which prompts men to plead their own righteousness as a title to God's favor, is exposed as the cause of excluding from salvation those who had even a zeal for God. Rom. ix.

Both by doctrine and example, therefore, the disciple of Jesus is led to call himself vile in the midst of his highest attainments, and constantly to regard himself as a needy impotent vessel of mercy, who has nothing to boast of but the name of the Lord, and no ground of confidence towards God, but his righteousness only.

SUNDAY XXXIV.—CHAP. XXXIV.

ON PRAYER—ITS OBJECT, NATURE, AND SUBJECT.

WHENEVER the practice and tempers essential to believers in Christ Jesus are explained, many, in-

stead of attempting to acquire them, object, If these be absolutely requisite, who then shall be saved? But there is really no place for this desponding objection in the Christian scheme; because, though the natural weakness and corruption of man is much greater than such objectors believe, still the obedience required as the fruit of faith, grows from a root which is able to produce it: for such light and power are promised by God to all who properly seek them, as are very adequate to maintain all Christian tempers in the measure indispensably required.

The means, which must be diligently used in order to obtain the continuance of those supernatural supplies, are by way of distinction called Devotional Duties; and they are so essential to religion, that it cannot subsist without them. Their importance is indeed generally allowed, yet through sad abuse these exercises are frequently turned into a mere religious formality, by which God is dishonored, nominal Christians lulled into a false peace, and the profane hardened in their contempt of devotion.

To guard against this error, so pernicious to the Christian church, I shall treat at large on the nature of devotional duties, and the proper method of discharging them; principally confining myself to treat of secret prayer, and reading the word of God; leaving it to the reader to apply what is said of them to all the other public ordinances and means of grace.

1. With respect to *prayer*, the object of it is God only. The end of prayer is, to obtain deliverance or preservation from evil, or the possession and continuance of good. Our application therefore must be made to him, who is the Almighty Source of every good and perfect gift; who orders all things according to the counsel of his own will; who, in spite of all opposition, can completely bless us; and without whose favor every being in the whole creation, though leagued in our defence, could afford us no protection. He also to whom prayer is addressed must be omniscient and omnipresent. Otherwise, how is it possible that amidst so many constant supplicants none should be overlooked; amidst so many millions of petitions offered up in the same instant throughout the world, none be lost; amidst such a numberless variety of complicated cases, the things best for each individual, and those only, should be conferred. The most transcendent mercy and love also ought to be inherent in him to whom we offer our prayers, in order to forgive our sins, to overcome our fears, and to encourage our petitions, conscious as we must be of our own vileness, when we are most fit to pray.

2. Now as God is the only object of prayer, so its nature consists in offering up to him the wants of the heart. Unless the heart is engaged, the best chosen petitions, punctually repeated morning and evening out of a book, or the most fluent addresses in language of our own conception, are no more than the mimicry of prayer: a sort of devotion, which pride and self-sufficiency can practise; on which formality and superstition can erect their absurd pretences to religion, whilst the spirit and the truth of prayer are unexperienced and neglected. For as the needy only can stoop to ask the relief of an alms, so then we only can begin to pray when we feel ourselves necessitous creatures; when we long to receive from God what we beg of him, knowing that without the gift of it we must be miserable.

This sensibility of our real want, both Scripture representations and Scripture examples prove essential to true prayer. The Scripture representations instruct us thus; "If thou shalt seek the Lord, thou shalt find him; if thou seekest him with all thy heart, and with all thy soul." Deut. iv. 9.—

"Trust in God at all times; ye people, pour out your hearts before him." Psal. lxi. 8. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Psal. cxlv. 18. When the inspired Solomon exhorts us to pray for spiritual wisdom, he takes care to mark, with the utmost energy of expression, the need we must at the same time feel of it in our hearts: "If thou criest," says he, "after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures." Prov. ii. 3, 4. The same feeling of our wants our Lord points out as essential to prayer, describing it by the united terms of asking, seeking, knocking; terms most expressive of an urgent need of immediate succor. And St. James leads us to the very same conception of the thing, by ascribing success to fervent prayer. James v. 16.

What the Scripture thus defines to be prayer, is fully illustrated by the practice of the most approved servants of God recorded in it. They were penetrated with a feeling of their necessities when they came before the throne of grace. "With my whole heart," says one, "have I sought thy favor." "At evening, and at morning, and at noon-day will I cry unto thee, and that instantly," says David, "and thou shalt hear me." Another makes his supplication with all the heart-felt importunity of a distressed petitioner; "Out of the depths have I cried unto thee, O Lord; Lord, hear my voice. O Let thine ears be attentive to the voice of my supplication."—In the address also of Daniel the greatly beloved, every syllable breathes a sense of want, which scarcely knows how to bear with denial or delay; "O Lord," says he, "hear, O Lord, forgive, O Lord, hearken and do, defer not for thy name's sake, O my God."

From this Scripture representation of prayer, that it is the want of the heart offered up to God, it appears plain, that all men naturally stand upon a level with respect to their ability of praying truly. Outward circumstances in this case makes no difference. The ignorant clown and the polished scholar, those who have been most piously trained, and those who have been miserably neglected in their education, those who have been restrained from sinful excesses, and those who have plunged the deepest into them, remain alike incapable, without the grace of God, of real prayer. Notwithstanding the grossest ignorance, the worst education, and the most profligate life, yet as soon as ever the guilt, and strength, and tyranny of sin, are felt to oppress the soul, we shall flee to God for refuge, and prayers and cries, like incense, will ascend up before him from the troubled and the humbled heart. On the contrary, if the guilt, the strength, and defilement of sin are not felt and lamented, neither learning, nor the most pious education, nor abstinence from every gross vice, nor even all these united, can create the least measure of the spirit of prayer. In many instances these advantages flatter and blind with their specious appearance, instead of producing any just sensibility of the guilt of sin, or any alarming apprehension of its issue, unless pardoned and subdued. In fact, all true knowledge, and all just apprehensions of sin, wherever found, are owing to an infinitely higher cause: they are the effect of a firm belief in God's word declaring the sinfulness of sin, and of a heart humbled so as to plead guilty to the charge of it. But this firm belief of God's word, and this conviction of sin, are in no instance the fruits of education, much less the effect of learning, but the inestimable gifts of God: gifts no sooner received, than all the impediments to prayer are removed. Want will immediately make the stammering tongue of the most unlearned, or of those who have been in time past the most

abominably wicked, speak plain enough in the ears of God. Want will make the heart, which was before too gross to conceive any excellency in the things of God, seek after them with strong cries and lasting importunity. And whatever difference a good understanding, a pious education, or general abstinence from vice (which are on other accounts, invaluable blessings) may make in the matter of confession, in the degree of guilt, or in the choice of devout phrases, still the prayer, by which God is honored and the soul blessed, will be exactly the same in the little sinner as in the great, in the poor as in the rich, in the very lowest and weakest of the people, as in the most accomplished preacher of God's truth.

3. From the nature of prayer, we are led to consider the subject of it, or what it is we are to ask of God. Certainly it must be what it becomes him to supply, what we are warranted by his own word to request, and assured by his own promise either absolutely, or with some limitation, that he will grant.

We may ask temporal blessing: for instance, ease when we are racked with pain, health when taken off from our employment by languishing sickness, or maintenance when we are left destitute. We may ask the continuance of our own lives and those of our dearest relations when sick, or in danger of death. For each of these benefits, prayer may be made to God, because instances of each kind are recorded in Scripture; because by prayer for them God is exalted as the sovereign Lord both of life and all its comforts; our dependence upon him as such is confirmed, and our gratitude towards him is increased.

But though we may pray for any of these benefits, we must always do it with entire submission to the will of God, whether he sees it best to give, to continue, or remove them. We should always remember that things of this kind are not promised without limitation, but only upon condition that they are for our good, and for the glory of God.—We should ask for them with a sense upon our hearts, that ease, health, maintenance, friends, and life itself, are things unspeakably mean, compared to spiritual and eternal blessings.

Blessings of a spiritual and eternal nature must therefore make up the principal subject matter of the prayer of Christians. Let them request more knowledge of the Lord that bought them, more dependence upon his name, pardon of their sins through his blood, mortification of their vile affections through his Spirit, and a more perfect conformity to his example.

SUNDAY XXXV.—CHAP. XXXV.

THE NECESSITY OF PRAYER.

THE object, the nature, and the subject of true prayer have already been considered: but ignorance, alas! in this case is but the weakest obstacle with which we have to contend; the natural profaneness of the human heart, and its aversion to every truly spiritual exercise, are far more difficult to overcome. However, for this purpose let us consider in what manner the holy Scripture expresses the necessity of prayer.

It is enforced there by the practice of the most venerable persons; it is laid down as the indispensable means of obtaining grace; it is required by the express command of the Lord God Almighty.

It is enforced by the most venerable names; for Abraham, Isaac, and Jacob, David, Daniel, Peter, and Paul, in a word, all those who stand the highest of the human race for their excellency in the sight of God, were most eminent and abundant in the exercise of prayer; by this their graces were

enlivened and brightened to superior lustre. Now their diligence in prayer is recorded, not for their sakes, to give them the trifling honor of a posthumous fame, but for a substantial use as patterns whom we are to copy; that if we hope to dwell with them in the end, we should walk in their good paths, and be followers of them who through faith and patience inherit the promises. So that whilst we have any real reverence for the word of God, it is impossible we should neglect and think slightly of a duty, which was of such unspeakable importance in the judgment of the chief saints of God.

But if the example of all the Scripture saints proves the necessity of prayer, how much more the practice of the Saviour, before the brightness of whose glory, prophets, apostles, and martyrs are eclipsed, as the stars in the firmament by the rising sun. He was holy, harmless, undefiled, separate from sinners; nevertheless prayer still employed a considerable portion of his time. Fatigued as he was wont to be by travelling from place to place to preach the gospel, and thronged by crowds who pressed upon him to hear the gracious words which proceeded out of his lips, always therefore in need of the rest of the whole night; yet would he sometimes rise up a great while before it was day, to retire to a mountain or solitary place apart to pray; sometimes the moon and the stars beheld him through the whole night an earnest suppliant and devout intercessor, whilst the rest of the world were taking their full rest in their beds.

After this record, can any one, professing himself a Christian, admit a doubt of the absolute necessity of prayer? If the master of the house, who had no guile nor the slightest stain of depravity, prayed, how much more must they of his household, who are both weak and wicked? If the Lord from heaven, when he took upon him our flesh, lifted up his eyes and prayed, how much more must his servants? Should any one imagine himself excused from this duty, what stronger reproof need to be given to his audacious impiety, than to reply—The prophets, the apostles, the martyrs, Jesus himself, our Redeemer, prayed: whom makest thou thyself?

Every one therefore who despises this channel in which God sees fit to convey to the soul its necessary supplies for eternal life, through a confidence in the sufficiency of his own strength, in the excellency of his virtues, or in the finished work of Christ, must unavoidably remain under the power and guilt of sin. His fancied goodness, in which he confides, will necessarily be scanty and partial: some ruling passion will still prevail over him, witnessing the impossibility of attaining real righteousness without divine aid.

Lastly, The absolute necessity of prayer is put out of all doubt by the plain command of God. No man is left at liberty whether he will pray or no, or allowed to neglect prayer, without suffering any other loss than the want of those supplies he might procure by it. He who does not pray, contracts additional guilt and sets at defiance the ordinance of God; since he has not more expressly required us to show mercy to our fellow-creatures, than to worship himself. We are taught, that "Men ought always to pray, and to continue in prayer." In vain therefore do we plead a strict regard to the substantial duties of temperance, of justice, and of mercy, as an exemption from the obligation of prayer. To do so, is actually to live in the commission of the basest theft, defrauding our God of his due, by refusing to render to him that tribute of prayer which he demands. With equal reason, and with as little affront to him, may we refuse to obey his law in being just to men, as refuse to honor him by real prayer.

This contempt of God, expressed by neglecting prayer for his favor, grace, and Spirit, is a sin, which no excellences that the world applauds, can at all compensate. Like rebellion in the state, wherever it is, it cancels all pretences to any good qualities. As the kings of the earth do not acquit a rebel, though rebellion may be his only crime, much less does the King of kings, whose name is jealous, overlook contumely thrown upon himself, because the person guilty of it abstains from fraud and injustice towards men. To imagine God will overlook such an affront, is to entertain the most frivolous idea of the divine character: it is, with the Epicureans of old, to enthrone God in heaven indeed, but at the same time to regard him as quite indifferent whether he is held in reverence or in contempt on earth. But such a God is no more like the God of the Christians, than Baal or Moloch are. The God of Christians is a God jealous and terrible: jealous, not to allow his honor to be given to another, or denied to himself; terrible, to avenge himself on his adversaries, who withhold that homage which appertains to him as the Lord of the universe, in whom we all live, and move, and have our being. This God hath commanded his servants and messengers, by every form of expression that can engage the attention, to teach men, that to serve him with godly fear and reverence is the one thing needful. By consequence, a despiser and neglecter of prayer, though adorned with all the amiable qualities the world can admire, still wants that which must hallow his generosity, his benevolence, and all that is extolled as virtue. For though social good qualities are idolized by the multitude, they weigh nothing in the balance of the sanctuary, unless they spring from religious affections: "For them that honor me," says the Almighty, "I will honor, and they that despise me shall be lightly esteemed." 1 Sam. ii. 30. In other words, nothing shall excuse or palliate the guilt of attempting to supersede the necessity of devotional duties, by affecting to magnify moral honesty and social virtues as the sum and substance of man's duty.

SUNDAY XXXVI.—CHAP. XXXVI.

THE REQUISITES OF TRUE PRAYER, AND ITS SUCCESS.

We have taken a view of the object, the nature, the matter, and the necessity of prayer: what further relates to this important subject respects the requisites of true prayer, and its infallible success, where they are found.

1. The first requisite in acceptable prayer, is a real intention to observe and do what God commands. For, if, out of regard to worldly interest, or for the sake of some evil gratification, we refuse to submit to his authority, flattering ourselves that multiplied devotions, or obedience in all points, except where the darling iniquity interferes, is sufficient; then our prayers, instead of finding acceptance, will be resented as the highest provocation.—For what can be more base than for a man to pretend to honor God by prayer, whilst he is giving the most substantial proof of real contempt of him in his wilful disobedience? What can be more offensive than to pretend to implore pardon when we are determined not yet to give up sin; or to treat to be set at liberty, as if we were unwillingly enslaved, when we really love our bondage? If we thus regard iniquity in our heart, though we make many prayers, the Lord will not hear us; though we are most passionate in our devotions, he will hide his face from us: "for God heareth not sinners; but if any man be a worshipper of God and doeth his will, him he heareth."

It must however be observed with peculiar cau-

tion in this place, that no one, though in actual subjection to sin, ought on this account to be discouraged from praying, provided he longs for deliverance from it; for at the throne of grace it is that he must receive this blessing. Nor is any one unqualified to make acceptable prayer to God, though during his first seeking his favor the combat with old sins is severe and dubious; and he may be once and again hurried into his former wickedness. In this case, if the sinner finds shame, sorrow, and self-abhorrence, with a desire, notwithstanding the dreadful power of his corruptions, to serve God in truth, he is immediately to make his complaint to him more bitterly, and to bewail his miserable bondage more deeply: and then he will know there is a God, who looketh down from heaven to hear the groanings of such as are in captivity to their sins, and to deliver the souls in their own apprehension appointed unto death.

2. A second requisite in prayer is humility. We must pray under a sense of our guilt and of our depravity, as well as of our weakness and wants.—We must pray with self-abasing sentiments, conscious that we are not worthy to lift up our eyes to God, much less to receive from him pardon, peace, and salvation: we must pray as mere supplicants for mercy, who would have no cause at all to complain of injustice, if our sins were avenged upon us. Great stress is laid in Scripture upon this humiliation in prayer: "The Lord is high unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psal. xxxiv. 18.—And when the divine Majesty is described with all possible sublimity, this requisite of an acceptable worshipper is specified: "Thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15. St. James also very strongly urges the necessity of this humiliation: he addresses himself to those who were formalists in devotion; constant enough in their prayers, but very easy and thoughtless about their guilt. After reproving them therefore for asking amiss, that they might consume it upon their lusts, he directs them to a successful manner of praying: "God," says he, "resisteth the proud; but giveth grace unto the humble. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord," that is, with the lowest prostration and self-abasement: "confess your guilt and your desert in his sight," and he shall lift you up." James iv. 9, 10.

3. This sense of our own vileness must accompany our prayer in opposition to Pharisaic self-conceit; and in proof of abiding consciousness that we can never be justified before our God through our own works.—But with this humiliation must be joined an assurance in God, and a holy boldness in approaching him. When we ask, we must not fluctuate between hope and despondency, but assure ourselves that we shall be as certainly succored, and as certainly enriched with all that our souls need, as if the power and the blessings we implore were already in our possession. For instance, when we confess our sin with sorrow, shame, and humiliation, begging for mercy through the atonement, we must be fully persuaded that we do obtain mercy. When we pray for the mastery over our natural corruptions, we must assure ourselves they shall be subdued. When in perplexity of mind and in great tribulation, we beg of God support and deliverance, we must not entertain a fear that perhaps he will not hear us. For by giving way to distrust, questionings, and jealousies, whether God will perform the gracious promise which he hath made to the

poor and needy, we greatly dishonor him, and in the very act of solemn address to him as the Almighty, betray a disbelief of his veracity, or power, or love to them that call on his name.

For this cause we are warned in Scripture to take heed, that when we come to God in prayer we resist every doubt that may arise about his relieving our wants. "Jesus answering, saith unto them, Have faith in God," that is, depend upon his almighty power for the performance of every thing that he encourages you to expect from him: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith;" that is, how great soever any difficulty may seem, which you have to overcome, in the way of duty, even though it were as unlikely to be effected as that you should root up a mountain by a word of command, it shall be brought to pass, provided that ye have an humble and unshaken trust in the divine power and promises. Mark xi. 22, 23. And in proof that this confidence in prayer was not to be peculiar to the apostles, but a necessary requisite in all Christians, St. James gives this unchangeable direction to the Christian church; "If any one of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." James i. 5, 6, 7.

From these passages it appears that assiance in God is a principal qualification in acceptable prayer; that we ought to have recourse to God with the same liberty and confidence as to a father, a brother, or a bosom friend. The delightful communion carried on between him and believers is therefore thus emphatically expressed: "We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God;" that is, the law of worship and submission to the eternal Majesty is softened into a holy familiarity, and converted, through the abundant manifestations of his grace, into a sweet and childlike dependence upon his care and love for us. Rom. viii. 15, 16.

4. It is indeed difficult to conceive how such confidence in God, such assurance of receiving from him whatever we ask for the good of our souls, can consist with a consciousness of our own vileness; or how can we conquer the fear that must arise from a sense of the multitude of our defects, so as not to talk with a faltering tongue. This difficulty is removed by another grand requisite of prayer, without which it can have no success: I mean the offering it up to God in dependence on the sacrifice, righteousness, and intercession of Jesus, as the great High-priest of his church.

By this we acknowledge that our own duties are so far from having any merit to procure for us a favorable regard from God, that we do not even presume to offer to him his due homage without having respect to our accepted surety, the all-perfect Mediator between God and man. By this we confess, that the death of Jesus for our transgressions in vindication of the justice of God, and his appearance in heaven as our Intercessor, are our encouragement to draw nigh to God in full assurance of faith, notwithstanding the absolute purity of his nature, and the tokens of his indignation against sin.

And when Jesus is this our hope, and his atoning blood and righteousness all our confidence, we can see that there is no room for confusion or distrust,

notwithstanding our own vileness. He is ordained of God for this very purpose to make reconciliation for the sins of the people. Both by office and by love he stands engaged to mediate in favor of all who come to God by him, and to accomplish all their just and lawful desires. The command from heaven therefore is express that we should, in consideration of his character and office, "come boldly to the throne of grace, that we may obtain mercy and find grace to help in the time of need." Heb. iv. 16.

The success of true prayer is most certain from considering the source of it in the heart of fallen man. We are taught in Scripture that we are not sufficient to think a good thought of ourselves; it follows therefore, that no one can feel a real intention to glorify God by uniform obedience, or a holy shame and sorrow for sin; no one can come to God as a child in want to his heavenly Father, or trust in the Lord Jesus Christ without an actual gift of grace, without a divine influence, and drawing from the Father. Now can it be supposed that this gift is bestowed in vain? Can it be thought that any one will be so much enlightened from above, as to desire to be kept from every wilful offence, to know, and to live in obedience to the gospel, and that he will be stirred up in prayer to make request unto God, that he may have power to do so, and yet not be heard? Can such a suppliant fall down on his knees before God, only to rise up covered with confusion at the rejection of his suit? No, by no means. God, gracious and merciful, is not wont thus to grieve the contrite spirit, or to disappoint the holy expectations excited in the heart by his own divine agency. On the contrary, a real desire of receiving spiritual mercy, is a pledge of obtaining it: for since "every good and every perfect gift," in every degree of it, "cometh from above, from the Father of lights, in whom is no variableness, neither shadow of turning, who of his own will begat us by the word of his truth;" we must assuredly conclude, that if he hath inclined our hearts to seek him, he will be found of us. James i. 17, 18.

This most comfortable truth is positively established, by many declarations of God's delight to hear and answer all that call upon him. Thus in one place he describes himself as looking into the inmost recesses of the heart, waiting to see the first dawning of prayer, and to answer it before it has put on the direct form of petition: "And it shall come to pass before they call, I will answer, and while they are yet speaking, I will hear." Isa. lxvi. 24. In another, he commands one of his prophets to publish the immediate acceptance of his own petition, the moment he steadfastly proposed to offer it unto him; "I said, I will confess my sins unto the Lord, and so thou forgavest the iniquity of my sin." Psal. xxxii. 5. And that we might harbor no suspicion of the success of prayer, our Redeemer compares the readiness of God to succor the poor and needy, who call upon him, to that which parents feel with regard to their offspring: "What man is there," says he, "of you, whom if his son ask bread, will give him a stone? or if he ask a fish, will he give him a serpent? If ye then being evil" (corrupt and vitiated in your nature) are still by the force of instinct drawn gladly to supply the necessities of your children, "how much more shall your heavenly Father give good things to them that ask him?"

If it should be objected, that the undutifulness which the very best men too often manifest towards their heavenly Father, and their violations of his law in time past, may well justify doubts whether God can hear them consistently with the honor of his perfections; this perplexity is removed by the assurance that Jesus appears, with his own blood,

in the presence of God, as an Intercessor for all who call upon him in his name. He appears as an advocate in the behalf of the guilty, alleging what satisfies the law, and absolves the humbled delinquent. The memorial of his abundant kindness in dying on the cross, is perpetually represented in the presence of God; and the Mediator declares it to be his no less earnest than just request, that, for his sake, the penitent acknowledgments of those who believe on him, and their prayers, should be accepted; their sins blotted out, and increase of grace bestowed upon them: "for he ever liveth to make intercession."

To strengthen our assurance of the success of prayer, nothing further can possibly be added than the confirmation of fact and experience. If all who have made their prayer to God in the way he has himself appointed, and for the blessings he has promised, have ever received the things they asked from him, then there cannot be a more complete demonstration of any truth, than of the infallible success of prayer. Now the word of God abounds with proofs of the Almighty's pleasure to make his power as it were tributary to the prayer of his faithful people. Thus the prayer of Joshua stopped the sun in his course, and that of Elijah, though a man of like passions with ourselves, opened and shut the springs which water the earth. The prayer of the three children preserved them from being hurt in the fiery furnace, and that of Daniel saved him from the devouring lions. The time indeed would fail to mention what we find recorded in Scripture of the wonders wrought through the power of prayer. Now if, in extraordinary cases, for the vindication of God's truth and manifestation of his glory, the effect of prayer was thus miraculous, how much more may we conclude it to be effectual, when it only seeks deliverance from sin, and the gift of those graces by which God may be glorified on earth?

There is indeed no age without a cloud of witness of the infallible efficacy of prayer. Ask those distinguished persons in our generation, who really conform to the Christian rule, and copy the example of their Lord, what has given them such mastery over their passions, such sweet complacency and good-will towards all men, such a readiness to be directed and governed by the word of God through unfeigned love to him and delight in his service, and they will unanimously declare that not by their own power, wisdom, or resolution; not through any original better formation of their tempers, or the advantage of education, but through the grace of God obtained by prayer, they are what they are. They began in earnest, they persevered with importunity in calling upon the Lord, and according to his promise he heard them: they made their application to him, and were not disappointed.

On the contrary, there is not a slave to sin within the pale of the Christian church; not one defiled by the lust of uncleanness or the love of money; not one tyrannized over by angry, peevish, or turbulent dispositions, but he is condemned in his own conscience either as an utter despiser of prayer, or as a mere formal trifler in it: such a one, therefore, experiences no deliverance from the power of evil tempers, nor gains the least ground against them.

Real Christians therefore must value prayer, and be constant and unwearied in it: so will the same bountiful God, whose ears are ever open to the prayers of his faithful people, open in the end heaven to receive their persons. He will give them an abundant entrance into that kingdom, where petitions will be no more; because neither weakness nor want, fear nor trial, will remain, but every feeling of the soul be perfect felicity, and every expression of it perfect praise.

SUNDAY XXXVII.—CHAP. XXXVII.

STUDY OF THE SCRIPTURE.

HAVING considered the nature of prayer as a principal exercise of devotion, I now proceed to state another duty equally important, equally binding upon Christians, and equally necessary to maintain a holy life—the study of the holy Scripture.

As the Scripture was given by inspiration of God, and its great design is to instruct men in the knowledge of him, so it contains repeated commands to search into and meditate upon its sacred contents. "These words," says God, "which I command thee, shall be in thy heart, and thou shalt bind them as a sign upon thy hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and upon thy gates," Deut. vi. 8, 9. that is, thou shalt most familiarly discourse with them, and most carefully treasure them up in thy mind. St. Paul, speaking of the Old Testament, tells us, that "whatsoever things were written aforetime, were written for our learning and for our admonition." Of the New Testament we are told, that it was written "that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name." John xx. 31. St. Peter instructs us, that he wrote both his Epistles to stir up the pure minds of Christians by way of remembrance, and to put them in mind "of the words which were spoken before by the holy prophets, and of the commandments of the apostles of the Lord and Saviour." 1 Pet. iii. 1, 2. Now as these are the ends for which the Scriptures were inspired of God, and directed to us, so do they lay an obligation upon all into whose hands they are put to acquaint themselves with them. And not to read what God has written and directed to us, is in fact a profane contempt both of his authority and mercy; it looks as if we thought him such an insignificant Being, or ourselves so little to need his information, that it is not worth our while to peruse with care and frequency the contents of those sacred books, which by his inspired penmen he hath vouchsafed to send us.

Indeed, the will of God is so plainly revealed in this matter, that no one but an infidel will justify a total neglect of the Bible. Many, however, who profess to believe in it, read it so carelessly, or so seldom, as to derive little advantage from it. Allowance no doubt must be made for different capacities and different situations in life: yet after this allowance too many will still be found guilty of trifling with the word of God. The principal thing which men of all stations should avoid is, a formal, careless way of reading. This has been, in all ages, a general fault, and a great one indeed: for we may read the Scripture in this way every day of our lives, and be in no degree wiser or better. To derive spiritual benefit therefore from the Bible, the following rules must necessarily be observed.

1. Whenever we open the sacred book of God, we should lift up our hearts to him to teach us the true meaning of what we are going to read. This is necessary, because those doctrines, which are its very glory, offend our natural pride, and its precepts contradict our dearest lusts. To receive the one therefore with humility and thankfulness, and to submit to be governed by the other, requires assistance from heaven, and a blessing from the Father and Fountain of light. Accordingly, in the Bible we are frequently taught that we cannot know the excellency of his doctrines, nor rely on them with such a persuasion as to honor God by it, unless he opens our understandings; for "no man," saith St. Paul, "can say that Jesus Christ is Lord, but by the Holy Ghost." And when the apostle speaks of

those believers in Christ who knew the things which were freely given of God to them, he declares they received "the spirit which is of God, that they might know them." So deeply sensible were the holy men of old, of their own natural incapacity of reaping any profitable knowledge from the Scripture, without the teachings of God obtained by prayer, that with the Bible open before them they continually made request for illumination of their minds to understand it aright. "I am a stranger upon earth, O hide not thy commandments from me: I am thy servant, give me understanding that I may know thy statutes. Open thou mine eyes, that I may behold wondrous things in thy law." These blessed servants of God we must imitate, and depend on the Spirit for light and instruction when we read God's word. Not indeed expecting a new light, that is, any new doctrine, either distinct from the Scripture rule, or supplemental to it; nor laying aside our reason and understanding, relying upon an immediate inspiration to interpret Scripture.—Either of these things is weak enthusiasm. But with the greatest sobriety we may expect, and ought to pray for the Spirit's help to give us real advantage and improvement whilst we are reading the word of God. Because the Spirit is promised to abide with the church for ever, as a Spirit of wisdom and revelation in the knowledge of the things of God: nor shall we ever know them so as to feel their power and authority on the heart, without internal illumination.

There is, I readily grant, a knowledge of Scripture truths, which men of parts and penetration attain at once, upon turning their attention to them; so that they can talk and preach about them without detection amongst the multitude, whilst they are workers of iniquity, blind and dead in their sins.—But then this knowledge is speculative, worthless, resting in the head, and never changing the heart. And so must all knowledge of divine things be, unless the influence of the Spirit of God gives it power to command and sway the soul. Because whatever way we come to be certain of any thing contrary to the bent of our own wicked hearts, we need much more than the brightest possible external evidence of the truth of the thing, to make it efficacious to determine our will against its own strong and corrupt propensity. If you demand a proof of this, consider the remarkable case of the people of the Jews at mount Horeb. Could any one of them doubt that the authority, which avouched the law given to them, was decisive? Nevertheless, how daringly did they rush into idolatry! They did it not only against the express letter of the law, but whilst the terrible voice, in which it was delivered, one would think, was still sounding in their ears.—And though they could not doubt the authority of God, yet their rebellions are imputed to their infidelity. "How long," saith the Lord God, "will this people provoke me? how long will it be ere they believe me?" Num. xiv. 14. The very same is the case with ourselves. We turn aside from the known commandments of our God; we prefer the service of some vile lust to our bounden duty, though we allow the Scripture to be a divine revelation, and read it as such, till we read it with prayer, imploring the God whose word it is, to grant, by the illumination of his Spirit, that his word may be put into our mind, and exert a sovereign sway over it.

2. A second rule, no less worthy of our constant and careful observation, is to read but a small portion at one time. It is common for those who have the character of being very devout, to set themselves a certain quantity, suppose two or three chapters, to read every day; a much larger portion this than they can sufficiently attend to, except it be in some of the historical parts of the Bible. Hence, though

they converse much in this manner with the word of God, they remain as ignorant of its contents, at least as much unrenewed in their minds, as those who never look into it. We must by no means therefore content ourselves with having the words and expressions of God before our eyes, or in our mouths. On the contrary, we must pause and deliberate much on the things signified by the words; we must labor to fix the true import of the divine expressions deep in our minds, so that the very spirit of the Bible may be, as it were, transcribed into them.

It is true, in this method we shall read but a little, and our progress in going through all the principal parts of the sacred volume will be slow, compared with those who can read many chapters in a day. But then the singular benefit of such a method will amply reward our pains, and prove its preference; for whilst in much recollection and silent meditation we take the word of God into our hands, and place ourselves as it were before him for instruction, we shall find the meaning of it beautifully unfolding; and the knowledge of what we gain in this manner will come with a transforming efficacy. It will also remain with us, and be our own for use and recollection at all times; whilst the comments and explanations of other men, and our own hasty readings, however they may seem to instruct us, are soon forgotten, because they have no root in us.—Notwithstanding therefore that we may be strongly opposed in this method of reading the word of God by our sloth and natural aversion deeply to attend to spiritual things, we must do violence to ourselves; a little perseverance will master all the difficulty, and a little perseverance will enable each of us to say, "The law of the Lord is more precious to me than thousands of gold and silver; in that law do I exercise myself day and night."

3. Nearly allied to this careful meditation on the word of God is another important rule, which we must observe when we read any principal part of it; that is, to exact of ourselves correspondent affections, and if we do not experience them, to lament and bewail the poverty and misery of our condition. For instance, when the character of God is before us; when we are reading such passages as describe him infinite in power, glorious in holiness, continually adored by the host of heaven, yet more tender and affectionate than a parent to the faithful in Christ Jesus, and interesting himself in all the most minute circumstances that can affect the welfare of those that love him: to read such descriptions of God will be to very little purpose, unless we pause and ask ourselves, Whether we in this manner really behold the glory of the Lord, and the excellency of our God! whether we have such views of him who is thus represented, as to make him indeed our delight; as to satisfy us of his good and gracious intentions towards ourselves in particular, and to lead us with comfort to rely on him for all we want? In like manner, when we read the Scripture representations of the glory, the offices, and the sufferings of the Redeemer, with the inestimable promises he makes to them who trust in his name, little will it profit us unless we also at the same time search and try our souls, whether these representations make us eager to embrace a Saviour thus altogether lovely,—unfeignedly thankful to God for this unspeakable gift?—and able, without doubt or wavering, to yield ourselves up to his service, and to trust him as the guardian of our eternal interests! Also, when we meet with Scripture assertions of the weakness, blindness, guilt, and depravity of fallen man, in vain shall we assent to them, because found in the book of God, if we do not trace each of these branches of natural corruption as they have discovered themselves in our behavior and behold

some remains of them still in ourselves. When the self-denying tempers of the faithful in Christ, their deliverance from the dominion of worldly hopes and fears, their unfeigned love to God and man, and their real imitation of Jesus in the abhorrence of all evil, is the subject before us, in vain shall we read of these spiritual attainments, unless we examine in what degree the infinitely desirable transformation has taken place in our own hearts.

4. Lastly, We must read those portions of Scripture most frequently, which relate to subjects of the greatest moment. For as, in the frame of our body, God has ordained some parts to be absolutely necessary to its life, others to its comfort and ease, and others again to its ornament; in the same manner is the Scripture composed. As our greatest regard therefore is to such parts of the body as are most vital, so our most frequent contemplation must be fixed on those parts of Scripture which most nearly concern the glory of God, our own eternal salvation, and the good of others. The Scriptures therefore which delineate the perfections of God, his jealous regard for his own honor, the necessity of living in willing subjection to his authority, the certain insupportable miseries of the unconverted and unbelieving, the earthly and the sensual, call for our frequent perusal; for in such a world as this, and with hearts disposed as ours are, in vain we attempt to observe the commands of God, if we are not immoveably persuaded of these truths, and constantly reminded of them. The Scriptures also which describe the miseries of our fallen state, the evil bias that is upon our will, our utter impotence on this very account to recover ourselves, are in a very eminent degree deserving of our frequent meditation. Of the same important nature are all those passages in holy writ which declare what the Saviour is in his own personal excellency; what he has done and suffered on earth; what he is now doing in heaven for his church: which acquaints us with his gracious calls and his tender expostulations; which instruct us in the knowledge of our own indispensable need of him in his offices of prophet, priest, and king. No one can look into the Bible, without perceiving with what peculiar emphasis these subjects are treated; how they project to our view, and are insisted upon and extolled as the glorious display of God's wisdom and love. A deep intimate acquaintance therefore with these things is a principal end for which Scripture was given, and, therefore, should be our object in perusing it.

SUNDAY XXXVIII.—CHAP. XXXVIII.

THE SOURCES OF CHRISTIAN HAPPINESS.

It is too general an opinion, that men cannot be so happy in the present world by submitting in all things to the rules of the Christian faith, as by allowing themselves more liberty than it permits; that if we are to be entirely subject to the law of God, we must give up every present gratification, and, like the superstitious recluses of the convent, pass our time in melancholy, or at least under very irksome restraints. A falsehood this, which is at once full of impiety and mischief. Full of impiety; for it represents a life of faith and obedience to God as irksome, and only to be endured in view of some reward, or through fear of some evil in another world; when, in point of gratification, it has the promise of this world, as well as of that which is to come. The slander also is big with mischief; because if men imagine Christian obedience an uncomfortable service, their violent propensity to immediate pleasure, joined with their faint belief of eternal things, will certainly lead them to choose a

part in the voluptuousness at hand, risking any loss they may sustain beyond the grave, as it is distant and invisible.

The system therefore of doctrinal and practical Christianity contained in this volume, cannot more properly be concluded than with a representation of several sources of happiness peculiar to the faithful in Christ Jesus; and with some unanswerable proofs of the reasonableness, certainty, and necessity of those evangelical consolations. From whence the conclusion will be evident, that there are no pleasures upon earth worthy to be named with those enjoyed by the obedient children of God, though they are often pitied as miserable and melancholy persons on account of the strictness of their religion.

1. The first source then of happiness peculiar to the faithful in Christ Jesus, is the excellent knowledge they have attained. God the Father in all his adorable perfections, in the works he has made, and in the word he has caused to be written, in the redemption he has provided, and in the blessings he has promised: God the Son in his original glory and marvellous humiliation, in all the parts and most benevolent purposes of his mediation: God the Holy Ghost in all his influences, gifts, and graces, with the realities of the invisible, eternal world, constitute the pleasing subjects of meditation to the true believer. Nominal Christians, it is true, hear of all these subjects, perhaps profess constantly to believe in them; but they can neither find time to take any exact survey of them, nor to ponder them in their hearts: therefore "seeing they see, and do not perceive, and hearing they hear, and do not understand." The knowledge of the things of God, on the contrary, which real believers possess, is lively, penetrating, and of course delightful.

No one can question the pleasures of the understanding, while thousands toil for no other reward. In the eyes of all the votaries of science, the discovery of truth has the most bewitching charms, even though the truth only relates to something in this perishing world, and is without any power to produce the dispositions essential to peace of mind. Is such knowledge pleasant? How much more, then, the discovery of truths, which, besides their novelty, have a grandeur capable of engaging the whole mind, and filling it with admiration! This grandeur is no sooner apprehended than the truths of God necessarily become a source of delight. Before, they were either despised or suspected, or blindly assented to, from the force of education;—now, they act like themselves; they inspire new resolutions, they kindle ardent desires, they excite abundant hope: in a word, by their spiritual knowledge believers are brought into a new and glorious world, where objects interesting beyond measure, and tending to their honor and exaltation, surround them.

This pleasure, which true believers enjoy from their first acquaintance with divine truths, increase as they advance. There is a very sensible progress in divine, no less than in human science: first a faint or confused view of the truths of God, then a clear perception of their matchless excellence, and various usefulness: first a dependence upon them, mixed with hesitation and fear, afterwards a full assurance of understanding and hope, a comprehending the breadth and length, and height and depth, of what before was very superficially known. Such a progress is inseparable from perseverance in the faith of Christ, and a diligent use of the word of God and of prayer, and it never fails to prove a spring of fresh and increasing delight.

2. But this knowledge of the truth is always connected with the possession of the richest spiritual blessings; particularly the peace of God.

No sooner are believers brought to the knowledge of Christ so as to depend upon his work and mediation, than they are assured by the promise and the oath of God, that there is no condemnation to them that are in him, who walk not after the flesh, but after the Spirit. To this truth, the prophets, the apostles, and the Redeemer, continually bear witness. In the same proportion therefore as they receive it, their conscience is justly quieted, and from a sharp accuser is turned into an encouraging friend. It now no longer upbraids them with their folly, but commends their wisdom in flying to the stronghold which God hath provided; no longer haunts them with apprehensions of approaching punishment, but registers and attests their cordial acceptance of the Lord, who is mighty to save; they have now "the answer of a good conscience towards God by the resurrection of Jesus from the dead." In this supernatural fact they can perceive that the indictment which was against them for their transgressions of the law, is taken out of the way, and "they have boldness to enter into the holiest through the blood of Jesus."

3. Another blessing accompanying the knowledge of Christ is the privilege of adoption into the family of God. To give some just idea of the delight arising from this peculiar privilege of believers, it is necessary to explain the nature of adoption, as the practice of it anciently obtained. It was customary, especially in the Grecian and Roman states, for a man of wealth, in default of issue from his own body, to make choice of some person upon whom he put his name, requiring him to relinquish his own family, and dwell from that time in his, and proclaiming him publicly his heir. In this act there was an imitation of nature, and the afflictive failure of offspring from himself, was supplied by something as really compensating for his loss as possible. The person thus adopted, was by law entitled to the inheritance, upon the decease of his adopter, and, however before void of all claim to such a benefit, or of expectation of it, was invested with the same privileges as if he had been born heir to his benefactor. Suppose then this act of adoption taking place in favor of some desolate orphan, how conspicuous was his exaltation! how delightful the change of his condition! how happy, in the judgment of the world, the object of such a prosperous providence!

But worse than that of the most destitute orphan is our natural state. Our great Redeemer teaches us that we are "wretched, and miserable, poor, and blind, and naked," till our relation to him by a living faith enriches us with all spiritual blessings. Though the truth of this representation should be disallowed by the world, yet all believers in Christ Jesus acknowledge it to be a faithful picture of their own case. In this condition it was, they heard, and understood, and believed, that the most merciful God "sent his own Son, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons;" that thus, through faith in his name, they might become fellow-citizens with the saints, and of the household of God; "for to as many as received him, to them gave he power to become the sons of God."

Have not these persons then, who attain to this heavenly gift, a source of delight above all others in the world? Have they not the utmost cause to cry out in joyful admiration, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! what an height of honor! what an acquisition of true riches! for sinners to be adopted by the Lord God Almighty into a relation with himself, which at once entitles them to all things. For "all things," says God,

speaking by his apostle to true believers, "are yours; whether Paul, or Apollos, or Cephas," that is, all means, ordinances, or ministers; "or the world," all the creatures and things in it, as far as they can be of any real service; "or life," as long as its continuance can redound to your good; "or death," which will be your everlasting gain; in a word, "things present, and things to come," that is, all temporal and eternal mercies, "are yours, and ye are Christ's, and Christ is God's."

4. Inseparably joined with the knowledge and privileges already mentioned, there is another source of peculiar delight to real believers, namely, the exercise of gracious tempers, wrought in them by the Holy Ghost.

In their repentance (how discouraging an aspect soever repentance may wear in the eyes of the world) pleasure still mingles with their tears; because they are tears which flow from a just and sacred principle within. They love to abase themselves before God, to give his holiness, justice, and majesty their due honor; they are happy whilst they feel deep relentings for their past ill conduct towards Him, who does not stand over them with a rod of iron, to execute vengeance on them as they deserve, but holds forth the sceptre of his grace, that they may approach him and live. There is an inconceivable delight felt when the believer, returning to God, can say, "Lo! I come to thee: thou art the Lord whom I will serve: what I so long, by the basest sacrilege, alienated from thy blessed service, presence, and communion, I now desire to bring back to thee. Take all the powers of my soul and body; possess and employ them only in thy work and to thy glory. When believers in this manner disclaim their own base interests unreservedly, without intending to keep any thing from God; absolutely, without making any conditions of their own, accepting his with all thankfulness; peremptorily, without halting between two opinions, as if they were inclined to retract the surrender of themselves which they have made; there is much delight interwoven in these exercises of repentance towards God.

But still much more in acts of faith towards the Lord Jesus Christ; for in these, there is a lively acknowledgment and habitual consideration of the highest benefits, of the strongest motives to love and obedience, as well as the strongest ground of joy and triumph. What can you imagine more delightful than for men, who see themselves all sin and misery, to look unto Jesus, who says, "he will deliver the poor and needy when they cry unto him, and them that have no helper?" Their own emptiness they feel, and know his fulness for their relief; they bow at his footstool ready to perish, and he receives them as the father the returning prodigal, to put upon them the best robe; they confess their desert of nothing but wrath, and he freely grants them pardon; they know that without his interposition they must have sunk into hell, but behold he has exalted them into children of God, and heirs of glory. What pleasing emotions must such views of themselves and of him excite in their minds!

With these permanent sources of peculiar delight, all real believers are in some measure acquainted. Hence they stand independent of the world for their best joys, and can be happy in spite of all disappointments from it.

Judge no longer then after the flesh concerning the source of true happiness; for it is no more perceptible by sense than the excellences of the mind, than learning or genius. And as you would justly meet with contempt from the world for your ignorance and stupidity, should you dare to say that there is no delight in studying the fine arts, or in making discoveries in nature by philosophical pe-

netration; because these things are not adapted to the taste, or within the comprehension of the vulgar; because they are neither showy nor palpable, like the pleasures of the sensualist: so you may equally betray your own miserable ignorance in the sight of all the excellent of the earth, when you dare to deny the present delight enjoyed by those who believe to the saving of their souls.

Pray therefore for a divine knowledge to correct your depraved apprehensions, and to remove your grossness and unbelief of heart. Then you will perceive that Christians are not more distinguished by purity of practice, than by their superior pleasures: then you will understand (contrary to the low thoughts entertained of the Christian's choice, contrary to the impious prejudices abounding every where against it,) that among all the objects of sense never did the eye see any thing so grand and beautiful, or the ear hear any thing so delightful and advantageous; amongst all the branches of science, never did the thoughts of man comprehend any thing so completely adapted to bless the whole soul, "as the things which God hath prepared for them that love him, even before the sons of men;" which things are given to them on this side the grave, as a pledge of what they shall possess in the perfection of glory to all eternity.

SUNDAY XXXIX.—CHAP. XXXIX.

THE REASONABLENESS OF EXPECTING CHRISTIAN JOY.

THERE is nothing perhaps, at first view more unaccountable than the strong prejudices which are entertained against the peculiar delights which spring from the knowledge of Christ. That the doctrines of the gospel should offend, is no wonder; for the haughty spirit of man cannot brook the self-abasement they require. That its precepts should be complained of, it is easy to suppose, from the self-denial they enjoin. But that men, who call themselves Christians, should quarrel even with the joys of their own religion; that they should condemn them as at variance with solid reason and sound judgment, is indeed a most surprising fact: since, upon the bare report of such sources of joy, our natural desire of happiness, one would conclude, must strongly prompt us to wish them real; and frequent disappointments from the world must incline us to think it also reasonable, that there should be some friendly sanctuary appointed for man, in which true joy and peace might be found.

But upon closer inquiry, we shall discover the ground of these violent prejudices against the joys of the Christian faith. If these joys were allowed to be real, then those who have no experience of them must by their own confession discover, that they themselves are destitute of true Christianity; they must be compelled to own how low the state of their own religion is, which consists in assenting to Scripture truths without feeling their power; in a round of duties without spiritual life; in being honest, sober, and harmless, without any more delight in God than professed infidels experience.—The character, peace, and security therefore of all nominal Christians are at stake, and they are concerned for their own sakes, to cry down that joy as enthusiastic, to which they are themselves strangers. Add to this, that "the spirit that lusteth in us to envy," cannot allow others to receive tokens of the favorable loving-kindness of God, of which we do not partake ourselves.

From these causes, enforced perhaps by a few instances of real delusion, we may fairly account for the general prejudice against one of the noblest privileges of a Christian, delight and joy in God.

In vindication therefore of this privilege, I shall prove, that it is reasonable to conclude that real Christians may experience from the sources of joy already mentioned, peculiar happiness, and that it is certain they in fact do.

1. First then, It is most reasonable to conclude, that real Christians may experience peculiar happiness, because the infinitely glorious God always proposes himself, in his own blessed word, to our conceptions under the character of a Father to the faithful in Christ, in a sense to which none besides themselves can lay claim. It would be endless to cite all the passages which assert this important distinction. The Redeemer, in the plainest manner possible, distinguishes all believers, to the end of time, from the rest of mankind: "For whosoever," says he, "shall do the will of my Father which is in heaven," that is, in a believing reverential regard to me, "the same is my brother, and sister, and mother." And when he was going into heaven, he said unto the representatives of the whole body of believers, "I ascend unto my Father, and your Father, and to my God and your God." The apostle makes the very same distinction, and exhorts those who were wavering, whether they should separate and come out from the world or not, to shun all conformity to the ungodly, from this very motive, that then God would receive them, and be a Father unto them, and they should be his sons and daughters. 2. Cor. vi. 17, 18.

As the great God then stands in this relation of a Father, peculiarly to the faithful, we may assuredly conclude from thence, notwithstanding the distance between him and us, that his affection towards these his children far surpasses the love of earthly parents towards their own offspring. But where is the parent worthy of that tender name, who does not manifest his delight in all his dutiful children—who does not make their state of subjection a pleasure to them by numerous tokens of parental love? Is it not reasonable then to conclude that the eternal Father may make as sensible a difference between believers and hypocrites, as we do between our dutiful children, who deserve and want encouragement from us, and stubborn ones who must be kept under a frown?—that he should manifest himself to the one as he doth not to the other?—that, to use his own words, "his secret should be with them that fear him, and that he should show them his covenant," whilst others remain in a state of distance from him?—whilst utter strangers to spiritual light, they are left to grovel in the pleasures of sin, and the things of time, which they are base enough to prefer to God, and to the riches of his grace? Certainly this is a most rational conclusion, especially when it is considered that believers are declared through the whole Bible to be the delight and the treasure of God.

2. Further; The reasonableness of supposing believers may experience peculiar delight, will appear more evident from considering in what manner a tender father behaves to his children, who from their relation to him are exposed to the persecution of his foes. Here all the fire of parental love blazes out; here it is the parent's highest gratification to caress his suffering children with all possible demonstrations of his delight in them. If we, then, to use our Lord's inference, being evil, know how in such cases to reward, by an overflowing of affection, our children, how much more shall our heavenly Father in some better manner give tokens of his delight in them, who are sufferers through zeal to his truth and love to his name? But who can be a Christian, according to the Scripture definition of that character, and not suffer for it, whilst the world lieth in wickedness? Who can abstain from all epidermical profaneness and carelessness,

without meeting immediately with much to exercise his patience, to try his courage, and to prove his Christian fidelity? What young person, especially (and a very great part of the servants of God devote themselves to him in the days of their youth,) what young person, I say, shall dare to be more religious than those about him, without feeling a persecution, which, though domestic and little observed, is very grievous to flesh and blood to bear? In such cases does not sound reason justify the Scripture assertion, and teach us to conclude, that God will afford some immediate counterbalance to what is inflicted upon these confessors for his name and truth?—that he will enlighten the eyes of their understanding to know what is the hope of their calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power towards them that believe, to save and defend them?

3. Again; It is highly reasonable to conclude that real Christians may enjoy peculiar happiness in this life, because shortly their eternal state will be so immensely different from that of the careless and ungodly. The latter, alas! hardened even unto death, then meet with a full reward for their deeds in the frown of an angry God, and in the feelings of a conscience that can know no rest. The former are no sooner absent from the body, than we are assured they shall be present with the Lord.

I would ask then, is it not most reasonable to suppose that some kind of anticipation of this bliss is enjoyed, before the fulness of it is revealed to their transported souls; that those blessed heirs of salvation, who are soon to inherit the promises should have a delightful acquaintance with their meaning and appropriation beforehand, and some degree of joy in their God, the same in kind with what is reserved for them in heaven?—that those, whom the King of kings will confess before men and angels, and reward with everlasting honors, should in their own consciences rejoice in the hope of glory, and, as the Scripture affirms, should be sealed of God, and have the earnest of the Spirit in their hearts? Is not this much more reasonable than the supposition, that those who are very soon to be as widely distant from each other as heaven from hell, should be at present alike destitute of any sensible enjoyments of the divine favor?—that both should be left to go on till the day of death and final separation; the one no more than the other experiencing the comfort of God's Spirit, the light of his countenance, and the joy of his salvation? Certainly there can be no greater absurdity than to imagine this.

What has been offered may, we hope, suffice to prove that it is not in the least degree enthusiastic to conclude that the faithful in Christ Jesus may have peculiar gratifications of their own; and it may convince us that the experience of these delights too often exploded as delusive, will appear upon closer examination to be perfectly rational.

SUNDAY XL.—CHAP. XL.

THE CERTAINTY OF CHRISTIAN JOY.

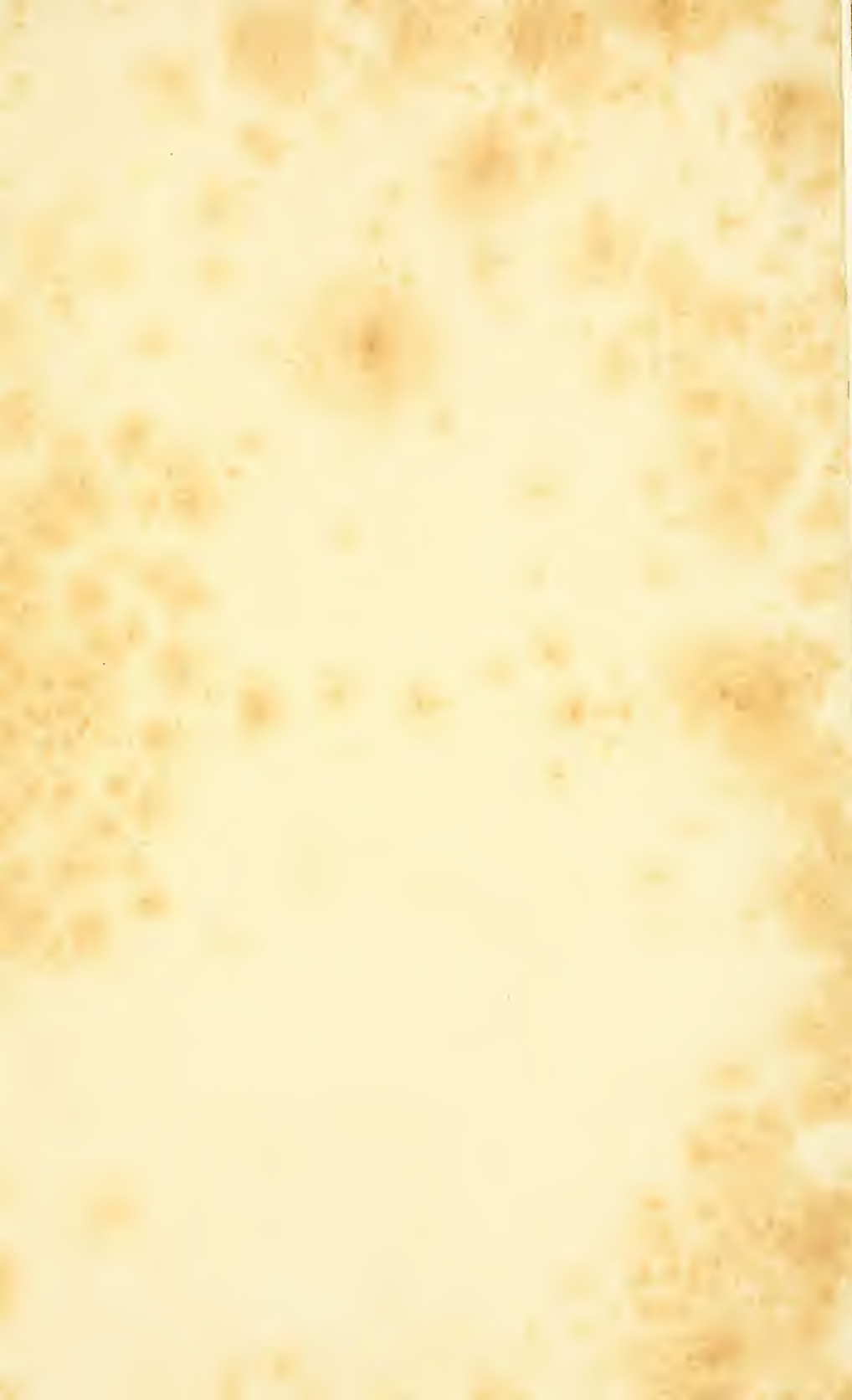
It is of so much importance to give a just impression of the happiness of the service of our Redeemer, that we have been very full in explaining the sources from which it arises, and the reasonableness of expecting it; but however reasonable it may be that Christians should expect it, still it will be inquired,

whether, in point of fact, they do enjoy it. This inquiry I shall now answer.

And here let me first refer you to the example of primitive Christians. Immediately after that great conversion on the day of Pentecost, their behavior is described in several particulars, and their state of mind, which indeed showed itself in their actions, is sufficiently signified by two words, gladness or exaltation and singleness of heart. In the same book of the Acts, after Philip's preaching in the city of Samaria is mentioned, it is remarked, "there was great joy in that city." When the jailor who had St. Paul in custody had heard him once speak the word of the Lord, besides his actions, which plainly implied great alacrity of heart, it is expressly added in the close, "that he rejoiced." The same account is given of the Ethiopian eunuch. As soon as Philip had preached Jesus unto him, he was baptized; and though his heavenly-appointed guide was snatched from him, yet the doctrine taking place in his heart, "he went on his way," it is not said reasoning, or deeply meditating only, but "rejoicing." Indeed we have reason to think that all who heard the gospel to any good purpose, heard it with the same sentiments of joy. They behaved at first like persons quite amazed and surprised with the grace of God. Before habit or improvement could have had time as yet to manifest themselves, they were raised by the pure joy of the gospel above this world, and ready in its defence to embrace the martyr's stake.

But besides the united testimony of prophets, apostles, and the Saviour himself, in proof that real believers in his name do actually enjoy peculiar delight in his service, there is the evidence of daily fact.—For how can we otherwise account for the total alteration both of choice and conduct in some persons of all ranks, and of all ages, and of all tempers, as soon as they really behold the glory of the gospel? All these are unanimous in avowing they never knew what true happiness meant before they believed. Whatever they found formerly from the pleasures of sin, they confess to be now rendered despicable by their spiritual joy. Hence, long after the terrors of the Lord have ceased to work upon their fears, they keep at a distance from sin and vanity, from persons, things, and amusements on which they once doted, in order to enjoy more of what now makes them happy. Nor can this be owing to notions put into their heads, or to the force of imagination working up fantastic joy; because great numbers have had no idea that there was any such thing as delight in God, till it sprung in their own hearts, at once the object of their surprise, and the cause of their preference of the service of the Lord to all other things. Add to this, that many, who notwithstanding their meek and prudent carriage, are obnoxious to their relations for their godliness, and treated with hardship on that account, are still far from desiring to make their peace at the expense of becoming gay, foolish, and careless, as they once were. They can find a sweetness in secret prayer, reading and meditation, which even under the disadvantageous circumstances is better to them than all their former idle mirth and vain laughter, with the friendship and good countenance of the family to reward it.

These evidences in proof of the reasonableness and certainty of the joy of believers are sufficient to satisfy all, I trust, who will submit to the authority of Scripture, and to deductions clearly drawn from it. I shall add therefore nothing more, but only caution against the wrong use of this doctrine, and exhort all persons, as they love their own happiness, to seek in the first place, the enjoyment of the blessings of the gospel.





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